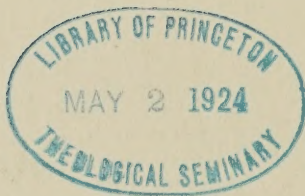
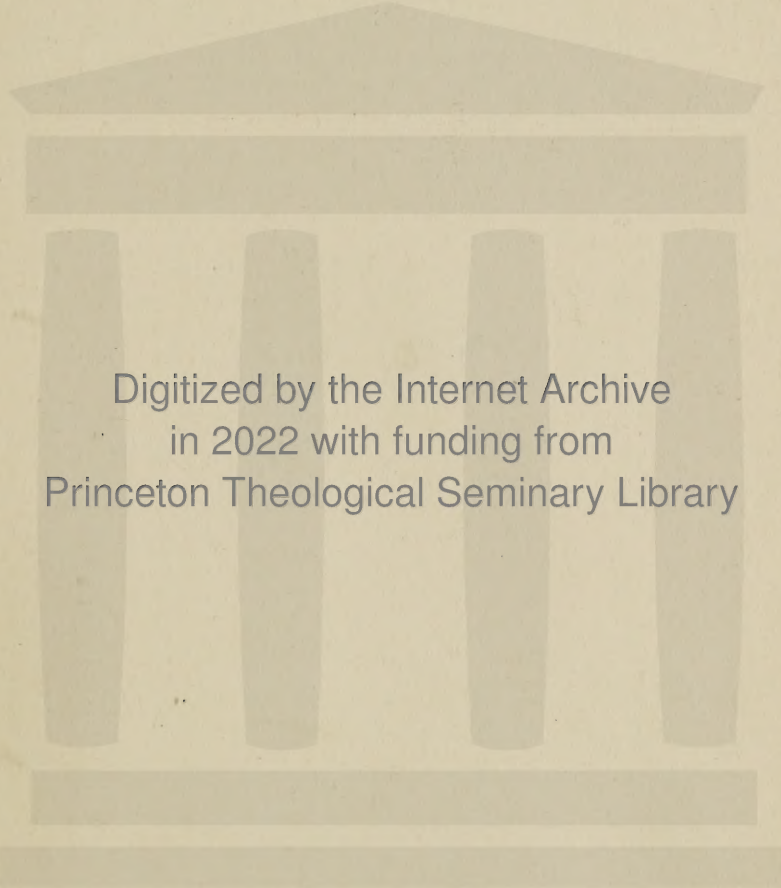


CHRISTIAN STUDENTS
AND WORLD PROBLEMS

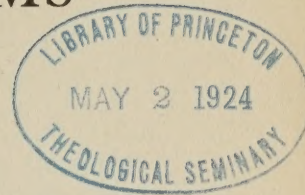


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Student volunteer movement
for foreign missions. 1923-
Christian students and world
problems



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✓ CHRISTIAN STUDENTS AND WORLD PROBLEMS



REPORT OF THE NINTH INTERNATIONAL CON-
VENTION OF THE STUDENT VOLUNTEER MOVE-
MENT FOR FOREIGN MISSIONS, INDIANAPOLIS,
INDIANA, DECEMBER 28, 1923, TO JANUARY 1, 1924.

MILTON T. STAUFFER
EDITOR

NEW YORK
STUDENT VOLUNTEER MOVEMENT
FOR FOREIGN MISSIONS

1924

CHRISTIANITY AND THE WORLD
AND WORLD CHRISTIANITY

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FOR FOREIGN MISSIONS

INTRODUCTION

As far back as February, 1922, the Student Volunteer Council discussed the holding of another Quadrennial Convention during the closing days of 1923 and the opening days of 1924. The action taken by that Council is as follows: (1) It was the consensus of opinion that the last convention was not too large, but that there is a danger in too great numbers; (2) it was voted unanimously that the convention should be devoted entirely to the subject of Foreign Missions; (3) the Council did not favor the selection of large cities, such as New York or Chicago, but recommended that the Committee consider a place as near the center of student population as possible, some regard being given to the expense of coming from colleges most distant from the convention city.

In November, 1922, the Student Volunteer Movement called together a conference of about one hundred leaders in student work. Among them were representatives of the Foreign Mission Boards of Canada and the United States, of the Christian Associations, and of the Student Volunteer Movement. They met to consider plans for the convention and how far all these agencies could unite in preparing for it. As a result a Committee on Arrangements, consisting of thirty-six members, was appointed by the Executive Committee of the Student Volunteer Movement. It was made up of representatives of the Foreign Mission Boards, Student Christian Associations, Student Volunteer Movement in Canada and the States, and of a few nationals from foreign lands. For a year this Committee worked together with a remarkable degree of unanimity in planning the program and selecting speakers. Out of several cities which invited us, Indianapolis was the one finally selected for the Convention chiefly because the center of student population is in that vicinity.

This Committee early realized a marked change in the attitude of students owing to altered world conditions, due to the aftermath of the world war. The youth movements in Europe, Asia and South America had profoundly influenced North American youth. Inter-racial and international problems were being widely discussed in Canada and the United States. Moreover, modern industrial conditions seemed to be in marked variance with the Christian ideal. It

was evident that the proposed convention must meet these altered conditions and show that Christianity is able to establish a Christian brotherhood in spite of a non-Christian social order, and in the place of interracial bitterness in our own and other lands, and that the causes leading to war must be fought as never before, until war itself is outlawed.

But the Committee also desired to sacrifice nothing of the valuable deposit received from past Student Volunteer Conventions, such as the strength of a direct foreign missionary appeal, and the emphasis upon the need of Christ for the redemption of the individual as well as for the changing of society and the altering of international relationships. Unless He transforms a sufficient number of individuals, how can He transform society, which is made up of individuals? Unless He controls the leaders of capital and labor sufficiently to prevent class warfare within one nation, what hope is there of military warfare between different nations ever ceasing? While most members of the Committee were agreed that the Convention should be devoted to foreign missions, all felt that the foreign missionary appeal should have a broader approach through the presentation of problems of world-wide importance, showing how the missionary enterprise could help to solve these problems, by improving modern industrial conditions in foreign lands, by removing interracial bitterness through the establishment of Christian brotherhood everywhere and by outlawing war through extending the sway of the Prince of Peace all over the world. For "He is our peace," and He alone can break down every middle-wall of partition which separates races and nations.

Accordingly these three problems were treated during the first day of the Convention; the next forenoon the delegates separated into forty-nine discussion groups under student leadership frankly to discuss these problems; and that afternoon the fourth problem, the Youth and Renaissance Movements, was presented. This was followed by an address on the relation of the foreign missionary enterprise to the solution of all these problems. From this point on, the work of foreign missions was much in evidence, in addresses delivered by seven nationals from China, Japan, India, Latin America, Africa, and by North Americans on the Moslem world, the "Missionary Enterprise," and "Why I purpose, God permitting, to become a foreign missionary." In addition a speaker from Central Europe presented the moral and spiritual needs of Europe, and a student spoke in behalf of the Student Friendship Fund. Also an educational missionary from Egypt gave a survey of the achievements of the

foreign missionary enterprise. On Monday afternoon the Convention again broke up into forty-nine discussion groups. In the Saturday and Monday discussions two topics emerged as of greatest interest, the interracial problem and the Christian ideal, and the international problem and Jesus' way of life. These were presented on Tuesday morning by eight student speakers at an open session of the Convention, which was entirely under student control. That session was closed by two stirring addresses calling upon the delegates to commit themselves unreservedly to the leadership of Jesus Christ. On Sunday afternoon denominational leaders met students belonging to their own religious bodies; and on Tuesday afternoon various phases of work abroad were presented in twenty-two forums.

Deeper, however, than the discussion of problems, clearer than the calls from foreign lands, were the clamant claims of Jesus Christ on each individual life. Men and women were profoundly impressed by Rev. G. A. Studdert Kennedy's address, "Be Still and Know that I am God," by Dr. Mott's address on "The Commitment of Life," and by the four apologetic and inspirational addresses delivered by Canon E. S. Woods. On eight occasions the great audience united in periods of guided intercession. Have four and one-half days ever contained so much information and inspiration and at the same time furnished such an abundant opportunity for frank discussion? The reports coming in from colleges and universities warrant the belief that the method followed in arranging the program for this Convention was the right one under the present conditions.

One of the most helpful features was the music. In addition to a precentor, a piano, an organ and a cornet assisted the singing. The Luther Quartet of students from the Twin Cities was a real asset, and the new Student Volunteer Hymnal, which had been issued just in time for the Convention, proved to be a great help.

Over the Convention platform was displayed the Watchword of the Student Volunteer Movement, "The evangelization of the world in this generation." The greetings sent to the Convention from many lands showed what a volume of prayer was ascending for the success of this great gathering.

It is too early to estimate adequately the results, but I close this introduction by giving some of the comments which are pouring in from different parts of the student field.

"I have seen a few of our boys since I have been back and they are all enthusiastic, with the kind of deep enthusiasm that speaks well for the future."

"The Conference is bearing great fruit everywhere. There is much prayer."

"I have followed every session with most earnest prayer and thought: and I came away from Indianapolis feeling that God had richly blessed us, not only in the plans as we originally made them but in the execution of those plans. More and more as I look back on those days and am able to bring the perspective of time to bear on that gathering, I feel that it was a remarkably satisfactory Convention. From the point of view of a Board Secretary, from the point of view of a missionary, and from the point of view of the mother of one of the delegates in attendance, I have nothing but highest praise for the Convention."

"Accept my heartiest congratulations on the wonderful Convention just closed. I believe that new levels have been reached not only in the matter of our problems here in the homeland, but in the new situations we are facing in connection with our foreign missionary enterprises."

"Allow me to join with many grateful souls in rejoicing with you over the Indianapolis Convention. I have been in five of the conventions and this was, in my judgment, the strongest and best we have ever had, especially in its appeal to students in their present state of mind."

"I think that most Canadians would agree even at this date that the spirit of Indianapolis is showing signs of increase as the event itself fades into the distance. Any reports I have indicate a very hopeful thing, that is, newly-found power through prayer. Prayer groups are springing up everywhere."

"The Convention has revived and strengthened the Christian faith of many Chinese students and aroused in them a deeper purpose for a vital Christian experience. I have known personally many Chinese students who had become Christians at home after having listened to the beautiful story of Jesus told by the hard-working missionaries and who were about to lose out entirely, when, after coming over to this nominally Christian America, they saw most pagan modes of life and received treatment anything but Christian; but they had their dying enthusiasm for Jesus reinforced by coming into the midst of true Christian fellowship as manifested in

the Convention. I myself would hardly have seen my way clear to Him had I not attended the last Northfield Student Conference and the Des Moines Convention in 1919. The Indianapolis Convention helped me to go further and deeper into my experience with Jesus and God."

"At the last meeting of the Executive Committee of the Church Federation, composed of a large number of the leading laymen of the city, together with about a dozen of the outstanding preachers, I was authorized to write you a letter telling you something of what we all felt was the value of the Student Volunteer Convention to this city. There was no difference of opinion; all in the group were enthusiastic in their expressions to the effect that no gathering had been held in this city within their memory, the moral, social, and religious value of which would compare with that of the Student Volunteer Convention.

"They wanted you to know that they were not disappointed in any way in the fine character and high ideals of the great group of young people who were here, or in the splendid influence exerted by them on the churches and people of the city. It was in every way a memorable gathering."

"Your prayers certainly were answered. . . . It was a great convention and many, many lives were changed, and many have determined to lead the Christ-like life, cost what it may. . . . The challenge given to our college generation I believe was such a challenge as was never given to any college generation before. Only as we unreservedly give our all, and live the full Christ life, can we accept that challenge and carry it through as He would have us carry it through. . . . My desire for each Volunteer in my Union is that they may know Christ in His fulness and be determined to go over the sea with no other purpose than to take Christ and Him crucified to the fields where they go. It was such a joy to hear each of the nationals say, 'Come over and help us—we need Jesus.'"

ROBERT P. WILDER, *General Secretary.*

PREFACE

The purpose of this Convention Report is four-fold; first, to present full verbatim reports of all platform addresses; second, to set forth the organization of the Convention and describe its special features; third, to give permanent form to the findings of the discussion groups and to as many of the forum addresses on specific types of missionary service as we have been able to secure; and fourth, to record the growth and activities of the Student Volunteer Movement since the Des Moines Convention, 1920, as given in the Quadrennial Report of the Executive Committee and the official list of Sailed Volunteers, 1914-1924.

The number and nature of the editorial changes have been limited by a keen desire to preserve each speaker's personality and literary style throughout. Several speakers requested that no alterations be made, and except for a few grammatical changes, these requests have been honored.

No forum addresses were stenographically reported. Whatever appears in the chapter on Forums has been supplied at the request of forum leaders by those speakers who later wrote down the substance of their remarks as they recalled them, or sent in manuscripts prepared in advance.

Special features, such as the chapter on Discussion Groups, the Student Session, the Convention Exhibit, etc., are self-explanatory and for obvious reasons fully merit the space granted to them in this report.

Perhaps the most tangible evidence of the effectiveness of the Student Volunteer Movement in meeting its responsibilities to churches at home and in other lands is the quality and number of volunteers who sail annually for Christian service abroad. A list of those who have sailed during the past ten years is found in this volume. Such a list was omitted from the Report of the Des Moines Convention because of the excessive cost of printing at that time.

We owe special thanks to George W. Carpenter, the Registrar of the Convention, who has prepared the manuscript for the printer, and assumed full responsibilities for the proof reading, the index and numerous business details incident to seeing this Report through

the press. He has been assisted from the beginning by Miss Joan Van der Spek, whose help in the preparation of the Index deserves special mention. The Editor has been able to share his own responsibilities with his associate in the Educational Department, Miss Helen Bond Crane. Without the unfailing co-operation of these teammates, the appearance of this Report so soon after the close of the Convention would not have been possible. Thanks also are due to the speakers for correcting their manuscripts so promptly, and to forum leaders for their co-operation in assembling the manuscripts of forum addresses.

Having finished our work, there remains the privilege of following this published volume with our prayers, that the educational and spiritual values gained at Indianapolis may be conserved and re-enforced by the printed page, carrying new determination and hope to hundreds who were not privileged to attend the Indianapolis Convention.

MILTON T. STAUFFER.

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MORNING WATCH

Saturday, December 29, 1923

SCRIPTURE

"This is the day which Jehovah hath made; we will rejoice and be glad in it." "I laid me down and slept: I awaked, for Jehovah sustaineth me." "How precious also are thy thoughts unto me, O God; . . . they are more in number than the sand; when I awake, I am still with thee." Ps. 118:24; 3:5; 139:17, 18.

"If thou, Jehovah, shouldst mark iniquities, O Lord, who could stand?" "Behold, thou desirest truth in the inward parts." "Have mercy upon me, O God, according to thy loving kindness." "Forgive all my sins." Ps. 130:3; 51:1, 6.

"Forthwith therefore I sent to thee: and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear the things which have been commanded thee of the Lord." "Speak, Lord, for thy servant heareth." Acts 10:33; I Sam. 3:9.

MEDITATION

Lord, by what strength but thine shall I enter into the hours and opportunities of this day?

Thou hast gathered us, to share with thee thy great purposes, to search our hearts, to give each single life some clear word of direction.

How shall I measure the import of these hours to countless human beings, to thy Kingdom, or to my own spirit? Lord, lead me, like a Shepherd, by the hand.

I thank thee that I need bring to the great assembly no stumbling-block of a will unconsecrated, no mind unresponsive, no burden of unforgiven sin. O Christ, who hast died, cleanse, forgive, and fit me for this day.

Speak through thy servants. Speak to me, and to my fellow-students. Speak through us at length, and speedily, to the world, that all mankind may hear. In Christ's name I pray. Amen.

SUBJECTS FOR INTERCESSION

That warring classes in all lands may catch a vision of peaceful cooperation and modern industrialism be permeated with the spirit of Christ.

That unjust discrimination and hatred between races may die out and all may join hands in Christian brotherhood.

That international relations may bow before the Christian ideal.

MORNING WATCH

Sunday, December 30, 1923

SCRIPTURE

"If I regard iniquity in my heart the Lord will not hear."
Psalm 66:18.

"Who can understand his errors? Cleanse Thou me from
secret faults." Psalm 19:12.

"I look for the Lord; my soul doth wait for Him; in His
word is my trust."

"My soul fleeth unto the Lord: before the morning watch,
I say, before the morning watch." Psalm 130:5, 6.

MEDITATION

Our loving Heavenly Father, on this day of rest and worship our hearts are restless until they rest in Thee. We give Thee our thanks that through Jesus Christ our Lord Thou art summoning us this Sunday morning unto Thy fellowship and unto a deepening fellowship with all Thy needy children. We are very sorry for our mistakes and willful sins, for our carelessness and apathy, for our blindness and lack of love. Forgive us we pray Thee these our many sins. Give us grace today that we may enter into fellowship in spirit with all Thy Church which Thou art redeeming to Thyself out of every race and nation. Teach us how to worship Thee. Save us from slothfulness of intellect as we strive toward that unity for which our Lord himself prayed.

O Lord, who hast made of one blood all the nations of men, give unto us the mind of Christ as we try today here together to look with open minds and sympathetic hearts upon the needs of our brothers and sisters around the world. Quicken our imaginations to enter with them into their restless dissatisfactions, their smarting injustice, their longings for a day of human brotherhood. Grant us the gift of burning indignation against wrongdoing and oppression and show us new and more costly ways of giving our all for Christ and His Kingdom. Raise up in the colleges of the world new champions of righteousness. May our students be saved from selfishness, luxury and soft

living. Kindle in our cold hearts the fires of true devotion, through Jesus Christ, Our Lord. Amen.

SUBJECTS FOR INTERCESSION

That the intellectual and social unrest of the world may be met and satisfied in Him who came to give a peace which the world cannot give and cannot take away.

That the great foreign mission enterprise whose aim is to build up the body of Christ in all the world may both stimulate our imagination and enlist our enthusiastic cooperation.

That the Sun of Righteousness may rise over the millions in the Middle Kingdom, the Sunrise Kingdom and the Land of Morning Calm.

MORNING WATCH

Monday, December 31, 1923

SCRIPTURE

"All kings shall fall down before Him; all nations shall serve Him." "Nation shall not lift up sword against nation, neither shall they learn war any more." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Psalm 72:11; Isaiah 2:4; 11:9.

"How long, O Jehovah?" "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his Anointed." "We see not yet all things subject unto Him." Psalm 89:46; 2:2; Heb. 2:8.

"But we behold him . . . even Jesus." "I am the way, the truth, and the life." "I, if I be lifted up, will draw all men unto me." "My word shall not return unto me void." "O thou of little faith, wherefore didst thou doubt?" Heb. 2:9; John 14:6; 12:32; Isaiah 55:11; Mat. 14:31.

"What shall I do, Lord?" "And I heard the voice of the Lord saying, Whom shall I send? And who shall go for us? Then I said, Here am I; send me." Acts 22:10; Isaiah 6:8.

MEDITATION

Father, I pray for pardon and rest of heart in Thee; I would remember the great world, sinful, distracted, going its sorrowful way, neither resting nor worshipping.

I thank Thee for my own Christian inheritance; for the Scriptures, and prayer, and a present Savior; for the challenging facts and thoughts of this place; for the gift of life at such a supreme time of crisis. O Christ, I would not live for myself: humble me and lift me up with a vision, in which I shall see my place in the task of Thy Kingdom, and have strength given me to undertake it.

I thank Thee that amid evils so universal and overwhelming there is hope for mankind; hope of purity, hope of brotherhood, hope of vanquished hate and ignorance and pain in the coming Kingdom of God. Inspire believing intercession. Bless the gatherings of this day. Anoint with faith and wisdom those

who address us. Make the day a milestone of experience and a stepping stone in human progress. I ask this in Thy name. Amen.

SUBJECTS FOR INTERCESSION

That the meaning of the cross of Christ may be a central reality in our experience and service.

That all of us present at this Convention may make a complete commitment of life to the leadership of Christ.

That our loyalty to the Church of Christ may be deepened.

That the clamant needs of India and Moslem lands may be met and satisfied by the Redeemer of all men.

MORNING WATCH

Tuesday, January 1, 1924

SCRIPTURE

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." John 7:37, 38.

"But Simon Peter . . . fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. . . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." Luke 5:8, 10.

"Go ye into all the world, and preach the gospel to the whole creation." "I am with you alway." Mark 16:15; Mat. 28:20.

"Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name." "I will go in the strength of the Lord God." John 12:27, 28. Psalm 71:16.

MEDITATION

Lord, I would face Thee before I face this day. I would be searched with lighted candle, before I emerge to walk amid the treacherous lights that are leading so many of us astray.

What is this costly, flickering, momentous gift of life which Thou hast given me? To what end are Thy past providences and my presence here, as a selected one, amid thoughts so vast and inspirations so great? Speak to me, I pray.

Thou hast wrought mightily through the missionary enterprise. Thou dost promise power. Lead me, the most unworthy of Thy followers. Subdue lesser ambitions. Deliver me from myself. If ever I have seen clearly, let it be today. If ever I have felt generous love, pity, emancipating loyalty, let it be today.

O Christ, draw near to this vast body of students. Cleanse, restore, steady, inspire us all. For once may we feel as Thou dost, as we survey restless humanity, lost as sheep having no

shepherd, Thy self, Thy cross, the long unfinished task, and ourselves, Thy friends and messengers. We beg this in Thy name. Amen.

SUBJECTS FOR INTERCESSION

That we may realize our responsibility to help in every way our brothers in Latin America and especially our nearest neighbor to the South, Mexico.

That Africa's awakening may be not only educational and industrial, but also moral and spiritual, so that its peoples may behold and be transformed by the Light of the world.

That the Student Volunteer Movement may remain true to its trust and may be of increasing help to the missionary boards in securing those who are qualified to serve overseas and in strengthening the home base of missions through missionary education and prayer.

That the achievements and opportunities of the foreign missionary enterprise may deepen faith and strengthen effort for the evangelization of the world in this generation.

MORNING WATCH

Wednesday, January 2, 1924

SCRIPTURE

"Only be strong and very courageous." Joshua 1:7.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

"My meat is to do the Will of Him that sent me, and to finish His work." John 4:34.

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Mat. 26:41.

MEDITATION

We thank Thee, our Father, for sunshine after the darkness of night. We thank Thee that in a world of misery and woe Thou hast set before us a great hope that Thy Kingdom shall come on the whole earth; that Thou didst teach us to pray for its coming. Even so come, Lord Jesus; create within me a mind, heart and will fit to manifest Thee to the world; make Thou a new world and begin with me; may the Kingdom of God be first within me.

I thank Thee for the great Convention just closed, for the messages Thou didst speak to me through human lips, for the vision I saw of a whole world made obedient to Thy Will. Help me to begin today to bring it to pass. May my friendly circle of family and college be dominated by that ideal, purified of all social hatreds and selfishness. May Canada and the United States become far more and not less the home of the oppressed of every land, shining examples of freedom and justice. We confess, to our shame, all that makes us unworthy of being called Christian nations. As many men gladly gave their lives in the war, teach us new ways of giving our lives for our countries and the world that Christ may reign in the hearts of men.

May groups in every college whose minds and hearts are kindled by Thee so work in patience and faithfulness that a New Day may indeed come. Through them may a knowledge

of Thy grace and power cover the whole earth as the waters cover the sea. Through Jesus Christ our Lord. Amen.

SUBJECTS FOR INTERCESSION

That the impression made and help received during the Convention may be lasting and dynamic.

That each one of us may morning by morning take time to draw upon the sources of power which are found in individual, thoughtful study of the Bible and in prayer.

That we may live out on our campuses the ideals of Christ as they have been presented to us in Indianapolis.

For a world-wide spiritual awakening... "Thy Kingdom come, Thy will be done on earth as it is in heaven." The kingdoms of this world shall become the kingdoms of our Lord and Savior Jesus Christ.

Opening Prayer of the Convention

ROBERT P. WILDER

Our Heavenly Father, we thank Thee that Thou hast brought us from many different universities and from many lands to this place in a common quest. We realize something of the difficulties of the time in which we are living and our great desire is that Thou wilt help us to find Thy will so that we may serve our own generation well. We know something of industrial bitterness and class divisions; we know something also of interracial strife and hatred, of international jealousies and of that seething tide of intellectual and social unrest in different parts of the world. Today we thank Thee that we can look to Thee with confidence, for we know that in Jesus Christ we have the solution of all these and other problems.

We thank Thee for Him, for His wonderful teaching, teaching not only that we should love Thee with all our heart and mind and soul and strength, but that we should also love our neighbors as ourselves.

We thank Thee not only for His teaching but for His wonderful example, for Him who was the children's friend, and the outcast's hope. We thank Thee for Him who breaks down every middle wall of partition that is separating men from each other. We thank Thee for His manliness and sympathy and purity. We thank Thee for that love which led Him to the very limit of self-sacrifice which led Him to the cross.

And here together this afternoon we would thank Thee for the Lamb of God which taketh away the sin of the world, who was wounded for our iniquities and upon whom is the chastisement of our peace.

We thank Thee also that He was victorious over the grave and that He can today give us power to live the life we should live as individuals, to reconstruct society, to better international relationships, to bring all war to cease, even unto the end of the world.

In His name we come together to worship Thee and to seek Thy guidance in these days. Grant, O God, that we may feel Thy presence throughout every session of this great gathering.

We ask it in His name who has taught us to say when we pray, "Our Father, Who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil, for Thine is the Kingdom, and the Power, and the Glory, forever." Amen.

OPENING SESSION

THE PURPOSE OF THE CONVENTION

DR. WALTER H. JUDD

Chairman of the National Student Council of the Student Volunteer Movement
and Vice-Chairman of the Convention

As Chairman of the Fourth Student Volunteer Council I have been asked to talk to you this afternoon on the purpose of this convention. I want to do this very informally, very simply and yet very earnestly. Most of you have not seen me before, nor I you, yet I wish that in these opening moments we could feel ourselves acquainted, meeting together as friends, to consider some of the tremendously important problems of this world and our attitude toward them, with the mind and in the spirit of Jesus Christ.

These are very serious days. This convention meets at a strategic and most critical time in the world's history. And even though in these days of conference together, there may arise conflicting, almost clashing opinions, it is my hope that right in this opening hour we may so love each other that men may know we are disciples of Him, that while we may hold diametrically opposed points of view in regard to methods and definite, concrete programs, yet we shall be united in a Christian fellowship, never doubting or distrusting or failing to believe in each other as far as motives and sincerity are concerned.

I am young, impetuous, and inexperienced as you might guess by looking at me, and I may fail entirely this afternoon, but I am going to try my level best to put into words what is in my own heart, and what I believe is in the heart of a great majority of you, as you come to this Convention after long months of looking forward to it and preparing for it.

This Convention program has been planned through a succession of conferences, committees and sub-committees that have been meeting for over a year. Last February a questionnaire was sent out to about one thousand students and religious leaders of this country, asking what they felt should be included in this program and calling for their suggestions of what this Convention should seek to accomplish. Several of the leading issues have already been considered in discussion groups on your campus. The Business Committee, which is in direct control of the affairs of the next five days, consists of twenty-four members. Eighteen of these are students, just like ourselves. This is a student convention. It will be what we make it, and I as a student this afternoon want to express as faithfully and as nearly as I can sense it, what I believe to be the real purpose of this great gathering.

After all, why are we here? What came we out to see? What is the justification for a great convention of this sort every four years?

I think we are met today to consider with fair, sane, unprejudiced minds this troubled world and its desperate need. We are met to ask what is wrong in the world and why. We are met to consider not only those things that are wrong over there but some of the things that are wrong here at home. We are here to discover and then, after we have made the discovery, to admit that all the world, including the United States and Canada, regardless of what it may say it believes or professes to follow, in its actual life and living conditions is today essentially pagan.

This world cannot be divided geographically or religiously into water-tight compartments. No portion of it can be considered honestly without all the rest of the world as a background. However, I think there is today, and will continue to be for some time—the shorter that time the better—a natural division into evangelized and unevangelized portions of the world. As long as great, relatively unoccupied territories remain, there will be this need of emphasis upon the great, relatively unevangelized portions of the world. We are met in this convention to consider with particular emphasis the needs of these great unevangelized portions of the world, not in opposition to the needs at home—not for a minute—but as one part, the greatest and most neglected part, religiously speaking, of the whole. There is but one field, the world. The Bible does not say that God so loved the U.S.A., nor does it say that God so loved China that He gave His only begotten Son, but that God so loved the *world*.

We are met to consider with particular emphasis that great, rela-

tively unoccupied part of the world that we are in the habit of calling the non-Christian lands. The needs here in America are perhaps no less urgent, no less acute, no less desperate than are those over there. I mean the real spiritual needs. Yet the type of work to be done, the barriers to be broken down, the special preparation that is necessary, the peculiar obstacles to be overcome in any Christian work over there are so different in character from the peculiar obstacles to be overcome here at home, where the needs are presented to us daily, if only our eyes are open and lifted up, and our home religious forces are operating with any power, that surely there is ample justification, yes, and urgent need for a presentation at least once in every four years of a specific foreign missionary challenge.

What is wrong in the world today? During these next five days you are going to hear a great deal of what is wrong with the world over there from those who will follow me. I want to talk for a moment about the needs right here in our own colleges—equally desperate. Are there things wrong in your college and my college, in your life and my life as we come up to this Convention? I am not excepting any man just because he happens to be a Y.M.C.A. president or a student volunteer.

There are men on this platform who were present in 1886 at the founding of the Student Volunteer Movement at Mount Hermon. These formed with others a mere handful of men who were burdened in their hearts about the needs of the world and who were praying and thinking about these needs. They believed in God and in his cause with such conviction, with such earnestness that they were very willing to lay down their lives and their ambitions—the same sort of selfish ambitions that you and I have—for that cause. Three years before that conference a man stood on the platform and said to them, "God is ready to give you his power, when you are ready to receive it." They were ready. They received his power. The Student Volunteer Movement was born.

I am asking this today. Those men as students moved their student generation as no group of students had ever done before. Are we presenting the Christ as effectively today, we as students, are we moving our student generation as those men did? If not, let us examine the source of their power, the cause of our failure.

Those men not only during the years when they were students but all through the years since then have continued to present Christ effectively, to move and mold student thought and life. They have remained in positions of leadership in our student movements, not

because they desired to keep the control and to dominate these movements by their own personalities, but chiefly because no students have come up from the on-coming generations to take their places. They would be the first to welcome such. Robert E. Speer, John R. Mott, and Robert P. Wilder are the men of whom I speak. If they were to step out today who of us could step in and move this, our generation, as they have moved theirs?

I heard a man the other day telling of a conference he attended with Dr. Mott and Mr. Wilder when a reference was made to their student days. After Dr. Mott had gone, Mr. Wilder said to this individual who spoke to me, "Did you notice the glow on Mott's face when he spoke of the early days of the Movement?"

I want to ask this this afternoon. When you and I, fifteen or twenty or thirty years from now, look back on our student days, will there be any glow on our faces because of the way in which we have lived for Christ? Not because of what we have said about Him, but because of the way we have lived on our college campuses. Are there men there who believe in Christ so desperately that they are able to go out and present Christ with such force and conviction, yet with such winsomeness that others want to know Him because of what they see of Him in us? I do not mean going about arguing for different theories regarding His birth, miracles, death and resurrection. A man may believe or disbelieve all of that and be rotten at the core. I am asking why we are not holding up Jesus Christ as a fact in our daily lives and conversation so boldly and so convincingly that men are drawn irresistibly to Him, wanting their lives and not merely their opinions changed.

I am not preaching anything to you that I do not need myself. I may stand up here and talk ever so glibly but unless the fellows back in my medical school and fraternity are better men because I have lived among them, unless some of these men, who are Christians today, are Christians because I have been a Christian, then my words are vain and are become as "sounding brass and a tinkling cymbal." As I look back right now I can't recall a single student in my medical school—just an average medical school, no better and no worse than any other—who is a Christian today because of the way I have lived Christ.

Is that true of you in your college? Of us who have planned to enter some definite Christian work, in the foreign fields perhaps, or here at home, but who in our lives are oblivious to the needs of the fellow right next to us? In a sort of indefinite, hazy way we plan to go out at some future time and work perhaps for some man on the

foreign field, but meanwhile we are not in earnest about the man whom we meet on the campus. Is that a fair statement? Are we moving our student generation, are we producing the student leaders comparable to those of yesterday and those developing in other lands, even in those lands we sometimes call pagan? If not, *why not?* We are here to consider that in this convention.

I want to ask you in all fairness this afternoon, why we are not moving our student world and drawing it to Christ? Is it the fault of Christ? Is He inadequate for this generation? Is His program workable? Can it be put into actual practice and lived in our generation? Was the secret of those men's power back at Mount Hermon due to the fact that the average student of that day did not apply such a coldly scientific mind to the things of religion as we do today? Was he able, more or less, to hypnotize himself into a state where he thought he was conscious of the presence of Jesus Christ, whereas all that he experienced was a reflex effect of his own abnormal psychological processes?

Is the trouble with our generation due to the fact that the student mind today is too logical, too practical, demanding too cold-blooded proof of everything before it will accept anything? The great majority of our students are very independent, even radical, if by being radical they can find truth. They have little regard for form or creed or convention or custom or authority as such. They seek after truth. Is this what is wrong with our generation?

Please do not think that I speak of these students disparagingly. I speak of them with sympathy because I fancy I am one of them. I have never been able to trample what intellect and reason God has given me into the dust in order to receive what someone else from the past or present generation happens to give me with orders to "swallow but do not masticate."

Is the fault with Christ? Is He not adequate for this generation of scientific thinking individuals who demand that they be shown, intellectually first, and then that they be shown the power of Christ in the lives of those about them? They want to know if Christ is able to make a life more noble, more generous, more broad, or does He make it narrow and petty, cynical and controversial? Students have a right to ask such questions. They demand also that they experience Jesus Christ in their own individual and social living before they can go out and say anything definite for Him to others. We cannot honestly say "Christ is sufficient for all the world's needs" until we have taken Christ in earnest and followed in His way even unto the cross ourselves.

Is the fault with the church and its interpretation of Christ? Because the church has lived Him so inadequately, so feebly, has trimmed off the rough corners here and there in order not to offend anybody until it has lost its prophetic vision and spiritual power. Is that the trouble with our generation? Have we too much organization? Or is the trouble with us who label ourselves Christians and go through all the motions, active and enthusiastic in our student organizations, the Student Volunteer Movement, the Y.W.C.A. and what not, but who deliberately refuse to climb Calvary with Christ daily? Is the fault with us who talk a great deal about His principles and "kid" ourselves into believing we are in earnest about Him, but who nevertheless do not believe in Him to the point where we are willing to lay down our lives for Him? Is that a fair way to put it? We do not believe in Him—really believe—enough to make honest, persistent and completely consecrated efforts to live Him and His way of life at the cost of everything—everything. How many fellows and girls do you know absolutely surrendered to His will—without one single reservation for themselves? How many?

We are here to look at this world, including our college world, and see what is wrong in it and why. We are here to ask just as honestly, seriously, and intelligently what is right in this world and why. There are many encouraging things. We are here not only to see and study what is right and wrong in the world, but we are here to try to find the "way out." Some one will suggest the League of Nations, the outlawry of war, another some new social program, economic equality, universal education, universal democracy, the Christian faith and the Christian ideal.

This is a Christian convention, composed of Christian students. The majority of us, I believe, are of the conviction that whatever will change the heart of man from an attitude of hate, greed, and self-interest, in other words, from an attitude of sinning into an attitude of love, good will and unselfishness or an attitude of doing righteousness—that is the way out.

Most of us believe that Jesus Christ can change the heart in that way. No one else and nothing else in the world can. That is why we are here. We are here to find Jesus' "way out" of this difficult situation for ourselves personally and for this world and for our generation of students particularly. What is the secret of the success of the men who have lived Christ, however imperfectly, before our eyes? What is the secret of their power? We are here to find that. We are here to get close to the sources of power, to get such clear knowledge and intimate contact with Jesus, the perfect

revelation of our God, that we can go out and do the things that we know we ought to do.

It is one thing to see a need; it is another to feel a need, whether in New York City or in our southern mountains or over in Africa. Then seeing with trained and informed minds and feeling with educated and sensitive hearts, we need cultured and consecrated wills that will slip in like automatic clutches and hold fast to the thing that we know we ought to do. To me that is what this convention is for. We are here for these things.

The day is very hopeful, very encouraging. In recent years there has been a great wave of careless, godless living, especially during and since the war. We have had an alarming amount of superficial, reckless thinking. The student has not met face to face with himself, with his future, or with his God. Now I can't help believing that in the last year or year and a half the pendulum is swinging back. Students may appear to be living the same care-free, godless life but down deep in their hearts they are dissatisfied; they are unsatisfied. Their lives are empty, superficial and without purpose. They want something different. They want to come to know God intellectually, yes, but they want still more an experience of Him, a conscious certainty that He is, that He cares for them, and has a definite work for each of them to do, not because someone else says so—but because they can feel His power lifting them, forgiving them, changing their lives now. They are yearning for the great eternal realities of the soul. They are ready for any program, it may be radical and revolutionary, it may be conservative and conventional, it may be orthodox, it may be heterodox, it may employ present movements, it may revise present student movements, it may create new ones; but it must have reality and it must have power to blaze out new trails of thought and of living.

Will you be willing in this convention, those of you who could go out and make money, to choose deliberately to remain poor if that is Jesus' way for you? Those of you who could go out and write your name in a hall of fame somewhere, will you deliberately choose to remain obscure and unheard of, if that is Jesus' way for you? Those who could go out and become famous or popular, are you willing to choose instead a cross on a hillside, despised, deserted and rejected? Are we willing to do that today?

Over in the fifth chapter of Luke, I think it is, there are these words, "Now when he had left speaking, Jesus said unto Simon, Launch out into the deep and let down your nets for a draught." It seems to me that Jesus is saying that to you and to me this after-

noon. Ours is a careless generation. The burdens of the world are not resting very heavily on our hearts. We are comfortable. We have plenty. Why should we worry about the rest of the world? I don't know just what the sea ahead of us is. I don't know where next Tuesday night is going to bring us, but I believe He is in command of the ship. Perhaps radical changes in organization are needed. Radical changes are needed in lives, that I do know. We want His way.

But Simon said unto Jesus, "Master, we have toiled all the night and have taken nothing." There are folks here, some of us, who will say, "Master, we have toiled for nineteen hundred years, ever since Christ came, and still the world, great sections of the world, wait for the full light of His revelation. Others will say, "But, Master, we have toiled for fifty years in our colleges, the Y.M.C.A.'s and Y.W.C.A.'s, and still there are fellows as far from God as when we started." There are still others here who will say, "Master, we have toiled for thirty-seven years in the Student Volunteer Movement, and still the world is not evangelized." Listen! Simon did not stop with the words, "Master, we have toiled all the night and have taken nothing." He added, "Nevertheless, at thy word, I will let down the net."

Are you with Simon? Am I? Even though we can't see the way, not one step ahead, are we with him to the point where we are willing to let down the net once more, a hundred times more, at Jesus' word? Are we willing to go back to our colleges to preach Christ, undismayed, unafraid? We shall be ridiculed, we shall be scorned, we shall be laughed at, misunderstood, condemned, criticized, ostracized. Of course! Why not? This may be Jesus' way. "Behold, I send you forth as lambs among wolves." Will we be willing to do that? Will we here get that power which shall enable us, when we see His way, to follow, and to follow at tremendous cost to the ends of the earth, if necessary?

There is one verse in the Bible that means everything to me. It is just this, "He that willeth to do His will shall know." It requires a tremendous amount of faith for me to believe that. I can't prove it by any logical means, so that we can write Q. E. D. at the end of it. "He that willeth to do His will shall know." I don't know His will in many particulars, but if I *will* to do His will, step by step as this is revealed, gradually the whole purpose of God for my life will stand revealed before me. Are you with Christ in this, am I, as we enter this first day of the convention to listen earnestly to Him? I have only one thing to risk—my life. I'm staking all that I have

on the belief that He will do what He says in that verse. He that willeth to *do*, shall *know*.

Perhaps I have failed. I said I might at the beginning, but I have tried my level best to tell you what I believe is the great purpose of this conference. If there are 828 men here whom God wants to go to the foreign field, there ought to be 828 men who will go—no more, no less. If there are 3,874 whom He wants to stay here, there ought to be that many who stay here—no more, no less. Are we surrendered? How many fellows are surrendered without one single reservation? Are we consecrated? Are you? Am I?

I have told you the biggest thing I know. God help us as we enter this convention to enter it seeking Jesus, His way out for this world, His power to make us victorious.

BE STILL AND KNOW THAT I AM GOD

THE REVEREND G. A. STUDDERT KENNEDY

Rector of St. Edmund's Church, Lombard, London

My mind goes back a great many years to the days, when as a very small boy, I used to be called into my mother's room on a Sunday afternoon to have what we called Scripture lessons. I took no active part in the lessons at that time of my life, except that at a certain point my mother always turned to me and said, "Tell me how many there be." And I said "ten." I had not the dimmest notion what the Commandments were, but I knew that whatever they were there were ten of them, so I said so.

But the real interest in the proceedings began for me, when my mother took down from the shelf an old book with brown and battered covers, and began to read in the soft Irish brogue which I shall hear for the rest of my life, the immortal prose of Bunyan's "Pilgrim's Progress." And the opening words of that great book remain still fixed in my mind with scarce the need of looking up to verify them, and they come back to me again and again in words like these:

"As I walked through the wilderness of the world I lighted upon a certain place where was a den, and as I slept I dreamed a dream. I dreamt and behold a man standing in a certain place, clothed with rags, with a great burden upon his back and a book in his hand and I looked and saw that he opened the book and read therein and as he read he wept and trembled, and not being able

longer to contain himself he broke out with a lamentable cry, saying, 'What shall I do?' and I looked and saw that he turned this way and that way as though he would run and yet stood still because, as I perceived, he could not tell which way to go.

"Then came Evangelist unto him, and, pointing with his finger over a very wide field, he said, 'Seest thou that wicket gate?' and the man said, 'No.' Then said the other unto him, 'Seest thou that shining light?' and the man said, 'I think I do.' Then said Evangelist, 'Keep that light in your eye and go up directly thereto and thou shalt come unto the gate at which when thou knockest it shall be told thee what thou shalt do.'"

What those great words meant to me in the days of my childhood I cannot now remember, but they keep coming back to me because I see word-painted there such a perfect picture of the world in which we live. A man clothed in rags! The whole world is full of them. Central Europe and the Near East, China and Japan where industrial conditions are more awful than they were in my own land at its most disgraceful and damnable period, are full of men clothed with rags, and even in my own beloved country they stand at the corners of the streets, growing daily more desperate, and those of us who are more fortunate and have escaped poverty are, thank God, beginning to feel that our own comfort is but filthy rags as long as these awful sights are seen.

A man must be both hard in the heart and soft in the head who does not feel the cloud of the world's poverty resting upon him now. A man clothed with rags, with his face turned from his own house,—our faces are turned from our own houses because in the days before the great war we thought that our homes were our own, that every man's home was his castle, that his children were his own, and that once inside those peaceful doors he could shut the world outside, and be independent.

Now we have learned and learned once for all that independence is impossible, that our homes are built into the streets of the city of destruction. War came once before like a thunder clap and tore our children away from us and sent them out to be butchered like sheep in a shambles, and those who came back came back to wake up and wonder what it was all about. War did it once, and we know that war may do it again.

So we stand no longer looking backward into our own homes, but stand looking outward with our backs to them, out upon the world in whose fate ours is bound up, and with whose destiny ours forever rests.

We have not as a world got the Book in our hands. We have largely cast it away because it has ceased to have with many of us the authority that it used to have. We have not learned completely how to read it in the light of the new knowledge that we have gotten. The new knowledge has upset very largely the old authority, and in place of the Book we have a multitude of newspapers which we eagerly and frantically read, and they tell us indeed of the parlous state in which we stand, but they point to no road out, they detail heart-breaking tragedy after heart-breaking tragedy, and if as we read them we do not weep and tremble, it is either because we have got hardened in our hearts and made up our minds that it is no good trying to do anything, or it is because we are naturally selfish and naturally stupid. We have gotten a burden on our backs, a burden of debt and a burden of bereavement, a burden of fear and a burden of hatred, a burden of bitter antagonism which has come down to us from the last ten years. Again and again in the counsels of the wisest and best men in Europe during the last year or two I have heard go up that exceeding bitter cry, "What shall I do?"

Everybody who has a head and a heart feels the burning desire, they turn this way and that way as though they would run to do something, and yet stand still; nothing is done, we drift. There is a multitude of activity and no real, definite determined action, because as I perceive, we can not tell which way to go.

And when Evangelist comes to us and pointing with his finger over this very wide field, he says to us, "Seest thou that wicket gate, seest thou the old plan of salvation with the cross of Jesus as its center and the old simple surrender, and the old call, only believe and thou shalt find peace, the old call to surrender the heart to Jesus that we may be saved for a world beyond?" and he says to us, "Seest thou that wicket gate and that narrow way as the road to salvation?"—many of us turn to him with an anger and an agony behind our words and say, "No, I don't; I don't see what it has got to do with a world like this; I don't want to be saved and leave the world behind; I would rather be damned with the masses than be saved with the chosen self-righteous few. I want to help the world." That is the bitterness and the almost agony that come out behind a great deal of the rebellion against traditional theology and against merely traditional religion—"I don't want to be saved unless I can save the world. I don't want to be comfortable and at peace and leave the unemployed of my nation to bitterness and to atheism. I want to save the world, and unless Jesus can help me to do that, Jesus is no God for me."

But when Evangelist turns to us and says, "Seest thou that shining light, the light that shines in the face of Jesus Christ, as the light of the highest beauty and the highest truth, the light that reveals what man ought to be and what the world ought to be," then I think most of us answer with hesitancy and yet with hope, "I think I do." The light still shines in the darkness and the darkness, oh, thank God, can not swallow it up. It still shines.

If you ask me what I want, I want to be like Him. If you ask me what I want for the world, I can only answer I want it to be what He would have it be. He is to me the highest and the best. He is my Lord and my God.

To the arguments for and against his divinity, there is literally no end, but for me no one could disprove the divinity of Jesus save one who would come and convince me that he was better and more beautiful than He is. As long as He remains, by the sheer naked power of His own tremendous personality, the highest and the best of moral beauty and moral goodness that I can conceive, so long in spite of any argument that might be brought to the contrary, will He be my Lord and my God, before whom I bow down and worship and from Whom I seek power to live.

You say that what you want is not worship but work, not religion but reason, and there is no one who wants reason more passionately than I do, but it is because I want reason that I must have religion. I suppose that the great mistake of the nineteenth century civilization builders was their assumption that men were rational by nature, the teaching that men are born rational beings. We used to be taught in the schools that men were wholly rational and animals wholly instinctive. From that absurd position research and experience have driven us helter-skelter. Experience first, for if the history of the world during the last ten years is to be read as the story of completely rational beings, then either the word "rational" loses its meaning or history becomes an inexplicable enigma. The conduct of man during the last ten years has been savagely irrational. No rational beings could have behaved in the mad, brutal, cruel fashion in which the most civilized, highly educated, splendidly developed men have behaved during the last ten years.

Experience first of all drives us in complete rout from the position that men are born rational beings and research verifies experience and reveals to us that men are born with a very powerful impulsive and instinctive nature, and that that impulsive and instinctive nature is the power center of their characters, the raw material of their personalities, so that, as Prof. William McDougall says, if

they were taken away or destroyed the human organism would lie inert and motionless, like a beautiful piece of clock work of which the main spring has been broken, or like an engine from which the fires have been drawn.

We have learned that we have a very powerful, instinctive nature and that that instinctive nature affects all our conduct and all our thoughts. That discovery has led to a reaction and to an underrating of the power of reason, so that men say we are not rational, and that temperament and instinct are the ruling powers of our lives. That is a gospel of despair and could only lead to chaos worse confounded.

In any case, with all of us, our instinctive, impulsive nature has very much more to do with our thinking and our conduct than we are willing to admit to ourselves. We are not born rational but we are capable of becoming so, and in becoming so lies our one and only hope. Unless we can become rational and can guide our conduct upon rational principles, based upon a rational foundation of a real ethic, then the world is lost. But rationality is not a matter of the intellect pure and simple; there is no such thing as pure intellect; to talk about pure intellect is to talk bad psychology and half-baked truth. Rationality involves the surrender of the whole man, it involves the unification not merely of experience, but of all those impulses and instincts around which experience inevitably tends to gather itself in systems of associated ideas.

Men are not born rational but they have to become so through stern discipline, and therefore it is not because we don't want reason that we plead with you for religion, it is just because we do want it; it is not because we don't want men to think that we plead with them to worship, it is just because we do want it; it is because we want reason and not ranting and raving; it is because we want thought and not mere expression of prejudice; it is because we want conference and not conflict, that we plead first that every man should build up within him, and every woman too, a place of stillness, a place of silence, into which he can retreat at will and out of which he has, by the grace of God, barred passion, pride and conceit and has found a silence where reigns only the Lord of Truth.

Clever men who are personally conceited are the curse of all conferences. They want eternally to be jabbering, and even while the other man is talking they are not listening to what he is saying; they are thinking of what they are going to say. They are not out to learn the truth, they are out to air their own rotten, wretched, half-baked and half-thought-out ideas. It is because the conferences of the world are such rotten conferences that what you want to do

is to teach the world how to confer. Conferring is not so much a matter of wits as a matter of character. You say you want to think things out for yourselves. That is splendid, provided you have three things: First of all the apparatus; and, secondly, the raw material, the knowledge; and, thirdly, the patience and the perseverance of a consecrated will. If you haven't got those three things, it would be better for you to do as you are told.

There is too much of this airing of your opinions, whether they are founded or unfounded, reasonable or unreasonable, simply getting the idea that to have what is called an open mind, a completely open mind, is the proper thing. That means that you take up quite willingly with the latest craze and run that way, you are like a child tossed to and fro by every wind of doctrine and by the cunning craftiness of men whereby they lie in wait to deceive, and that you have got no ultimate taste of reality. That simply means that you are not fit to think out things for yourselves. And half the people in the world are not fit to think things out for themselves. They haven't made the discipline and the preparation that are necessary to make a man really rational.

I am not prepared to trust a man's judgment on a question of chemistry and physics until I know something about his character. It is all nonsense to suppose that religion does not come into the study. Religion comes right into the heart of the subject, and the search for truth is every bit as much a matter of character as it is of brain ability.

Therefore, what I plead with you to do is to find the peace of God, surrender to the great eternal beauty of our Lord Jesus Christ. That surrender which I want to make and which I have never completely made, will not make you irrational or unreasonable; it will set you free from folly, from pride, from conceit, from prejudice, from fear of your fellows, fear of what they will say; it will set you free from the herd,—and there is a danger lest this vast body be just a herd, a herd in which thinking can't be done because the pressure of its opinion is too terrible and too heavy. It will set you free from fear and from all those things that can warp and wound and destroy the beautiful balance of judgment, and the direct seeking of truth which are absolutely essential in these days. It will protect you from that dreadful state of mind in which we become bitter, bellicose pacifists, people who shake their fists in your eyes and tell you to love your enemies as if they were going to hit you the next minute if you didn't; the kind of people who bid you love Chinese and hate Americans, who bid you love the worker and detest the

millionaire, who go in for a revolution, which means that they go clean 'round to the same place they started from, and call it by a different name, and start all over again; that kind of thing which continually shirks the cross of real thought, shirks the cross of real effort, and substitutes ranting and raving and fighting and appeal to the bellicose emotions for the real hard cross of thinking and sacrificial action.

It is from futility and folly that the worship of the light that never was on land or sea, the light that shone in Jesus, will deliver you. There is nothing contradictory between rationality and religion. Religion is the essential condition of the highest form of free thought; freely moving, freely surveying thought must be based upon a surrender to the highest moral values, and that means surrender to the highest personality that we know, and that means surrender to Jesus Christ.

So I bid you, so far as in you lie, "Be still and know that I am God"—and that "I" means no other than He who was crucified and rose again—make it not a thing of emotion that you catch now, make it the attitude of mind with which you go into every conference. Don't say, "We will get the prayers over and then we will get down to business," and the business will be only busyness and chatter and talk and the airing of clever people's opinions. Make up your minds that the prayer before is the most important part of the business; it is the settling of your minds into such a condition that you will be a reasonable being, that you will desire to see the truth and to follow the truth, no matter how much it costs you and no matter how much it hurts, that it will be the part of the business that sets you free from the pride and the frivolity and the folly which mar and maim nine conferences out of ten. Make up your minds that this being still and knowing that Christ is God, making anew your surrender to the highest that you know, is not just an addendum to a conference, but is of the very core and heart and essence of its being.

Before I read a book I pray; before I listen to a speech I pray; before I enter into a conversation that is important, I pray that my mind may be balanced, steady, clean, and clear. I don't underrate the mind. I have only got a third-rate one, but the one I have got I was taught by my father to keep clean and clear and keen and balanced, and to look upon dishonesty as degradation; but it is because I want to preserve reason, because I want to make men rational above all other things, that I plead with them that they should be un-

ashamedly, openly, without any reserve, religious, worshippers of the highest and the best that they know.

Finally it brings peace, not the kind of peace that bids a man fold his hands and let things be, not the kind of peace which means that you're all right and the whole world can go drifting, drifting downwards, not the kind of peace that means your own comfort, but the kind of peace which must be the basis of all fruitful war against evil in the world.

Unless there is peace in your heart, unless there is peace that passeth understanding at the depth of your being, you cannot bring peace to a stricken and wounded world; you cannot give away what you haven't got; you cannot give away what is not in you, and before you can really bring healing to the wounds of the world, and peace to its war stripes, there must be in you that peace that passeth understanding, which is the power of all effectual fighting against evil, for:

Peace does not mean the end of all our striving;
 Joy does not mean the drying of our tears;
 Peace is the power that comes to souls arriving,
 Up to the light where God himself appears.

Joy is the wine that God is ever pouring,
 Into the hearts of those who strive with him,
 Lighting their eyes to vision and adoring,
 Strengthening their arms to warfare, glad and grim.

Bread of Thy body give me for my fighting,
 Give me to drink Thy sacred blood for wine,
 While there are wrongs that need me for the righting
 While there is warfare splendid and divine.

Give me for light the sunshine of Thy sorrow,
 Give me for shelter the shadow of Thy cross,
 Give me to share the glory of tomorrow
 And gone from my heart is the bitterness of loss.

And so may the peace of God that passeth all understanding keep your hearts and minds in the knowledge and the love of God and of his son, Jesus Christ our Lord.

DEVOTIONAL PERIOD

HENRY P. VAN DUSEN

President of the Students' Association, Union Theological Seminary,
New York

After an address such as that to which we have just listened, I take it that no call to prayer is necessary, that every one of us feels within us the urge unitedly to seek God's presence. The more one looks out upon life, and upon the world which we confront today, the more deeply one seems to be able to discern its meaning, the more does one become convinced that there will be no salvation, no way out for this world, no attainment of the life abundant for you and me, no successful issue of this conference except as there is born in the very cores of our hearts a consciousness of a vibrant communion with the living God.

Many of us have come here seeking and expecting great things from this convention, and we shall not be disappointed. Yet as one looks back over centuries of Christians, it seems that the periods when the Life of God has vitally touched the life of man, have been those times and periods when groups of men and women, like ourselves, in twos and threes, in hundreds and in thousands, have united their hearts in earnest intercession. If that is the lesson of Christian history, one suspects that God has not changed his methods of speaking to men.

The will of God can be revealed, the spirit of God can be possessed, the work of God can be done, only where groups of men and women, praying men and women, unitedly seek him.

Shall we, therefore, for a few minutes this afternoon turn our thoughts to the supreme purpose of this Convention and unite in intercession together.

Let us turn our hearts unto God, unto Him who is never absent from us, "closer than breathing, nearer than hands and feet," His presence ever with us except insofar as we refuse to acknowledge His nearness to us. "Be still, and know that I am God." "God is spirit, and they that worship Him must worship Him in spirit and in truth."

Let us pray for wisdom that in these hours of conference together the baffling clouds which surround us may be dispelled, and we may see with a clearness we have never known before what it is that God would have us do. "They shall know the truth and the truth shall make them free."

Let us pray for deep sympathy and understanding with men and women of all races, all nations, all creeds, remembering that "there is neither Greek nor Jew, bond nor free, male nor female, but all are one in Christ Jesus," with one another and with different points of view, recalling that where the spirit of Christ truly is there is unity.

And then, let us pray for power that through the weakness, impotency and baseness of our human lives the infinite resources of the living God may flow. "I can do all things in Him that strengtheneth me."

Let us pray for courage, that God may find us ready to live up to the leading of His Spirit and the revelation of His will which we see in these days together, send us where it may, cost what it may. "No man having put his hand to the plow, and looking back is fit for the kingdom of God."

And then let us pray, each one, for purity of heart, that purity without which there is no wisdom, there is no power, there is no courage; purity of personal life first of all, purity of motive, purity of unconditioned surrender of ourselves for the life of others. "Blessed are the pure in heart for they shall see God."

And then, most of all, let us pray that in these hours together there may be held constantly before us the vision of Jesus Christ, in whose presence there can be no impurity, no selfishness, no jealousy, no cowardliness, that our weakness may be caught up in His strength, that our pettiness may be purified by His love, and that our wills may be indissolubly united with His for the inbringing of His Kingdom here on earth.

Oh, thou eternal God, our Father, who through all the centuries hast been calling men one by one to serve Thee, who dost encompass our lives with a love and a watchfulness which are never weary, all that is fine and noble within us cries out to Thee for a great pouring of Thy spirit upon this Convention.

Thou who knowest us better than we know ourselves, who seest and hearest not only our spoken petitions, but those silent aspirations of our hearts, known alone to Thee and to us, to whom every thought is a prayer, every desire an intercession, grant that in our days here together we may see those things which are essential and fundamental and vital to our life with Thee.

Thou speakest to men in many ways, Thou touchest our hearts in diverse manners. Grant, our Father, that as the hours and days pass, every one of us may be drawn by bonds which we little understand, but in which we tremendously believe, to be close to thine own life, that Thou mayest become real to us, our Father, our Savior, our God.

We face a world which we recognize in desperate need, need of leadership which can save, need of men who can lead, men and women such as we are not now and such as we, save by Thy strength, cannot become.

O grant, our Father, that our hearts may be so purified, our lives so wholly given to Thee that we may go forth from here as men and women who have met face to face with God and who because they carry the imprint of Thy love and Thy power and Thy self on their lives, can meet and satisfy a world which in all its needs supremely needs Thee, and which, except it find Thee, cannot endure.

And now, our Father, hear not only the words and thoughts which we have uttered together, but also those deeper, purer and truer aspirations in the center of the heart of every one of us, reaching out to Thee this day, and grant them not in accordance with our asking but in accordance with Thy infinite wisdom, through Jesus Christ, whom we call our Master, and our Savior. Amen.

CLOSING PRAYER

REV. G. A. STUDDERT KENNEDY

O Jesus Christ, who art the light of the world, help us to be honest, help us to face the facts and to follow where the facts lead no matter how much it hurts us, no matter how big the sacrifice may be. Help us to follow where Thy light leads. Deliver us from fear, from pride, from prejudice. Give us open eyes and brave hearts. Keep us, O God, from shutting our ears to the sounds of the world's distress, blinding our eyes to the wrong that is being done among men. And while Thou deliverest us from hatred, keep us from taking refuge in sentimental and unreal dreamings and thoughts of a better age which is to come, without our giving anything for it.

O Lord Jesus, make us honest even if we are crucified for it.

BENEDICTION

Into God's gracious keeping we commit you. May the Lord bless you and keep you. May the Lord make his face to shine on you

and be gracious unto you, in your going out and in your coming in; in your lying down and in your rising up; in your labor and in your leisure; in your laughter and in your tears, until you come to stand before Him in the day to which there is no sunset and no dawn. Amen.

ADDRESSES ON THE CHRISTIAN FAITH

WHAT DO WE BELIEVE ABOUT GOD?

CANON EDWARD S. WOODS

Rector, Holy Trinity Church, Cambridge, England, and formerly Chairman of
the British Student Movement

May I take this opportunity straightaway of conveying to you cordial and fraternal greetings from the British Student Movement, of which I have the honor to be a member? There has been for many years a rich contact between your Movement and ours and I shall endeavor to carry back to our Movement something of the teaching and inspiration that I am finding at this great gathering.

I may be permitted to add that this is my first visit to your great country. I set foot in this land for the first time only six days ago, and I should like to say that I have come here to learn as well as to teach, to receive as well as to give, and I know as I make the attempt to handle these great themes each morning, that you will extend to me the forbearance of your friendliness and courtesy.

I have been asked to handle four topics, "What do we believe about God; about sin and forgiveness; about the Kingdom of God; and about the sources of Power?"

The first of those we will take up this morning, "What do we believe about God?" I can imagine a cynical observer saying to us, "Well, it doesn't very much matter what you do believe about God. What you need to do is to get on with your job."

Now I should reply to this that most of the muddled doing in this chaotic world of ours today is due to muddled thinking, and the most practical thing that a man can do is to get his thinking straightened out, and especially his thinking about God.

All action is governed by the thought behind it. History is the finished product of ideas. I think it will not be a waste of time, if at this gathering, and in the discussion groups, we do make some pretty definite attempt to clear up our thinking about God. The most powerful ideas that move men are their deep instinctive ideas about man, the universe and God Himself, and it does vitally matter that our thoughts about God should be right thoughts. Many of the mistakes and tragedies of Christian history have been due to thinking about God which has been imperfectly Christianized. Only a week or so ago I happened to be standing again at a certain spot in the famous Smithfield Square in London, the very spot where the martyrs were burnt in the sixteenth century. It came home to me then again, as it has come home to me before, "What were these men doing?" They thought they were doing right. They thought they were doing God's service in burning those victims. The tragedy was that they had got hold of a wrong idea of God.

There are people in religion still who fall into the error which is perpetually cropping up in all institutional religion,—the error of worshiping their religion instead of God. "Beware," said some one once, "of worshiping your own little pet infinite, which is sublime to you chiefly because it is yours."

If we can do nothing else at this conference, it will be infinitely worth while, if, through coming here, we can get our thought of God brought closer to the teaching and the standards which have been set us by Jesus Christ. As that great teacher, Dr. Glover, has insisted, there is no task more necessary for Christians of today than to think of God in terms of Jesus Christ, and I should like in this connection to endorse emphatically everything that was said on this platform yesterday by my old friend, Studdert Kennedy, about the need of bringing your religion and your thinking into the closest possible connection.

The main theme that I want to put before you this morning is simply this: that any revealing of God which is adequate must be made in a personal way, and that there has in fact been such a personal revealing of Him in and through Jesus Christ.

This claim, to know God in Christ, is the claim of all normal Christian experience; and it is from the side of Christian experience that we shall do well, I suggest, to begin our investigations. Whatever interpretations of the fact you may prefer, there is no denying the fact itself that, ever since Jesus was on this earth of ours, men and women in every generation, vast numbers of them, have claimed that through Him they have found themselves in vital contact with

God Himself, with transfiguring results for life and character, as well as for events and circumstances. That experience dates from a certain Spring morning somewhere about the year A. D. 29, when a little group of men and women found that the master and friend they so dearly loved was not, after all, dead, but was in fact alive. From that hour they were completely transformed, and proceeded to impress their transforming experience on the world in which they lived. Indeed it is not too much to say that from that hour, history itself took a new turn. The happy friendship which these men had enjoyed with Jesus on the hillsides and in the villages of Galilee, was for them now carried over into the region of the unseen and the eternal; their friendship with Him became, in a way they hardly could define or interpret, identical with their experience of God Himself. In Christ they found that God was good, that God was love, that God was available; that this world was His world, not the devil's; and that He was only waiting for human faith and cooperation to execute His purpose of a complete, satisfying, universal redemption. And in the strength of this conviction this little band of ardent souls proceeded to turn the world upside down.

From that time to this, there have been multitudes of men and women, in every generation and every country, who claim to have entered into some such experience of God. In every town, in every college, you can find people who are perfectly certain that apart from Jesus and all He has brought them of God, their life would be just a disastrous moral failure. In every profession you can find men with a fine and lofty conception of human life and human work, and they will tell you unhesitatingly, that it is from God they have got this sense of vision and purpose. And, again and again, there are lives where the relentless pressure of suffering, mental and physical, would drive to hopelessness, pessimism and despair, were it not for the sense of the Great Companion standing by to share the terrible burden. I came across a touching and significant incident recently in the life of the great pioneer missionary to the New Hebrides, J. G. Paton. He landed on one of the islands on November 5, 1858, with his young wife. Some months later a son was born. In two days, from fever and ague, the wife was dead; a month later, the babe died too. "Stunned by that dreadful loss," he records in his journal, "my reason seemed for a time almost to give way. . . . But I was never altogether forsaken. . . . But for Jesus, and the fellowship he vouchsafed me there, I must have gone mad and died beside that lonely grave."

Such testimony might be multiplied a thousand-fold. Christian-

ity, past and present, teems with data of this kind, and the solid reality of the beneficent and life-giving results of Christian experience few will be found to deny. The point where the modern challenge is directed is the nature of the experience itself. Is that experience ultimately objective or subjective? Is the object of the experience really God revealed in Christ, as Christianity alleges, or is the explanation to be sought, as some of the psychologists are arguing, along the lines of mob-suggestion and auto-suggestion? To attempt to indicate at all fully the answer to these questions would demand a whole lecture, or series of lectures, on the relation of Christian experience to modern psychology; and for that there is not the time, even if I had the equipment. I would only make one comment before passing on; namely, that it is highly unscientific, in fact very foolish, to brush aside all alleged Christian experience as having no evidential value. Science's own method represents a combination of authority and experiment. No scientist in his senses would dream of ignoring the accumulated knowledge which he finds already in existence. In every department of human thought and life, the authority of the expert has its due place. In religion as in science there are masters, who attain a higher knowledge than is attainable by ordinary folk, and to dismiss their discoveries as illusions is mere folly. I should like to quote here a timely protest in this matter made by the writer of a recent valuable book, "*Is Christian Experience an Illusion?*" "Those who disallow from the start the experience of Christian saints and mystics, who are our masters in the realm of religion, are not acting in conformity with scientific principles as they sometimes imagine they are. They are doing exactly the opposite and falling into that *a priori* dogmatism which is the negation of scientific methods. The religious expert may be wrong; we may all be wrong. Our knowledge may be a tissue of falsehood and our learned men deluded triflers with a world radically irreducible to reason. But that is improbable. We are willing to take the slight risk involved in any affirmation of truth. And nine-tenths of our true statements are based on authority, the authority of the experts in the several branches of human knowledge. Whether or not we are able to test their statements for ourselves, the only reasonable attitude is to be willing to believe that there is a settled body of truth which we can accept."

"'Trust a man in his own art,' says the old Latin proverb. Why should it be so in science and art and not be so in the field of religious experience? Is it reasonable to think that just in that very department which makes them great, just where they have risen

above their fellows and attained their fame, religious geniuses are nothing but deluded simpletons? Baron von Hugel says very pertinently, 'It is impossible to see why Plato, Aristotle, Leibnitz and Kant, and why again Phidias and Michael Angelo, Raphael and Rembrandt, Bach and Beethoven, Homer and Shakespeare, are to be held in deepest gratitude, as revealers respectively of various kinds of reality and truth, if Amos and Isaiah, Paul, Augustine and Aquinas, Francis of Assisi and Joan of Arc are to be treated as pure illusionists, in precisely what constitutes their specific greatness.'"

Having made that proviso about the reality of Christian experience, I want to go on at once to trace this experience back to its original source in the Jesus of history, for the very good reason that the content of the Christian belief in God is, ultimately, determined by certain events that took place on the plane of history, somewhere between the years B. C. 4 and A. D. 29. The question which is the topic of this lecture—What do we believe about God—is, for me at any rate and surely for most of us, quite unanswerable apart from Jesus Christ. In saying this I do not mean to suggest that you can completely isolate the historic fact of Christ from all that went before and all that has followed since. You cannot adequately estimate the significance of that short span of years of Jesus' life in Palestine, without all the time taking into account what He has meant, and goes on meaning, to uncounted multitudes since. The final significance of the revelation of God in Christ must be looked for in the whole of what it has meant in human history. Hence the immense importance of investigating the nature and results of Christian experience. But, as I have already said, it is equally important to examine very closely the original historical occurrences without which there would have been no Christian experience to investigate.

It may be well, first, to say a word about the documents in which these original occurrences are recorded.

The Christian position involves an affirmation of facts and an interpretation of the facts. We are not at the moment concerned with interpretations but with the facts themselves. These facts are contained in various documents. Are the documents reliable? Was Jesus an actual historical fact, the sort of person He is described as being in the documents? Did the recorder invent him or did he give rise to the records? Most historians have no doubt as to the answer.

I say to you unhesitatingly that the main trend of a critical and historical investigation of the last fifty years has been unquestionably to establish the trustworthiness of the records in their main layout.

No doubt there is plenty of critical work still to be done. The exact relation to one another of the documents that are thought to underlie the first three Gospels are not yet settled conclusively. There are some details that are uncertain, there are gaps in the story; the accounts are in some ways meager and unsatisfactory; they fail to tell us a great many things that we would like to know. On the other hand, they do succeed in conveying to us a vivid conception of the personality of Jesus, and a sufficiently trustworthy record of what he was and did. There is even good non-Christian documentary evidence, especially Tacitus, for Jesus as the founder of Christianity and for His execution.

The evidence for further details about Him in the Gospels themselves and in the Pauline documents is now generally admitted to have a very high degree of value. In the last resort, in considering this question of the written record, one is always thrust back on the old dilemma, either ignorant or unlearned men have accomplished a literary miracle or the gospel story is substantially true.

As we contemplate that figure, with whom the documents bring us face to face, we are conscious that He is unique. He exhibits a moral wholeness, a moral beauty, that is new in human history. He is evidently a real man, mixing with men in easy, sympathetic, unembarrassed fashion. At the same time He gives the impression of living in a harmony with God that is unclouded, continuous, all-embracing. He seems to have access to limitless divine resources, and he employs them without stint to help and serve his fellow men. I am not at this moment attempting to interpret His unique personality; I only want, just now, to note the fact that His friends when they considered Him said to themselves, "This is what God is like"—a conviction that deepened as time went on. They reflected further that this is no accidental resemblance but constituted an intentional, deliberate, self-revealing on God's part. "*God is in Christ, reconciling the world unto Himself.*"

What then is the main content of this self-revealing of God in Jesus? What are the features in the character of God that you can deduce from the examination of this portrait? I will try to indicate some of them in rough outline. Think first of Jesus among men, rejoicing in their company, really interested in their concerns, mixing on ordinary, equal terms with the very ordinary men and women whom He met in the days of His ministry. What may we infer about God from this side of Jesus' life? We may surely infer, if our hypothesis is correct, that *God is personal and personally interested in all the details of human living.* "Are not five sparrows sold for a

farthing and not one of them falls to the ground without your Father?"

God is not afar off, a sort of dim and distant potentate behind the heavens, but quite near and really concerned with all that makes up the sum of human life. As Augustine says, "God did not make the world and then go away. In all that life holds of goodness, of truth, and of beauty—God is there."

Look again at Jesus among men not merely as a passive sharer of their life, but with them to help, stretching out His hands to heal and bless, giving Himself in utter friendliness, indomitable kindness to all who seek Him. All the time He is up against the evil in the world; He has to battle with the darkness of men's hearts and minds. But gently, patiently, quietly He sets out to win them in the only way, the way of love. And this way leads at last, as it must inevitably lead, to the cross where love and sin met in the final grip. God, He urges, is likewise *generosity and love and utter kindliness*. "He maketh His sun to rise on the just and on the unjust. He giveth rain to good and bad men alike." His purpose for this world is one of love, and has nothing whatever to do with force.

Now look again at Jesus' life, and note that this love of His is not just a general amiability toward men in the mass. He cared deeply for men and women as individual personalities. He had a genius for friendship. He spent time and thought over His friendship with men like Peter, like Zacchaeus, yes, with men like Judas. That, He insists, is God's own attitude towards human personalities. God, he says in effect, *is father and wants to enter into a personal filial relationship with all His children*. Read again some time today the matchless story of the prodigal son and you will find there in a few words the very essence of Jesus' thought about God. "He ran and fell on his neck and kissed him. . . . Son, thou art ever with me and all that I have is thine. . . . There is joy in the presence of God over one sinner that repenteth."

Once more, think of the new conception of goodness which Jesus brought to men. It stood out in sharp contrast to the conception held by many of His religious contemporaries. You can read in the "Mishnah," for instance, that if a tailor carried his needle on the Sabbath, he was doing an act which invited religious condemnation. But if he repaired to the temple and selected and paid for an appropriate animal and had his sacrifice, then all was well.

Jesus says that God has nothing to do with that kind of thing. God demands of men a real goodness, a goodness that corresponds to His own. You constantly find this gap between men's thought of

righteousness and God's demand for a sheer reality of goodness. "Forgiving love and unselfish service," Jesus says in His Sermon on the Mount—I quote from a paraphrase by G. R. H. Shafto, "that is how God acts towards men and that is how men must act towards each other. . . . You are to be God's children to all the world; your goodness is to be of your heavenly father's quality and stamp."

What I have tried to do thus far has been to look at the human life of Jesus of Nazareth, and draw certain inferences and deductions about the character of God from that life, believing that the only satisfactory line of investigation for all of us lies along the line of the answer which Jesus once made to one of His disciples when He was speaking with him, "He that hath seen me hath seen the Father."

We pass on now in the concluding part of this address to face a question which must be squarely faced: Who was this Man who has changed the whole course of the world's thought of God?

I noticed a sentence in a leader in the *Indianapolis News* last night quoting a remark which was made at the conference which I understand just preceded this, "It is much easier to talk about the deity of Jesus than about the child labor law."

Well, there is a sense in which that is true, and as a clergyman of the Church of England I should be quite willing to admit that very often in the history of religion, the organized church has been too much concerned with Christian doctrine and too little concerned with Christian ethics. Nevertheless, I venture to think that behind this quotation there does lurk what the grammarians call a false antithesis. For I submit it has been abundantly shown in history and in present experience, that those men and women who are most profoundly concerned about the welfare not only of children but of all their brother men and women in the world, are precisely those who are impelled to it by the motive of loyalty to the living Christ. And I venture to think that that means ultimately we cannot sever questions of ethics from questions of creed.

Now, there is no doubt at all that as a historic fact those men who first kept company with Jesus, when they tried to shape out in their minds what he meant to them, could not do it without using the word "God." He had, for them, the "value" of God. Their thought of Him and their thought of God converged, coalesced. They found their friendship with Jesus carried over after the Resurrection, into the region of the invisible and the eternal, into the realm of faith. The earliest document of the New Testament (I Thessalonians) brackets Christ with God quite explicitly. If, therefore, you were to ask me straightly and simply, "Do you believe that Jesus

Christ was God?" for me the answer is in the affirmative. I am as certain as I can be of anything that Jesus Christ is actually alive and is standing in this hall this morning, and that we can talk to Him. If I did not believe that I should not be here, and I should have absolutely no Gospel for you or for anybody else.

If you go on to say, "Well, how and in what sense do you think this?" I think I should reply in some way like this. I should be careful, first of all, to lay great stress on the humanity of Jesus. In my own judgment, one of the greatest achievements of Christian thinking during the last fifty years has been to recover the reality of the humanity of Jesus of Nazareth. He was a real man, not just disguised as a man, not wearing a kind of artificial, temporary, human dress, but a real, strong, vigorous, virile man.

I must say that one of the things I am enjoying here as a newcomer to your land is your talk and your vocabulary. I was talking about a mutual friend with the Chairman yesterday, a man we both respect very much. He was up at Cambridge with me, and he got "blue" for football. My friend described him to me as "a two-fisted he-man." I like that description. I am making note of it for further use when I get back to my own country. We do not have quite such an enlightened vocabulary.

I mention it to show something of what I mean by this emphasis on the humanity of Jesus. The thing has been obscured. If you had met Him on the road, He would have struck you as just an ordinary healthy person, wearing the same kind of clothes as any other man, and not looking in the least like a figure in a stained-glass window. I know of few more unattractive things than what you may call "official religiousness," alien from the attractiveness, the humanity of Jesus.

It reminds me of a story I heard of a man,—this was in our land,—who went to preach a sermon at a distant place and had to travel by train. He had never been there before, and his host, who was to entertain him, came to meet him at the station. He somehow missed him so he went up and accosted a stranger. He said to the stranger, "Excuse me, sir, but are you a clergyman?" The man looked at him sadly and said, "Oh, no, I am not a clergyman; it is my indigestion that makes me look like this."

I tell you that story because I do want you to see very fully how really human Jesus was and is. I have no shade of doubt in my own mind that many a time as He sat on the hillside with His friends, He enjoyed a good laugh with them.

But perhaps the thought occurs to you: "If you press His

humanity like this, does that not make what is called His divinity recede?"

I venture to think not. It seems to me a great mistake to regard Him as a kind of mixture, a hybrid, half man and half God, doing some things as a man, other things as God. We cannot conceive of a sane human being with two wills or two quite different centers of consciousness. Surely, the fundamental mistake here is to assume, as is often assumed, that God and man are opposites, and that the more Jesus is man the less He is God. That, I believe, is where our thinking has often tended to go wrong. God is inconceivably greater than we, but He is not the opposite. We are made in His image and our highest thought of God necessarily fashions itself in terms of the highest we know in man. May it not be that the "Godhead" of Jesus is to be looked for *in and not apart from* His absolutely perfect humanity. In Jesus Christ, in fact, you have a revelation—to use a definition suggested by Dr. Moberley—not of "God *and* man" but of "God *as* man."

All I would say before I sit down is this: Don't think of all this matter in purely intellectual terms. The greatest discovery that any man can ever make is the discovery that God is what Jesus has asserted Him to be. Jesus Himself said that this was an epoch-making thing for any man. It is like finding the pearl of great price; and there are many, I am sure, in this vast audience today who know with me that the one vital thing, the one thing worth while, is to launch out, to take the risk, to try with every faculty that God has given you, to find out who and what God is.

If you reach Jesus' conclusion, happy will you be. As one has put it beautifully, "thereafter one goes about the world like one who was lonely and has found a lover, like one who was perplexed and has found a solution."

WHAT DO WE BELIEVE ABOUT SIN AND FORGIVENESS?

CANON EDWARD S. WOODS

I don't think it is necessary for me to try to paint a picture of sin for you. I will only ask you to use your imagination and do just two things. Think first of the glorious manhood, the true humanity of Jesus Christ. Recall the kind of man that He was; think of the impression that He made upon His disciples; consider the standard

of goodness that He shows; and then reflect upon the fact that He says, "This is the true life for every man to live." There is the standard; there is the ideal.

Now think of the other side—think for the nonce of all that lies behind what you have been hearing from this platform the last two days. Consider, for example, what really lay behind that moving address of Sherwood Eddy's yesterday afternoon, with its passionate indictment of our civilization for its materialism, its autocracy and its militarism. What is the cause of all this evil? You and I know perfectly well. This thing does not stand outside of us. We cannot look on at it as a spectator. It is futile for you and me to sit down in this great convention and try to look at these things in any really detached way as if they were problems apart from us. They are not problems apart from us. *We* are the social problem. *We* are the international problem. *We* are the racial problem. These problems exist simply because the millions of men and women, just ordinary men and women like ourselves, prefer the way of selfishness to the way of God. There are, of course, the two sides in every one of us. There is that which links us to the stars. Why, again and again you can see it in your brother man. I saw it times without number during the war, when I had the honor of being an army chaplain in our forces all through those years. But there is also that in us which pulls us down to the devil. You can see manifestations of that side of us at any place, and in any moment in the streets or houses of our great cities; but the nearest view you can get of it is in your own heart.

Now I think it should be made plain that we have the power to choose between these two tendencies. I do not propose now to embark on any theoretical discussion of the problem of free will. As some great philosopher once put it—I forget who he was—"All theory is against it (free will), but all experience is in its favor." However men may argue about it, most of them do at bottom believe that their choice is a free choice, or at least has in it a very large element of freedom. You might press this still further back and ask, "Why do men so often choose wrong? Where does this flaw in them come from? Why does God let us mar and ruin and waste our lives and the lives of others? Is He in any sense responsible for this flaw in man which for large sections of humanity produces a hell on earth?" To such questions I would answer unhesitatingly that God is not directly responsible for the awful mass of suffering and evil in the world as we know it. He made a world of free men and he took the risk that such creation might involve; the abuse of

freedom and the mess and chaos in the world of today is man's doing and not God's.

We have gone seriously astray, it seems to me, with our conceptions of almightiness, and too often we have allowed ourselves to think of God as an arbitrary tyrant, sitting on His throne armed with pestilence and disease, war and sudden death, to vindicate His majesty and punish sinners. I hope we are gradually beginning to learn that God knows no omnipotence but the omnipotence of love, an omnipotence—to quote a phrase of Bishop Neville Talbot—that does not mean the power to do anything, anywhere, at any time, but an omnipotence that does mean the power to do whatever love can do.

I would go on to say—and that brings me to the climax of what I want to put before you this morning for your thinking out—that the final divine answer to all the sufferings and sin in the world is to be found at the Cross of Jesus Christ.

I dare say some of you have read that very widely known and much discussed novel by A. S. M. Hutchinson, "*If Winter Comes.*" Do you remember the trial scene at the end of that novel, when Mark Sabre stands, a beaten man, with everybody and everything arrayed against him, and then suddenly, dramatically, the woman who loves him, the woman of rank and fashion, with everything to lose and nothing to gain, takes her stand by the man she loves? The Cross, as I understand it, means God coming right down into the arena of this world, to make us see once and for all that He is not standing aside, either as a kind of benevolent but helpless spectator, or as a remorseless judge waiting to execute a sentence. His attitude is that of the father who should go and take his stand by his son in the dock and then go with him to share his prison cell. The New Testament tells of a *God who comes to the rescue*, and the central act of God's redemptive intervention in this world of ours took place on that green hill outside a city wall.

I would remind you again that I am not dealing with theory. The Cross is one of the best attested facts of history. It is an unquestionable and astounding fact that that group of men who succeeded in turning the world upside down, did put in the very forefront of their preaching and their message this fact of a criminal crucified—foolishness indeed to the Greeks and a stumbling block to the Jews—but the very heart and the soul of the tidings that they came to bring.

Why did they? Because unless Christianity is meaningless, the Cross does signify the assertion, in time on the plane of history, of the eternal nature of the very love of God. Let me try to illustrate. Some of the most remarkable moments that I think I have lived in,

have been the two-minute periods of silence on Armistice Day, which in England we observe very universally and very carefully. At the first armistice anniversary I happened to be in Whitehall in London, at that central spot in the heart of the Empire, and I stood there in a great gathering of many thousands of people. I think the deep corporate consciousness, the sense of awe, of common memory and common aspiration in that two-minute silence is one of the most remarkable experiences I have ever shared. There seemed to be a summing up, a focussing of a whole world of thought, and regret, and longing, and hope, and aspiration, nation-wide, empire-wide in its scope.

I sometimes think it is something like that you find in the Incarnation. There, in Jesus—living, crucified and living again—is the expression, the summing up, the focussing, at one place, at a certain moment in history, of that which God eternally is.

It is this sort of objectiveness in Christianity which constitutes its supreme value to the human race. At the Cross you see God in action. Here in Jesus is the one completely good man the world has ever known. What did men do with Him? They crucified Him. Here in this act of those men is the pent-up sin of the world converging on Jesus, bearing down upon God revealed in Jesus. And what does God do about it? His only response, His only retaliation, is to bear it all, to reveal a love which will endure anything, which will go all lengths of suffering, go down and seek the heart of iniquity in its very lair. That is God's answer to the sin and suffering of the world.

Now that is not all the story. I want you to see that it is useless for you or me to contemplate this business of the Cross and the love of God without the use of personal pronouns. It is never done in the New Testament without personal pronouns—"Who loved us and gave Himself for us." What does love really mean? What does forgiveness mean? Forgiveness cannot mean less than the restoration of a broken relationship.

I remember hearing of a man in England who had a son whom he loved very much indeed. The son was grown up; he was living at home with his father. The father had no cause to suspect that anything was going wrong, though now and again he had some misgiving, until one night to his amazement and horror, the son came home very late, blind drunk. It was the beginning of a career of vice and wretchedness, and it nearly broke the father's heart. What was the father to do? To stop loving was inconceivable. He was utterly ready to forgive all the time, but a man's willingness to for-

give goes into thin air unless the wrong-doer is forgivable; the only forgiveness worth talking about is that father and son shall come together again in an affectionate and sacred intimacy, that is new, and that carries with it a healing power.

If you ask how far the love of God is to go in searching for his straying children, Christ's Cross is the answer. Jesus went all lengths, and it seems that God is ready to go all lengths. And there is no other way in which the broken relationship may be restored. I don't think that there is any other power on earth which will turn a man away from his sin and bring him back to truth and goodness, unless and until he can see the love of God and feel the love of God beating against the door of his heart. There are millions of men and women who know that to be true, who have found it out. If you raise the question about the past, it is, of course, true that history cannot be unwritten; that what is done cannot be undone. But it is also true that God wants the wrongdoer back into fellowship, and will go all lengths to bring him back. Moreover, and this is vital, the past is stripped of its power to paralyze the present. When and if you are forgiven, the sting of sin is taken away, and you do find at work in your own heart and life an uplifting, redemptive, regenerative power, which is greater than anything you could have conceived of. You find that He, the Christ, sets you on your feet again; He trusts you; He believes in you, and when you know that He is treating you like that, then you respond; you cannot help it.

Forgiveness is not a goal but a threshold. There can be no man or woman of us, who was not deeply moved yesterday afternoon by those appeals which came to us from Sherwood Eddy and Robert Speer. I cannot conceive that any man or woman of you is at bottom unwilling to respond. I believe you want to do the very best with the one life which God has given you. As Eddy put it, the ball is passed to you, now, in your generation. What if you would move but can't? What if you long to respond but find a weight around your neck and shackles of evil habits around your feet which you have never broken? Come and make your own this amazing gift of God's forgiveness, and you shall go forth a free man or a free woman to do His will and respond to His call.

WHAT DO WE BELIEVE ABOUT THE KINGDOM OF GOD?

CANON EDWARD S. WOODS

When at about thirty years of age Jesus emerged from the seclusion of life in the carpenter's shop in the little village of Nazareth, He went out to the world of that day with His message. The burden of His message was the arrival of the Kingdom of God. That which set men's hearts alight was His proclamation of the fact that the Kingdom of God was actually arriving; as Mark has recorded it of His first preaching, "The time has come, the Kingdom is near, repent ye and believe the gospel."

What exactly did he mean for them and for us by that proclamation of the Kingdom of God? To see something of that meaning is the task that I address myself to this morning along with you. I think it might be said truthfully that there were two great main sides to what He came to tell men. He wanted to make them understand, first of all, what God is like, what He is, what His plan is for the world, and then He also tried to make men see what man really is in his true nature, and what he can become, and the kind of life he is called to live. We spent the first two mornings over the first of these two aspects of Christ's message of the Kingdom of God, and to-day we take up the second.

In proclaiming the Kingdom Jesus says this in effect: "This new ideal life for man is available and may be lived here and now, may be realized by humanity, and there is nothing to prevent it, except the obstacles that are in humanity itself." The Kingdom of God is this realized realm of good, this order of things in which men on the large scale can live by God's law of love, and at the same time can find all God's resources available for living that life, and for defeating evil within and without.

Now I want you first to consider something of what is practically involved in the way of living demanded by membership in God's Kingdom. The first point I would draw your attention to in this connection is a simple one, but one that is perpetually overlooked. It is that God and the Christ way of life are concerned with the whole and not just with a part of human living. It seems to me that much

of the religion of our day suffers from what can only be described as the curse of a kind of departmentalism. We make a little compartment in life, like those compartments we have in our English railway carriages, and into that compartment we dump the things which we are pleased to think belong to religion—churches and meetings and sermons, pious books and pious people and the whole paraphernalia of piety, and then outside that fence we carry on the real business of life. That is all wrong. It is not what Christ intended. Jesus insists that God is concerned with everything in human life, and that the principles which He enumerates are applicable to the whole range of human activity.

He goes on to say that there is one great law by which men are called to live, and that is the law of love. Now, at this point I want to take what little time I can get in this segment of this lecture to get you right back to Jesus Himself and His own words. I have a feeling that we don't take Him seriously. Listen to this, from a paraphrase of the Sermon on the Mount.* Listen to it as if it were something new, as if you were ascertaining for the first time the kind of life which Jesus wants you to live. "You all know another commandment. Thou shalt love thy neighbor as thyself. The scribes infer that this means you are to hate all foreigners. I tell you to love those whom you have learned to think of as your enemies, and if they ill-use you, pray for them. Then you will really be like God, your Father, who cares for all men, no matter how badly they treat Him. He gives sunshine to bad and good men alike. He sends rain for all, for those who do right and for those who do wrong as well. Forgiving love and unselfish service—that is how God acts towards men, and that is how men must act towards each other. Suppose you do love those who love you in return, there is nothing very meritorious about that. People who make no profession of religion do as much. If you are on friendly terms only with people of your own set, that is merely ordinary good nature. Heathen folk do as much as that. You are to be God's children to all the world. Your goodness is to be of your heavenly Father's quality and stamp."

The men of the first generation caught the meaning of that and they lived it; and here is an unsurpassed description in human language of what a life looks like, when it is lived out on that principle. I refer to St. Paul's matchless hymn of love in first Corinthians, the thirteenth chapter. I give it you in a paraphrase done by a friend of mine, Mr. F. R. Barry.

* G. R. H. Shafto, "In the School of Jesus."

"If I have all the gifts of a revivalist, and have not love, I am merely a braying trumpet or the clapper of a bell. Though I am a preacher and know all God's secrets, and all the theology there is, and though I believe in God so much that I can remove mountains, but have not love, I do not count. Though I spend all my income on philanthropy, though I am ready even for the stake, but have not love, there is nothing in it. Love does not take offense. Love is always trying to do good turns to others. Love is not jealous, does not swagger, does not stand on its dignity, always behaves like a gentleman, never plays for its own hand, does not get peevish, sees the best in others, always champions the underdog, is glad when other people find the truth, never loses courage, never loses faith, never loses hope, always sees it through to the end."

Did you ever hear the story of the Korean Christian and the "Sermon on the Mount"? I should like to find out from my friend here if he has heard that. I believe it is absolutely true. A Korean Christian came into a missionary's study one day, and said that he had succeeded in learning all of the "Sermon on the Mount" by heart, and he could recite it, and so he stood up and recited it. When he had finished the missionary thought he ought to say something appropriate and so he said, "Well, my good man, this is very nice. I am delighted to hear it, but of course the point is, it is not enough if you just say it, you must practice it."

"Oh," said the man, "that is how I learnt it."

The missionary didn't quite catch what he meant. He asked him to explain.

What he said was this: "You see, sir, I am just a simple farmer. When first I tried to learn the sermon I found the words would not stick, and so I hit on this plan: I took one verse and I went out and practiced it on my neighbors until I had it. Then I took the next verse and did the same. And so I got the whole thing in that way."

I think we might well take a leaf out of the book of that Korean's Christianity. I want to add this, and say it with some emphasis, that this kind of living in the Kingdom involves all manner of things that have been coming up in this great convention of ours. It involves the sacredness of human personality. It involves this matter of value—living not to get, but to give. You in your country and we in ours, have the gospel of success dinned into us every day.

It is for each of us, personally and individually, to find out for ourselves what it means to apply to our own lives the law of Jesus Christ. We from this platform make what attempts we can to give you our own interpretation. I think I can see with some clearness

something of what Jesus Christ wants me to do. I am not prepared to say what it may involve for you. You must find that out for yourself. What I am quite clear about is, that any one who sets out to be a Christian is committed to living by the law of membership in the Kingdom of God. The real trouble is that most of us are still strangers in a strange country. We have not yet really got the hang of the geography of the Kingdom of God. Just as I, an Englishman, have not yet quite got the hang of things in your country. When I first came here five days ago, the first night, before I went to bed, in my innocent English heart and in the belief that I was following a civilized plan, I put my shoes outside the door. I thought that when I woke up I would find them shined. I am still looking for those shoes. I am beginning to give up hope of ever seeing them again.

But now to come on to a further stage in this great subject—and this is the heart of what I want to try to say to you this morning—at every turn in everything that is said at this convention, we are always, as we dream dreams of the Kingdom's coming, finding ourselves up against the apparently insurmountable obstacle of the stubborn and sinful heart of unregenerate man. Now Jesus insists, and He proves His words to the hilt, that all the resources of God are available to fight and defeat the evil, physical and spiritual, which besets humanity. I think that needs emphasizing. History is strewn with the wrecks of unrealized Utopias because in every case the would-be reformer has omitted the essential preliminary of human regeneration. Jesus is the only reformer who has not omitted that. He gives you the program *and its secret*; He does actually show how the heart of man can be changed. I think there is very little doubt that in Jesus' own mind this conception of the absolute availability of the Father-God, was the determining factor in His thinking and vocation and Messianic work.

May I assume in you a certain knowledge of the teaching of the Old Testament, and of what is commonly called Jewish apocalyptic literature of the first and second centuries before Christ's time, revealing a profound dissatisfaction with things as they are, and a certainty that the day must come when God would, as it were, let Himself go, to bring in the good order which He had planned for humanity. Jesus came and said to men, "The time is not soon but now. God's Kingdom *is* arriving, God's resources *are* available."

He proceeded to act on the faith that the Kingdom of God is here, that God is on the spot; His is a vital religion which refused to be put off with evasive vagueness; and in Him and through Him

something tremendous did happen. I do want you to get hold of that fact. There and then, on the plane of history, did take place a translating of ideal into concrete fact. This is akin to what I was trying to say to you yesterday about the "objectivity" of Christianity as shown in the Cross of Jesus Christ. When Jesus took hold of God, something new, something concrete, did actually happen. Think of Him, for instance, confronted by a messenger come to say that the little girl He was going to heal had died. What did He do? Did He turn back? No, He went on. I sometimes think that is one of the most significant things in the whole gospel record. *He went on.* He believed absolutely that all the resources of the Father-God were available for the good of humanity. He left no stone unturned to make men see this. In the main men turned away; but the offer still holds, and I for one believe absolutely that the main reason why the Kingdom of God tarries is simply because there are not yet enough men and women in the world who are prepared to take the risk of taking Jesus at His word and claiming the available life and goodness of God for the blessing of humanity.

A good deal of what I have been saying to you I owe to the thought that I find in those books by Prof. Hogg, of Madras, and particularly a book of his published recently called "*Redemption from this World,*" a book which I strongly advise you to get and study.

It is not necessary for me to say anything at this point about the implications of Christ's message of the Kingdom of God. The whole of this convention is concerned with those implications—social, economic, industrial, racial, international. I would only take leave to say just this about the Kingdom of God and international affairs, and I know you will allow me to seize this opportunity to say such a thing. I do verily believe that if your nation and mine could in some way come together and act together in this thing, we might under God deal a blow at the forces which make for war from which they would never recover. I can only say that men and women in my country are longing with a deep passion for a real and lasting peace, a world peace that shall be based on mutual understanding and on international righteousness. And we are looking eagerly to see if you will make any new gesture. We know that you long for peace as we do. But we have a great desire that you and we may work together, in this generation, for the peace of the world.

I am going to appeal to you, as I conclude, to do two things, if you are in earnest about this business. I appeal to you to believe in the feasibility of the kingdom of God. Reference was made yesterday to that disastrous, and as I think, utterly pagan speech of our Lord

Birkenhead the other day, wherein he gives expression to the old clap-trap about the world still offering glittering prizes for keen heads and stout hearts; human nature is human nature, and you will never change it. You have got to fight that miserable scepticism. If Jesus' message of the Kingdom of God means anything, it means that the hard heart of man *can* be changed, it means that this new and better order of things *is* feasible, *can* be achieved.

Our great statesman, Cobden, in the middle of the last century, having a project described to him by a friend as impossible, replied, "If that is all, then we had better set about it at once." That is the spirit in which you are to approach the enterprise of the Kingdom of God.

My other appeal to you is to make some new adventure in claiming or reclaiming some areas in your own personal life for the Kingdom of God. It is no picnic to do this. As I said just now, I don't know what it will involve for you. Whatever it involves, it will be a stiff proposition; and you could not look at it unless you were to go up to it, as I believe you can do, in the company of Jesus Christ.

Studdert Kennedy was quoting two nights ago a passage at the beginning of Pilgrim's Progress. Do you remember, further on in the book, how Christian falls in with a man named By-ends and they discuss the journey and By-ends is rather afraid, and he is asking Christian for further information about the proposition. He is not much less afraid by the time Christian has answered him. What Christian said to him was this, "If you will go with us, you must go against wind and tide. You must own Religion in his rags as well as when in his silver slippers, and stand by him, too, when bound in irons, as well as when he walketh the streets with applause." Today Jesus is summoning you to something like that. What kind of response are you going to make?

WHAT DO WE BELIEVE ABOUT THE SOURCES OF POWER?

CANON EDWARD S. WOODS

I think I know the kind of thing that is probably running in the mind of a good many here at the end of the convention, after all that you have been hearing and thinking. You are keenly aware that there is now in front of you a course to follow, there is a life to live, there

is a service to render; you are conscious of a demand having been made upon you; a demand to which conscience would bid you respond; but now, at the end of the conference, you are possibly feeling considerable doubt as to whether you can do it. "Can I? Where is the power?"

I want to try quite simply this morning to help you answer that question, because I believe absolutely that the power is to be had, if you will look for it in the right direction.

Let us get quite rid of any misconception of this great word "power." We must banish from the word any kind of significance or meaning that it has in a worldly sense. The power that I am talking about has nothing whatever to do with power as it is usually conceived in the world of our day.

In its common use it generally means money or some sort of visible and material success, or possibly some sort of exploitation of things or people, an asserting of your will over other persons. Power in the Christian sense of the word has nothing whatever to do with that kind of thing. I dare say you could get that kind of power if you wanted it. I am not concerned with that, nor is Christianity. What I believe Christianity means is that there is a power which may be had, the power to realize the way of living which Jesus invites men to follow,—and that is quite another thing.

There are many who can and do recognize the beauty, originality, and supreme value of the kind of way of life which Jesus Christ has set before men. The man of power is the man who finds out how to translate that ideal into concrete, daily fact. It seems to me to be rather a disquieting symptom of a good deal of our modern religious life that you find an immense amount of highly organized and very energetic religious activity, coupled with a serious moral and spiritual impotence. I believe that that is why the church today, using the word in the biggest sense, is making relatively little headway in the prosecution of its tremendous task. There are relatively few who bear the name of Christian who have yet discovered that Christianity is a religion of power. I remember a story about that curious old woman, the late Chinese Empress Dowager. Many years ago when railways were first introduced into China, she wished to have one in order to see what this new foreign invention was like. So she gave orders that there should be an engine put up on a line in the ground of the Forbidden City. The day came for the first trial of this engine. Of course you will remember that in those days no one could ever get admission to the Forbidden City or its grounds under penalty of death. However, one foreigner did succeed in secreting

himself somewhere in order to see what happened. What happened was this: He heard a great shouting, first of all, and then he peered forth from his hiding place and saw a vast crowd of Chinese coolies tugging at a rope, and at the end of the rope was the engine. They didn't know how to make the thing work and so they were reduced to pulling it.

I have often thought that that is a picture of a good deal of modern religion. There are men who carry about their religion and their creed as so much luggage and have never made the tremendous discovery that the real point of religion is that it can carry you. To quote a significant phrase of F. R. Barry, "The limp benevolence of our post war age needs new galvanic force to make it taut and vital and effective."

Now I want you to go back with me once more to the original sources of our Christianity. I want you to note something of the experience of power as recorded in the New Testament documents. The Bible is a book of power, it is *the* book of power. It is full of unexploded dynamite. Consider again, what we looked at yesterday, the fact that Jesus was the first man in the whole long history of the human race to find, take hold of, and utilize the imperishable resources of the eternal God. I am not asking you to make at this moment any particular assertion about the nature of Jesus and His personality, but I do ask you to see what I think is a rational thing to ask—that He did in point of fact translate the ideal which He showed men into literal, visible, concrete fact before their eyes.

In this connection I should like to quote to you a paragraph from an article by one of our foremost thinkers in England, a man of very considerable philosophical attainments, Mr. Edwyn Bevan. "The essential thing about the activity of Christ was not that He held up certain values, ideals of conduct and temper, but that He revealed the power by which the values were going to be embodied in fact. We are accustomed to the distinction between existence and value, between that which is and that which ought to be, but when existence is joined to value, existence has a value of its own in the combination. The artist is not satisfied with knowing that beauty is real as an ideal value. He wants concrete, beautiful things to exist. The Platonist might perhaps be satisfied with contemplating the idea of God in Heaven, but Christ wanted the will of God to be done on earth. Power has essential relation to existence. It means the shaping of the concrete world by will and so the creation of fresh realities. Whatever pictures Christ may have in His imagination of the Kingdom of God which He said was near—already beginning to arrive,

we may be sure that His idea of it was dynamic, not static. Something was coming about by which the world of hard, concrete facts was going to be subdued to God."

That is to say, there is a real sense in which Jesus took hold of and made available in a new way the whole might and power of God, to be interpreted never in terms of coercion but in terms of life and truth and goodness and love. And He goes on to say that this thing of His is not a peculiarity of His own, it can and should be shared by His disciples. Again and again He tried to make this plain to them.

You will find St. John referring to it perhaps in the clearest fashion, in the way he records some of the last conversations that took place between our Lord and His disciples just before His death, "The things that I do ye shall do and greater things than these shall ye do because I go to my Father."

And you will recall that those words proved true. This did happen. Those men at that time did become aware of God in a new way. They became conscious of the incoming of the life of God into their personalities, in an altogether new fashion and the result was, as you know perfectly well, that the face of the world as it then existed was changed within a century.

I do not think it is possible to exaggerate the enormous significance of the way in which the first generation of Christians took Jesus at His word and found it to come true in their lives, the very thing that He said would happen. They were themselves completely transformed and they went out and they succeeded in transforming the world of their day.

I want to say as clearly as I possibly can that that experience of power which the early Christians enjoyed is still available for Christians today. Most of us are living far below the limits of our possible selves, and there are sources of power open to us which as yet we have hardly begun to tap.

As to the conditions of discovering and using that power I think it can be said without fear of contradiction that there is only one fundamental condition, and that is that you should really want God, that you should sincerely desire to explore the way of living which Jesus is inviting you to follow. "Blessed are they that hunger and thirst after righteousness for they shall be filled"—or, in Shafto's paraphrase, "The secret of happiness is yours. If you are filled with a passionate desire for the true way of life, as now presented to you, your life shall be full of achievement." In this, as in the other aspects of the Kingdom I have been trying to put before you, we must face the fact that there is nothing in Christianity for any Christian until

he really does take Jesus at His word when He says that God is personal, is Father, is available, is concerned with us and our individual lives; that God is a person with Whom you can enter into a real personal relationship.

Christianity, as I understand it, consists largely in the individual personality opening up to the incoming of the personality of God. That did happen completely and perfectly with Jesus, and it does happen in a measure with every true follower of Jesus, and there, I believe, you get at the very heart of Christianity; and any experience of "power" in the Christian sense of the word depends absolutely on this reality of personal contact with a God who is love, and who means good for you and for the whole race.

That, as I understand it, is simply what the New Testament means by that word "faith," which only means last and not first, believing in certain creedal statements. The essence of faith is the going forth of our human personality in love and trust unto the great, divine personality of the eternal God outside us.

Now in the closing minutes I would like to point out, if I may, a little of the significance of this. To know God in this sense and to find in Him the source of power means a great process, a process in which there are a great many different elements and factors which I cannot deal with fully this morning. I will only pick out two.

When in any real sense God enters into a human personality (in the kind of way that I have been describing) he does bring with Him the priceless gift of inner harmony. Is there any one present here who does not know something of the misery and the impotence of a divided mind—the good that you want to do you can't do and the evil which you hate is precisely that which you do? The incoming of God alters that: His coming gives harmony. He unifies your personality into one great whole, and He does it by changing the center.

Did you ever read of the Englishman who fought in the War and gave his life, who had an enormous influence on our side of the water by his life and by his writings? I refer to Donald Hankey. I remember one of his sayings. It ran something like this: "To be the center of your universe is misery. To have your universe centered on God is the peace that passeth understanding." That is true.

Besides, the incoming of God gives you a new confidence. When you find yourself clean up against the question "Am I strong enough to do this thing which I know I ought to do?" at last, if you are in this kind of contact with God you can say, "I can." When you hear

God in Christ saying to you, "You can," then you begin to say to yourself, "I can." And when a man with absolute sincerity and true confidence can say to himself, "I can," the battle is as good as won; "in Christ I am able for everything."

It must be added that this gift of power is never given you just for your own sake. This inexhaustible power is yours only so far as you are prepared to spend it freely. In this connection I ask you to gather up all that you have heard and all that you know, all that this convention has presented to you of the idea of *service*. Power in this sense must always be interpreted in terms of service. It is never given to a man simply as a thing by itself. It is never unrelated to human relationships. It is never unrelated to what you have to do, and it is only in so far as a man is prepared, as I was trying to say yesterday, to face the music, to go right ahead against every obstacle, to give himself without stint in the service of his fellowmen and in the service of the Kingdom of God—it is only in so far as a man is really ready to do that that he will find this power of God streaming in to him. But if he is ready for that, then the power does come, and you begin to explore something of the extraordinary joy of self-giving.

I remember during the War hearing about a young fellow writing home from the front to his mother. In his letter were some words like this, "Never have I been so happy as of late and I think the reason is that I have never before known what it is to be completely taken out of myself." Blessed are you when you can begin to forget yourself and lose yourself in the cause of the Kingdom of God. Then this power of God will come simply streaming into you and coursing through you.

If this is all true, you must take time to be with Him. You must be faithful about your morning watch. How do you suppose we can know anything about this life with God if we are just going to give Him nothing but a few odd scraps of time? It is absurd. If you want to know anything about the life in God you have just got to take time to be alone with Him. Get out of all bustle and rush and hurry and the "tear" of the world in which you live and guard carefully that quiet half-hour, preferably before breakfast, before you see your friends, before you look at the newspaper, before you open your letters, and have that time alone with God and give Him His chance. If you will give God His chance He will take it all right.

Let my last word to you be this: I think the phrase in the whole of the New Testament which perhaps means most to me comes in

that sequel to the story of the prodigal son. Do you remember the conversation between the father and the elder son? Do you remember how that son had mistaken the whole idea of the family life? And do you remember how the father said to him, and Jesus says that that is what God is saying to us, "Son, son, thou art ever with me, and all that I have is thine."

Have you begun to take hold of any of those inexhaustible riches? The best thing I can hope for you as we part from this glorious convention is that you shall find out in your own life what it means to put out your open hand and take hold of—something that you have never had before—the life and the love of the Eternal God.

As David Cairns once put it so truly and beautifully, "God is all around us, a breaking sea of truth and love and life and joy, and all our task is to let Him in."

SUNDAY MORNING ADDRESS

THE COMMITMENT OF LIFE AND HOW GOD LEADS MEN

JOHN R. MOTT

General Secretary of the International Committee of the Y.M.C.A., and for thirty-three years Chairman of the Student Volunteer Movement

Unquestionably Christ has been the conscience of this Convention. Has not the hour come when through us all He shall become the will of the Convention? I am inclined to think that this gathering has already reached a stage which its predecessors in the long line of Volunteer Conventions did not reach until the final day. The word for which thousands here have listened and have prayed has already been proclaimed. It has been a word of alarm, and we have been startled from our inertia and apathy. It has been a word of humbling, and we have bent low with the vivid consciousness of our personal and corporate sins. It has been a word of prophecy, and, lo, there dawns a yet more glorious day. It has been a word of stern challenge to the heroic and sacrificial strain running through the lives of the thousands of undergraduates and graduates here assembled. Has not the hour come, therefore, when the self-same Christ who has caused conscience to tremble and become afraid shall likewise bring to bear upon our wills the superinduced current of His unselfish, almighty and regnant will!

It has been my lot to attend the entire series of Volunteer Conventions. I can remember, as though it were but yesterday, when in a rowboat on Lake Geneva with my friend, Robert Wilder, the vision came to us of a continent-wide, international convention of the Student Volunteer Movement. There resulted that first convention of the series, which met in Cleveland back in 1891 when some six

or seven hundred students assembled, from the colleges, universities and professional schools of the United States and Canada, in a gathering of great vision-imparting and creative power. Then followed, as a rule at quadrennial intervals, the like historic dynamic assemblies at Detroit, and Cleveland again, and Toronto, and Nashville, and Rochester, and Kansas City, and Des Moines, and now, in one of the most fateful moments of all time, we find ourselves here in Indianapolis, seven thousand of us, under the call and under the power of the same great expansive purpose which rallied our fellow students in the preceding gatherings. Those of us whose lives have spanned these notable Conventions and who have had opportunity to observe their immediate and remote influence, have come to regard the Conventions of the Student Volunteer Movement as the highest mounts of vision in the history of student life throughout the centuries. Have they not been also the principal generating grounds of unselfish leadership in the sense that Christ defined leadership when He said: "He who would be greatest among you shall be the servant of all."

A life of incessant travel which has taken me first and last to more than fifty nations, and to most of them again and again during the last thirty years and more, has enabled me to follow through or trace the marvelous influence of these gatherings. Throughout the battlefields of Christianity are to be found the ten thousand student volunteers of North America who have already sailed. I have found them absorbed in their great unselfish cause—the greatest of all causes, the world-wide extension of Christ's Kingdom. I am proud of those men and women and also of their children. In countless conferences and retreats, and as a guest in their homes, I have thus met and observed the work and felt the spirit of these North American volunteers, not to mention those of the universities of other Christian lands. I see them now working out the vision that came to them in conventions like this. How deeply have I been impressed by their abandon to their great cause; their unwearied work of seed-sowing, watering, and nurturing; their wisdom in laying foundations and in rearing the superstructure; their ability to cooperate with and to serve the peoples of the lands of their adoption; their genuine self-effacement; their undying allegiance to their living Lord. Moreover, frequent journeys throughout the United States of America and among the Canadian Provinces have enabled me to follow into their life work many other thousands of North American students who also attended Volunteer Conventions. It has been reassuring and inspiring to find so many of them filling in or realizing the

visions which came to them in the never-to-be-forgotten sessions and fellowship of these gatherings. I have found these delegates at home or abroad under the spell of the common vision and purpose to make the Kingdoms of this world become the Kingdoms of our Lord and of His Christ. Such a solidarity made possible by a common loyalty to our one Lord must inevitably become triumphant.

The present Convention will be no exception. In fact, my faith from the beginning, as that of many of you, has claimed that the Indianapolis Convention would far transcend any of its predecessors in vision-giving power, in life-propelling power. Why should this not be so? Without doubt this should be the result, because we have assembled in one of the great days of God. It should be so, moreover, because there is gathered in this hall a body of young men and young women the like of which has never been assembled in any preceding Student Convention. I think I know this generation not only in my own country but in many other lands. I know that I love it. I know that I trust it. I know that I will serve it to the end of the day. I am glad to follow its lead. If I were to try to characterize this generation I would say that it has traits which give ample ground for the prophecy that the members of this Convention can and should achieve results which will surpass those accomplished by our predecessors. The generation represented here are dissatisfied with the past and they certainly have a right to be. They are very much dissatisfied also with the present, and again I say they have a right to be. They are keenly critical. What have they not criticised? How much better this is, however, than the apathy, indifference and inertia which have characterized far too many in the past. The present generation is the most alert and inquiring generation that the world has ever known. They are asking leading questions and they are determined to have satisfying answers. They hate sham and hypocrisy with bitter hatred but are courageously responsive to the note of reality wherever they find it. Surging in their minds and hearts are tides of new thought and social passion; where may not these tides bear them if but controlled by the living Christ and His unselfish representatives?

This generation has some other very attractive traits much needed in the present day and in the years right before us; hopefulness, and how much this is needed, at a time when the zone of pessimism is so perceptibly widening on every hand; idealism, at a time when so many whom we saw yesterday on the mountains are now down in the mists of the low valleys; the spirit of vision or penetration which sees what the crowd do not see,—and without this

trait the peoples must inevitably perish; the spirit of adventure never quite so much needed as in these coming days of warfare, if the principles of Jesus are to have right of way in all human relationships. Some remind us that students of today have a trait which causes them solicitude, namely, that they are prone to go to extremes. Is this not, however, a most hopeful sign? Has not the time come to break away from the old and chart new courses for mankind? At such a moment we need to remember that Jesus Christ went to extremes. He went to the greatest extreme—to the Cross; and thus with compelling reality He revealed the great central purpose which commanded Him. For reasons like these, I repeat, my faith claims from this Convention something unique and wonderful, which will far transcend its predecessors. And there could be nothing quite so dishonoring to the past as for this not to be true. Those who have gone before and have made possible this Convention would have been poor builders indeed if they had not laid foundations which would sustain a truly great superstructure—one of such noble proportions, of such commanding height of vision, of such wide-open windows of outlook as would make possible the guidance and the leadership necessary to bring in the new day and the new world. If this inspiring hope is to be realized, how essential it is that Jesus Christ be made not only the conscience but also the will of the Convention.

With literally thousands of those present the uppermost question is that of the investment of their lives. With many the chief concern is the nature of their life work, that is, the particular calling or phase of activity to which they should devote themselves. With others the main problem just now is to determine the field where they should spend their lives and use their powers. I would emphasize, however, that these questions are relatively minor; I mean in contrast with the deeper and more central question of one's life purpose. Personally, I have little concern as to the form or phase of the life work of any student here, or as to the field where that life work is to be accomplished, provided that life is dominated consciously and actually by the right life purpose. What is the greatest purpose that can possibly dominate any student's life? Is it not unquestionably the purpose which dominated the life of our Lord? With Him the governing purpose was to do the will of God. I make bold to say that with every one of us likewise the great central, controlling purpose should be to commit our lives absolutely and irrevocably to the Lord Jesus Christ, henceforth to do His will, and not our own, cost what it may. If any among us were not already Christians, it would be entirely proper for us in open forum and in private interviews to debate the

question as to whether or not we would become Christians; but having become Christians, that is, having taken Jesus Christ as our Savior and Lord, there can no longer be any ground or room for discussion as to whether or not He shall control our lives.

Why has Jesus Christ the right to dominate each Christian student here? He has this right because of Who He is. Was it not Charles Lamb who said that if Shakespeare were to enter the room we would all stand, but that if Christ were to come in we would all kneel? A prominent educator in one of our Eastern colleges not long since ventured to prophesy that in the new religion of the coming day there will be no deification of remarkable human beings. Let us think straight with reference to this claim. If his language means anything, it means that you and I in reposing our faith in the Lord Jesus Christ have misplaced it, and therefore must withdraw it. But we take square issue, for everyone of us well knows that in that Name which is above every name, and in allegiance to His Divine Person have been and ever will be all of the largest, most vital and most enduring achievements. With ever deepening conviction we recognize His absolute uniqueness and supremacy.

In my world travels I have been profoundly impressed as I have observed that it is as Christ is known that God is believed in. Without doubt we see in Him a true descent of God among men. In Him we see one "Other than all the rest, strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, living among the dead." Humbly, therefore, we bow down again this morning before Him and worship Him, "King of Kings, Lord of Lords, His Name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father, the Prince of Peace." The other day I read a very interesting and striking thing in a paper which a friend in India sent to me. The writer reminds us that there have been Mohammedans in India for over a thousand years, but you never hear a Hindu say, "I wish you were more like the Prophet." The writer then proceeds to point out that they had only known of Christianity in India for a quarter of that time, but there was no educated Hindu who would not say, "I wish you were more like Jesus Christ."

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

Jesus Christ has the right to dominate each one of us because of what He has done. In view of what we have heard during the

past hour from our trusted friend and guide, Canon Woods, in his discerning and most helpful message concerning the deeper meaning of the Cross, no extended word of mine is needed to demonstrate the validity of this claim. If anyone has any doubt, however, I would earnestly request him to ask himself and answer the question, What would you have Jesus Christ do which He has not already done to convince you that He has the full right to your life, the right to dominate its choices and the use of its powers? With you I see again that lonely hill; with you I see the three crosses and on the one in the center the One bearing the sin of the World.

One day Zinzendorf, a proud, cultured and rich young man, was loitering in a church when his attention was arrested by a painting over the altar showing Christ on the Cross and below the figure these words,

"All this I did for thee,
What hast thou done for Me?"

Suddenly his pride was melted, his spirit subdued; he fell upon his knees and yielded himself wholly and irrevocably to Christ his Lord. Henceforth he placed all his possessions, all his powers, all his life at the disposal of Christ, and the life of Christ surging through him brought inestimable blessings to his own and subsequent generations. So today may any of us who hitherto have not made a complete surrender, humbly and with genuine contrition and with hearts overflowing with gratitude, be constrained by His love to hand ourselves over with all that we are and possess, to do His will.

Jesus Christ has the right to dominate each one of us because of what His dominance over us makes possible. Those students who yield to His sway and live in obedience to Him will be admitted into the secrets of His mind, for "He that doeth the will of God shall know of the teaching." The organ of spiritual knowledge is and ever has been an obedient spirit. The student who acknowledges Christ as Lord and Master in the round of life's daily decisions and actions will be ushered into the inner circle of Christ's fellowship, because "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." In what a wondrous intimacy with our Lord and His followers we thus find ourselves! As we thus become conscious of His reality and nearness, there can be no sense of loneliness, no possibility of defeat and unproductivity.

In yielding ourselves to Christ in all things, we find ourselves in the full tide of His power. He not only liberates our compara-

tively latent energies and calls out from us undreamed-of powers, but also bears us along with His superhuman might. There are some delegates present who think they have been used by Christ, but whose experience in the past is as nothing in comparison with what awaits them when they have made complete and unconditional surrender. Why be satisfied living weak, stumbling and palsied lives, when we may one and all abound in His might? The lives that are placed at His disposal and steadfastly kept under His sway take on new dimensions and new powers. He claimed that He came that we might have life, and life more abundant. This means infinitely more than length of life. It means breadth of life, depth of life, height of life, volume of life, momentum of life, intensity of life, liberty of life, reality of life, purity of life, hopefulness of life, joy of life, contagion of life, and redundant though it seems, vitality of life.

“Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.”

Jesus Christ has the right to dominate us because He has the program and the word for our particular generation and for this moment in the life of the world. The War and even more the Peace have revealed the bankruptcy of vision and spiritual energy of mankind. I think of the past decade as having constituted a vast process of exclusion, serving, as it were, to withdraw the gaze of confidence of mankind from one after the other of the so-called pillars of civilization,—except one, the Lord Jesus Christ. He was never so unique, certainly never more necessary, and, thank God, never more sufficient. To whom else shall we go? Everything else has been shaken—agnosticism, atheism, materialism, positivism, rationalism. None of the non-Christian religions hold out to us the word of assurance and hope.

Next to the last time I crossed the Pacific I found among my fellow passengers the Japanese delegation of the Washington Conference who were on their way home. I had many interesting conversations with some of their number. In a memorable talk with their leader, Admiral Baron Kato, he described the way diplomacy and statescraft had done their best at Washington. He then said to me as we rose at the end of the interview, “we must now look to the leaders of religion.” A few weeks later in Shanghai in looking over a paper from England I noticed that Lord Balfour, one of the great Christian statesmen of our day, in a speech which he made on his return from the Washington Conference, used almost identically the same language that I have quoted from Admiral Kato. We do well

to take to heart that Jesus Christ, and Jesus Christ only, has the sure word for meeting all the ills of this world and of this time—ills personal, social, industrial, interracial, international. He is the only hope, but praise God the sufficient hope, of equalizing, stabilizing, reconstructing and regenerating the world.

The second thing to bear in mind is that whether or not He will release in us His marvelous and sufficient power depends upon the measure of obedience with which we individually, for the sake of our vision, take up the Cross and follow Him as Lord. In view of some things which have been said in this Convention, I wish to voice one of my deepest convictions, and that is, that a Christ who is not large enough to deal simultaneously and triumphantly with the present overwhelming situation all over the world, is not large enough to meet the problems in front of our own doors here at home, may more, is not large enough to meet the longings and needs of our own hearts. Let us give out no uncertain note on this transcendently important point. This Convention is built around the central fact of the ages—the sufficiency and the supremacy of Jesus Christ as Lord. With unshakable conviction, therefore, may we through our lives singly and collectively make Him the will of the Convention.

What is involved in committing our lives to Jesus Christ, the Lord? It means an act of choice and surrender. We definitely choose Jesus Christ as our Guide and Leader in all that pertains to the investment of our lives. We place ourselves definitely at His disposal. We yield irrevocably to the control of Christ the lives which hitherto we have sought to direct and control. After this most significant and most momentous initial act, the commitment of our lives to Jesus Christ involves an attitude, a process, a *life* of willing, heroic and glad obedience to Him as Lord. In choosing Him as Lord we burn the bridges between our past life and our new life; henceforth we do not reopen this question. We never withdraw ourselves from His unerring hand, His almighty hand, His loving hand, His pierced hand—and the pierced hand invariably points to limitless opportunities and to indescribable need. In other words, commitment to Christ as Lord does not signify an occasional attempt to do His will but rather a perpetual expression of His mind and will in word, deed and influence. This attitude or life of acknowledgment of the Lordship of Christ involves the cultivation of the habit of finding out what His will is and then doing it. It thus involves the earnest employment of the intellect as well as the steady action of the will.

It is a wonderful power which each student here possesses—the power of will, the power to choose, the power to decide, the power

to take initiative. The weakest student within the sound of my voice, the one with the most palsied will, possesses this marvelous power. Each one knows right now that he has this power. God did not make us mere machines. He does not force Himself upon us. With Him the value of the will lies in its freedom.

"Our wills are ours we know not how;
Our wills are ours to make them Thine."

At times we hear the remark, "That man has too much will." There is no such thing as having too much will. The question is as to the purpose, ideals, motives and ambitions which are guiding the will. Or again we hear it said, "You must break your will, or give it up." Not so. Rather the life of commitment to Christ means that we merge or blend our wills with that good and acceptable and perfect will of God. The word uttered by Christ Himself in that most solemn hour in the Garden leads us into the depth of the meaning of it all, "Thy will be done." It is a declaration of renunciation, that is, we cease to regard ourselves as the center of the universe. Moreover, it is a declaration of acceptance, that is, we accept Him henceforth and forever as the center of our lives and therefore of our purposes, decisions and activities. Let us follow Christ in this great central act and process. With Him the doing of the will of God was His meat and drink, His daily life.

The commitment of one's life to Christ as Lord means a life lived in dead earnest. No student can follow Christ whithersoever He goeth and leadeth and not be aflame. We should be aflame with anger and bitter indignation against the hypocrisies, injustices, cruelties, abominations and sins that burden and oppress mankind. Still more should we be aflame with compassion and love and a real passion of helpfulness for darkened, groping, lonely, suffering, encumbered and enslaved individuals and multitudes near and far. We must take Christ in earnest or choose some other master.

The dominance of Christ over our lives means enduring hardness. To go Christ's way will be glorious but not easy. My study of the different religions of the world has convinced me that the Christian religion is the most difficult of all. Some may differ from me on this point. Be that as it may, I believe that the Christian religion is to have a particularly hard time during the next fifteen years, and that Christian leaders are to be on trial in these coming fateful and creative years possibly as never before. Some one asks, why? Because Christians are awakening to the severe and heroic implications of the Gospel. An increasingly great company of dis-

cerning Christians have come to believe that war is completely contrary to the mind of Christ. To lead the multitudes of Christians across the world to see this and to realize it may involve being misunderstood, opposed and persecuted. In the industrial area, moreover, Christians in increasing numbers are coming to regard as intolerable two standards—one proclaimed in our pulpits and the other practiced in business, commerce, and finance. Again, think of Islam with its 225,000,000 adherents. Any who listen during these days to voices like those of Harrison, Watson, Harlow and Birge will come to realize vividly that not without great self-denial and the highest order of heroism, and doubtless not without martyrdom, will Christ ever come to be recognized and obeyed by those who are now the followers of the Prophet. As we think also of racial discrimination and bitterness which so seriously menace the peace of the coming day, and follow through the challenge this presents to many of us in our daily relationship with men of other races, have we not come to see that we must pay great prices if we are to follow our Lord where he unmistakably leads?

Without doubt the world today must have a generation of Christian leaders of heroic mold and sacrificial spirit. Why? Because we are summoned not only to deal with the wounded on and behind the different battlefields on which our gaze has been riveted in this Convention but also to stop the fight. This means that we are called upon to deal with causes and that has ever meant the way of loneliness, the way of the Cross. It is a way that inevitably leads to rugged, chill and precipitous heights. He who sets out to follow Christ will have to follow Him a long way and will have to follow Him into some dark places. Many, many will be tempted, as of old, to forsake Him and flee. The time will never come when it will not be necessary for Christian student leaders to take up unpopular causes and to stand by them until these causes win out. Herein lies the glory of our spiritual warfare. Christ in these days and in this Convention is summoning young men and young women to great renunciations, to fearless breaks with precedent, to daring and lonely adventures,—in a word, to whole-hearted commitment to Christ's way and sway.

The other day I received from a friend in Italy a clipping from a newspaper from which I will now read an extract from a speech by Mussolini, that young and inspiring leader of the youth of his native land. I quote exactly from the paper:

My followers, I ask you, if the sacrifices of tomorrow were greater than those of yesterday, would you endure them? [Loud cries of yes]

If I asked you tomorrow to give me the supreme proof of your discipline, would you give it to me? [Renewed cries of assent]

If tomorrow I gave the alarm, the alarm of a great test of endurance of the type which decides the destiny of nations, would you answer the call? [Cries of yes, we swear that we would]

If tomorrow I told you that it was necessary to take up the march again, carry it still further in other directions, would you do so? [Loud and renewed cries of assent]

Are your souls ready to endure every trial that discipline exacts, even of the most ignoble and humiliating kind, that of the daily round and common task? [Cries of assent]

You are henceforth blended in one spirit, one heart and one conscience.

Without irreverence may I not invite you to imagine Jesus Christ asking these same questions with reference to His present-day program for all mankind and its penetrating implications? As you do so, I do not call upon you to make audible reply but would implore that each one, in the quiet place within where he meets God, make known to Him what I earnestly hope and pray may be whole-hearted, affirmative responses to His appeal.

Committing our lives to Jesus Christ as Lord, henceforth to do His will and not our own, cost what it may, not only involves lives lived in dead earnest, and lives which heroically welcome and endure hardness, if need be to the end, but also results inevitably in larger, richer and more abounding lives. It is a wonderful time in which to be a genuine Christian and to have a life to place at the disposal of the Lord of Life. Going Christ's way ever involves much greater and much better things than we plan for ourselves, or than those who are nearest and dearest to us plan for us. There is a certain advantage in living the life of world-wide travel which has been mine. Visiting our colleges and universities repeatedly during the past thirty years and more, and then going again and again to the various fields where the American, Canadian and other students are accomplishing their life work, has enabled me to observe the effect on their character, achievements and influence of coming during their student days under the sway of certain ideals, principles and personalities, and continuing to let these dominate them in after life. Such observation has profoundly impressed me with the expansive influence exerted in and through a life in which Jesus Christ and His program are given right of way. How many students of ordinary attainments have gone out from the colleges under the spell and rule of Christ to become extraordinary in their development, achievements and influence. Moreover, in how many cases has Christ shown His ability to take students of largest capacity and to raise them to unimagined

heights of attainment and achievement. I remind you once more of the secret of it all. The students of whom I am speaking in their undergraduate days, or possibly in their school days, received a vision of the possibilities of a life of unselfish and heroic service such as that offered and required by Christ. They recognized and accepted His rightful place as Lord or Master, that is, owner and director of their lives. They then related their lives to His great plan. They went forth with a sense of mission. This projected them into fields, situations and positions which they never would have reached in the ordinary course of events.

I think of Robert Gailey of Princeton, especially remembered by students as one of the great college athletes of his day. Under the leadership and dominance of Christ he went forth to China and has devoted his life during the past two decades to serving the students and other young men of China. His athletic distinction was in a sense a handicap in the day when he went to China to work among the ancient literati. It was not regarded then as quite the thing for scholars to become noted for physical prowess. Incidentally, however, Gailey helped to bring in the new conception of the care of the body and of healthy sport life which is so finely illustrated among the young men of the new China. He buried himself in the hearts and life purposes of the men of China—both those of the old school and those of the new school. Gradually and then rapidly his influence widened. He became the confidant and advisor of members of the Wai Wu Pu and of a great many of the other influential statesmen and officials of the old régime. The same was true when the new order set in. He became the friend and helper of three or four Presidents of the new China. A great host of modern Chinese students, including those who went abroad to study in Japan, America and Europe, as well as those who thronged the schools and universities of China, came to look upon him as a wise counsellor. He gathered around him splendid groups of workers, both Chinese and Americans. He was one of the most influential factors in the development of the faith and life of service of General Feng, the head of the famous Christian Chinese Army. A discerning friend of mine in China told me that he could think of no one person of our day who has had a more extensive and wholesome influence on China than Robert Gailey. From his college days down to the present moment the governing purpose of his life has been to discover and do the will of God.

Think also of Arthur Jackson, one of the student volunteers of the British Isles. In his college, Peterhouse, at Cambridge, he was

a leader in rowing and football, and was also President of the Christian Union in one of its most fruitful periods. He was a moving spirit in the British Student Movement in those days and later during the period of his medical studies. Under the call of Christ as Lord he went out at the age of twenty-six to work in Manchuria as a medical missionary. He had been there but a few weeks when the pneumonic plague broke out with great malignity. With unselfish abandon he plunged in to help meet the desperate and alarming situation. He was working for plague-stricken coolies in the danger zone at the railway station in Moukden when he also contracted the disease and died in thirty hours. As one has said, "How few knew that he had gone to Moukden; how many know that he died there." Non-Christian officials at his grave said, "He died for us." The Viceroy insisted on sending \$10,000 to his lonely mother in England, but she sent it back to Manchuria. It was used to add a wing to the Christian Medical College of the Scotch Mission in Moukden. I had the honor of participating in the dedication. My visit at that time and my subsequent visits revealed to me the marvelous influence that Jackson's life and death have exerted upon successive generations of Chinese students and officials both non-Christians and Christians. In England it has been most inspiring to hear incidents telling of his undying influence on British students who never knew him. Who can measure the expansive influence of an unselfish life?

Not a few in this Convention have heard of Caroline Macdonald, one of the Canadian student volunteers who, after rendering helpful service among the young women of her own country, went out to serve those of Japan. In the early years of her life work in that chosen field she concentrated her unselfish efforts largely upon the Japanese women students and school girls, and this with most blessed and highly-multiplying results. Not a few of those into whose lives she poured her loving service have become recognized leaders of the Japanese Christian forces. It would be difficult to exaggerate the character and permanent value of her ministry to many of the most influential families of Tokyo. In later years, true to Christ's unerring leading, she has devoted herself also to helping criminals, prisoners and outcasts. Her joy and privilege it is to cast life-giving rays of hope into many darkened lives throughout areas of social neglect.

The life of Ransford Miller, one of my classmates at Cornell, comes to mind. In the university he stood at the top of his class in the classical course. He also became one of the most intensive students of the Bible, notably of the New Testament. I remember

with joy the long hours that he and I spent week by week during our senior year in the study of that vital subject, the Spirit of God. I fancy it was during those fruitful hours that he came for the first time under the sway of the Living Christ. This projected him first into the service of the Young Men's Christian Association in his own university, from which it was easy to transfer to a field of wider and deeper need—the students and other young men of Japan. He became so proficient in the study and use of the Japanese language that, in line with the advice and approval of his colleagues among the missionaries, he accepted the call to become Language Secretary of the American Legation in Tokyo. This led him on into other positions in the diplomatic service including that of Director of the Bureau of Far Eastern Affairs. Then he was promoted to become Consul General of Korea. I am in a position to know that in countless difficult situations and in the midst of very real temptations he has been true to his Lord, and with conscientiousness and courage has applied the principles of Jesus in his diplomatic career and has greatly strengthened the hands of the Christian Movement in Japan and Korea.

With tender and grateful memory many of us recall the life and work of Grace Coppock. She left her impress on her generation at the University of Nebraska. Along the pathway of her travelling work among the women students of North America, she proclaimed and illustrated the unerring, guiding principles of Jesus Christ her Lord. The following of these principles in her own life soon led her into the vast opportunity presented by the young womanhood and girlhood of the new China. Though the years spent among them were few, before she was called to her exceeding great reward she had become universally loved and trusted by the Chinese as well as by her countless friends of the West. One wonders whether Christ has ever been lived more simply, more winsomely and more contagiously than in the life of this devoted and unswervingly loyal Christian and Christian leader.

"Dri" Davis went forth from Syracuse University not only with a good record in studies and in athletics but also with a life purpose set on doing the will of God. After serving young men in America during a fruitful preparatory period, he went to that great political capital of the Mohammedan world, Constantinople, and witnessed by life and word to men of many faiths. When the war came he plunged with abandon into the unselfish ministry among enemy prisoners in the lonely prisoner-of-war camps of France. Later he helped to organize and conduct welfare work in the French and

other allied armies, and, since the war, has spread the work of Christ among the young men and boys of many countries in Europe and the Near East. He has won the confidence of governments and rulers. Seest thou a man absorbed in the service of his generation, he shall stand before kings, he shall not stand before mean men.

The story of Baron Paul Nicolay of Finland is another illustration of what God can do through a life fully surrendered to Him. In the pathway of faithfully doing the will of God in little things, he was led out into one of the greatest opportunities of his generation. I refer to his part in founding the Russian Christian Student Movement. Having been a student in a Russian university, he had a vivid sense of the desperate need of the tens of thousands of students in the institutions scattered across the breadth of Russia as sheep without a shepherd. He had the spiritual discernment to see and the consecrated will to seize the opportunity. Although of noble family and having great possessions, he denied himself and lived a life of simplicity and frugality in helping to meet the deep needs of the students. His work was of such thorough quality in its intensive aspect that it ultimately and inevitably reached out to all parts of Russia and its example served to raise the faith and powerfully stimulate the sacrificial zeal of Christian students the world over. Baron Nicolay died five years ago but his work will never die, for "He that loves not lives not, and he that lives by the Life shall never die." The seed that he sowed was so vital and was so truly watered with tears and nurtured in prayer, that even in the midst of revolutionary upheavals, of the powerful opposition of both the reactionary government of the old régime and of the anti-Christian government of our time, and of the recent fierce persecutions, this Movement has survived and continued to expand. I am told that one of its circles has added to its membership test the requirement indicated in these words, "Are you willing to die for Christ?"

At this very hour while I am speaking, I would remind you that in Battell Chapel at Yale is being conducted the funeral service of our friend, Henry B. Wright. I use the word "our" advisedly for he was in truth the friend of all college men and women who had at heart the bringing of students under the sway of Christ and relating them to the plans of His Kingdom. He was a model Christian student in his college life. He was a model Christian professor—would that we had one like him in every university!—and hundreds here who knew him will agree with me that he was also a model Christian worker. I know of no better example in character and in service of one's generation. His life was truly Christ-

like. Through him countless Yale men in undergraduate days, and students of other colleges who sat under his teaching at intercollegiate conferences, were led out into a reasonable and vital faith in Christ and into lives of unselfish service. God spoke through his life, through his teaching, through his selfless deeds. Although living on a most slender margin of physical strength, his life literally abounded in fruitfulness, because he preserved a life of unbroken union with his Divine Lord. He embodied, illustrated and made contagious that of which I am speaking this morning—the commitment of life to the Lord of Life. He was the author of a number of valuable writings, but I venture to state that the one book which has had by far the largest formative influence on the lives of students, and which will continue to have a message to successive generations of students everywhere, is the one entitled, "The Will of God and a Man's Lifework." Henry Wright served his generation by the will of God. He was wont to visit Northfield and while there to attend and participate in meetings on Round Top where Mr. Moody was buried. As I think of him this morning I recall those words engraved on Mr. Moody's tombstone—words which tell of the motive power of the lives of both Moody and Henry Wright and which reveal to all of us the secret of undying influence—"He that doeth the will of God abideth forever."

Illustrations like these throng my memory as I think of the colleges and countries represented here. Those which have been brought before us are typical. Let God speak to us through them. One and all they accepted Jesus Christ not only as Saviour but also as Lord. They recognized His rightful claim upon their lives and also upon their powers whether little or great. They were true to their heavenly vision. They heard God speak in conferences like this. They both heard and heeded His call. They lost themselves in great unselfish causes. He that saveth his life shall lose it; he that loseth his life in the service of his generation by the will of God shall find it again in ever deepening, ever widening, ever multiplying influence for good. It is through such men and women that God effects permanent, beneficent changes in the lives of individuals and in the life of society.

What hinders our placing our lives this morning at the disposal of Christ henceforth to do His will and not our own? With some of you it may be, as it once was with me, a selfish ambition. Let it be repeated, there are two views of one's life. One is that a man's life is his own, to do with as he pleases; the other is that it belongs to another, and, in the case of a Christian, that the other to whom

it belongs is Christ Himself. At first, although I bore the name of Christian, I held the former, or selfish view. I have been urged to mention here the circumstances showing the way God led me to relinquish this view. I was studying in a Christian college in the West preparing myself for a money-making pursuit. That college became too religious for me, so much so that I decided to go to another in order to get away from religious impressions. I went to a university in the East which then had the reputation—unfounded as I too late discovered—of being a Godless institution. But I found it impossible to get away from God, or from my conscience, or from the outreach of the prayers of others. Not many weeks after I entered this Eastern university, there visited the place, under the auspices of the Christian Association, that famous cricketer of Cambridge University, J. E. K. Studd. He was advertised to speak on religious subjects from the point of view of students. I ventured one night to go to hear him, being curious to know what a college athlete might have to say on personal religion. No sooner had I taken a seat in the rear of the Botanical Lecture Room, where the meeting was being held, than I heard the speaker give three short sentences which proved to be the turning point in my life. These were the three sentences: "Seekest thou great things for thyself. Seek them not. Seek ye first the Kingdom of God." I am ashamed to say that when I heard these words that night I did not know where they came from, but they went straight to the springs of my motive life. I have forgotten all else that the speaker said but on these few words hinged my life investment decision. I went back to my room not to study but to fight. It took long days and nights to fight to the end of self—that is, to the point of surrender. Studd, in a most discerning and sympathetic interview, which I finally mustered up courage to have with him, helped me to see the wisdom of using my will to follow the gleam of light leading Christ's way. The great surrender to Christ as Lord came later. One friend helped me on the way Christward by advising me to forget myself in the service of men in real need. That led me to pick out a dark place of desperate need—the county jail—and to devote much time that year to helping unfortunate, hardened, debased, enslaved men. This experience helped greatly to bring near to me Christ Himself as a reality. Another friend counselled me to give myself to hard, honest study of the original writings or records about Christ. In following this advice I undertook a somewhat thorough study of the Resurrection. I shall never forget the day when with the papers containing my notes spread out on the table, I was able with St. Thomas

to say to Christ with intellectual honesty, "My Lord and my God." I at once wrote to my father who had held for me, an only son, a prosperous business, and told him to dispose of it for I had seen a vision. That vision of Christ as Lord—and, therefore, the One Who alone has the right to determine the investment of one's life—has never faded but has continued to command me.

Another factor almost as great in influencing my life plans and activities is the one which came to me in the course of the intense group thinking, discussions and intercession leading to the adoption of the Watchword—"The Evangelization of the World in this Generation." Since I came to this Convention, a group of men have asked me what this Watchword had meant to me. I can truthfully answer that next to the decision to take Christ as the Leader and Lord of my life, the Watchword has had more influence than all other ideals and objectives combined to widen my horizon and enlarge my conception of the Kingdom of God; to hold me steadfast in the face of criticism, opposition and other obstacles to the great Christ-commanded purpose of seeking first the Kingdom of God; to stimulate my personal preparation for service to my generation; to deepen my conviction as to the necessity of furthering the more intensive aspects of the missionary enterprise such as educational missions, the building up of strong native Churches, and the raising up of an able indigenous leadership; to recognize and promote the essential strategy involved in establishing an adequate home base, and in Christianizing the impact of the so-called Christian nations on the non-Christian world; to appreciate vividly both the social and the individual aspects of the Christian Gospel and likewise their essential unity; to see the necessity of linking together the Christian students of all lands and races and of raising up from among them an army of well furnished, God-called, heroic volunteers; to realize and live under the spell of the great urgency of the task of giving each generation an adequate opportunity to know Christ; and, above all, to deepen acquaintance with God and to throw us back on Him for ever fresh accessions of superhuman wisdom, love and power. If the Watchword has been helpful to those who belong to my generation, may it not be made to mean more to yours? With all my soul I endorse what my friend, Dr. Speer, said yesterday as to its peculiar timeliness, aptness and power for the period immediately before us. Let no selfish ambition keep any delegate here from placing his life in the hands of Christ and blending his life purpose with this world-wide program of Christ.

It may be that hidden away in the life of a student, here and there

in this great company, is some unconfessed or unforsaken sin. If so, that inevitably stands in the way of hearing the clear call of Christ claiming our lives and powers. Sin is a veil; no student ever saw Christ as Lord through it. If you wish to wage triumphant warfare in the world battlefields in front of you, you must have no untaken forts in the rear.

A habit of drifting keeps many a student from the great commitment. No man ever discovered God's wonderful plan for his life through dawdling or waiting for something to turn up. No student ever drifted into a great opportunity, or into a great adventure, or into a great achievement, and this for the simple reason that no student drifts into Christlikeness. No, it is by design, by conscious choice, by taking initiative that we find ourselves going Christ's way through following His beckoning hand.

Closely akin to the hindrance just indicated is that of indecision, or the lack of conclusive thinking. I find that the students everywhere may be divided into two classes—the resolute natures and the irresolute natures; that is, those who seek evidence, who make up their minds on evidence and use their wills acting on the evidence, and those who do not. How many students we find who keep on investigating, discussing, interviewing or conferring, and pondering, but not combining with these valuable processes the invaluable practice of using their wills diligently and resolutely in making decisions as fast as the light they seek makes wise conclusions or decisions possible. Thus too many get lost in the chasm between knowing duty and doing duty. A convention like this may become positively dangerous unless the delegate calls out the cooperation of his volitional powers to give true effect to new truth to which his mind gives assent and to unselfish emotions which move his heart. What can be more dangerous than to see visions which were designed by a loving God to command us, and not to follow them; to be confronted with open doors which God Himself has opened before us, and not to enter; to hear Him calling us from the mountains, and not to go His way?

It is tragic to learn of students in a gathering like this where heroes of so many conflicts have foregathered, and which is designed to be a veritable council of war, who through fear or cowardice shrink from handing their lives over to the great Leader. And yet Christ never hid His scars to win a disciple, still less an apostle. The world takes no notice of a man until it sees that he is willing to suffer and, if need be, die for a cause. If the Student Volunteer Movement has taught the modern age anything, it is that when you make

the Gospel difficult you make it triumphant. Let it be said to the credit of this Movement, and even more of the students of the past generation, that in response to the Movement's appeal volunteers have not been wanting for the most difficult and most dangerous fields.

The saddest sight of all is to find a student who has heard the call of Christ, and who admits that he ought to yield his life to the direction and control of Christ, and still deliberately refuses to do so. Such disobedience constitutes the great refusal. It marks the beginning of a dwarfed life and of a contracting influence. It was said of Robert Burns that he was afraid to stand before Jesus Christ. What was the reason? We know not all that held him back, but probably he argued, if I confront this Central Figure of the Ages with open mind, sensitive conscience and responsive will, it may mean that I will have to change my manner of life and also that I will have to obey Him and travel His way. And he shrank from the implications. He dug the grave of his largest possibilities. God grant that years hence it may not have to be said of any of the thousands of students here that away back in the closing hours of the year 1923, in the midst of the Indianapolis Convention, there opened before them a great door and that they heard the clear call of Christ to commit their lives wholly and irrevocably to Him, but that they were disobedient to the Sovereign Voice.

It may be that there are some among us who hesitate to make a complete surrender to Christ fearing that, should this involve their going forth as missionaries, they would not have an adequate message. I am reminded of a question asked me by a student volunteer at the end of the War. He was planning to go out to India as a missionary, and, in taking counsel with me, asked this searching question, "Do you think we have a Gospel which is really worth propagating to India?" In reply I said to him what I would say to all in this Convention who may have been at all disturbed by facts and comments which they have heard during these days as to un-Christian conditions and practices here in so-called Christian America. "Do not let that delay or deflect you from your purpose; we have a Christ who is infinitely worth propagating, not only to India but to every land under heaven, and there is no corner of the earth where the people do not absolutely and urgently need Him." Therefore, let us become more and more faithful in unveiling His face through our own lives and words and more and more effective in fixing the gaze and the attention of men on Him. We go not forth at home or abroad to proclaim ourselves, or our theologies, or our denominational differences, or anything short of Christ Himself. As we confront men with Him, He will without fail make His own

impression. And it will be a profound impression, a transforming impression, a lasting impression because a superhuman impression.

It is both solemnizing and inspiring to remind ourselves again of the limitless possibilities of this Convention; yes, and of the life of each delegate. It has been my lot to make several visits to Russia, the land of the Russian Orthodox Church with its more than one hundred million communicants. I have also visited the Balkan states, the Near East, and the other lands where we find the various other autonomous Eastern Churches. All these Eastern Churches have a number of things in common; for example, it is the custom for their worshipers to stand during the church services, no matter how long these may continue. I can see now the great St. Isaac's Cathedral in Petrograd with its vast enclosure crowded with thousands of reverent worshipers. Another thing common to all these Eastern Churches is that on Easter Eve, during the hours preceding midnight, every communicant member who can do so comes to the Church. Thus the Church may be packed to suffocation. Sometimes when all cannot be accommodated within the enclosure, you will find them standing outside beyond the doors and even down the narrow streets. That night both within and outside the Church all those who can bear an unlighted candle. At the midnight hour, beginning with the candles by the altar, the fire is spread from candle to candle reaching out even into the streets, and I am told that often the worshipers bear their lighted candles back to their homes to kindle other unlighted candles which may be waiting there.

I like to think of our Convention here today with this figure in mind. Jesus Christ, the Light of the World, is unmistakably in our midst. And He says to us this Sabbath morning as He said to His followers gathered around Him centuries ago, "Ye are the light of the world." The title of one of the great sermons of Phillips Brooks is "The Candle of the Lord," based on the text, "The spirit of man is the candle of the Lord." The spirit of each one of us is a candle of the Lord. We draw near Him. It may be that the spirit of a few among us has never been lighted by Him. It may be that with some of us the light has been allowed to become dim, there remaining, perchance, only a little ember. We draw near Him to be rekindled. With all of us is it not our desire to have the flame of our spirit quickened by Him that it may burn more purely, more brightly, more intensely? Then we shall go forth to bear our torches near and far, to enable Him, through us, to lighten and set aflame other spirits in our colleges and universities and in all areas of gloom and neglect, of injustice and cruelty, of hatred and strife, at home and abroad.

A Prayer

DAVID R. PORTER

O Thou Father of our spirits, forgive us for listening to these great messages and making no costly resolves to live them out in our lives. We pause in Thy presence before we go out from this place. Forgive us for our hypocrisy.

We are not able to think through these great questions because of the slothfulness of our minds.

We are not able to banish war from the world because in our daily lives the spirit of war dominates us.

We are not worthy to carry freedom to the world because many of us this morning are shackled hand and foot. We can not deceive Thee, our Father now, even though we deceive the rest of our delegations here, and to this moment have deceived ourselves.

We are not furnishing help of body or spirit to our needy brothers, because we are chained in lives of luxury and softness.

We can not follow in the train of that noble army who have gone out in other years from conventions like this, because we are tied down by tradition and our wills are flabby.

O Thou giver of all good gifts, give unto this convention this morning Thy gift of penitence. Just because we are so powerless and sinful and conceited we thank Thee for the heritage of Thy church, which in spite of us and without our help is going forward throughout the world. In this closing moment we would put our impoverished lives at Thy disposal, asking Thee to use them for the strengthening of others more worthy than we, who now at this hour, the hour on which our Lord hung on the cross, are in His name paying the last full measure of devotion to Him, and if it can be Thy will, spare us a little longer that we by Thy grace may give ourselves to Thee until Thy kingdom come. Amen!

THE STUDENT VOLUNTEER MOVEMENT

REPORT OF THE EXECUTIVE COMMITTEE OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

PRESENTED BY JOSEPH C. ROBBINS, CHAIRMAN

The past four years have been marked by disillusionment for those who had hoped that the World War was being waged to end all war, by dismay on the part of statesmen who have seen nations that were together drifting apart, and by distress of millions, especially in central Europe, the Near East, the Far East, and Russia.

In our own country it has been a time of readjustment of conditions and reappraisal of values. The churches have experienced an unrest in their membership, which is evidenced in theological controversies on the part of some, selfish materialism on the part of others and increasing zeal on the part of still others. Many official boards of the Churches have experienced financial difficulties due to the increased cost of living abroad and the multiplying agencies appealing for support at home. Students in Canada and the States while questioning as never before the central verities of the Christian faith are also insisting on more reality in religion and greater courage in following truth, whatever the cost.

One of the grounds of great hope in the current situation is that the past four years in the history of the Student Volunteer Movement have been characterized by expansion and adaptation. The Executive Committee of seven members has become since 1920 a committee of thirty members, composed of fifteen undergraduate student volunteers, five representatives of Foreign Mission Boards, four representatives of the Student Christian Movement of Canada

and the Student Association Movements of the United States of America, and six members at large. It will be observed at once that at least fifteen members, i.e., half of the Committee, must be undergraduate Student Volunteers, thus assuring student counsel and leadership in all activities and decisions of the Movement.

The fifteen volunteers on the Executive Committee are chosen by the Student Volunteer Council, a body composed of two students (a man and a woman) from each of the forty-one Student Volunteer Unions in Canada and the United States. Each of these Unions is composed of the volunteers in a given area, which may be metropolitan centers such as Greater New York, Toronto, or states or provinces as Nebraska, or a portion of small states, as the Connecticut Valley. Though this fundamental change in the organization of the Movement was planned in 1919, nearly a year preceding the Des Moines Convention, the first meeting of the Student Volunteer Council was not held until February, 1920, immediately following our last Quadrennial Convention. Since then it has met annually, to select its representatives on the Executive Committee, to review the work of the year, and to make suggestions to the Executive Committee in matters of policy. The Executive Committee is deeply indebted to the Council for its Findings on Missionary Education, on the securing and preparing of volunteers, on the Quadrennial Convention, on the finances of the Movement, and on the further development of democracy within the Movement. In accordance with the Council's recommendation the Executive Committee has decided to urge each volunteer to take a medical examination as soon as possible after volunteering so as to correct any physical defects and build up a strong constitution before applying for foreign service. In accordance with the Council's suggestion various State Unions have appointed alumni secretaries to keep in touch with graduate Volunteers who are temporarily or permanently hindered. Throughout the year Council subcommittees work on problems of the Movement. At Association summer conferences Council members constitute a cabinet to counsel with Movement secretaries. In these and other ways the Council has deepened a Movement consciousness and has strengthened the Movement's work. No single fact has done more for the development of the work of the Movement than the establishment of this Council composed of volunteers who are still students.

During the past quadrennium there has been a marked growth of the Student Volunteer Unions which now number forty-one. Last year these Unions conducted thirty-nine conferences with 4,116 registered delegates. If we include also unregistered attendance it

is safe to say that about 10,000 students have heard the missionary message at these gatherings annually. These Unions have developed deputation work among preparatory schools, churches, hospitals and nurses' training schools. Many Unions publish Bulletins or newsletters to stimulate their membership. Twenty-nine Unions have during the past year held leaders' conferences and all the Unions are assuming greater responsibility for stimulating missionary interest in institutions where there are as yet no volunteers for foreign service. While the securing of recruits for such service is one of the purposes of the Movement, it is only one of the four purposes—the others being :

To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions.

To help all such intending missionaries to prepare for their life-work and to enlist their cooperation in developing the missionary life of home churches.

To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

The Unions are seeking to promote all these purposes. With a view to accomplishing this fourfold purpose more effectively each Union has an Advisory Committee composed of the Association secretaries who are responsible for supervision of Association work in that area, one or two faculty members, one or two representatives of Foreign Mission Boards and a secretary from headquarters.

During the past quadrennium a majority of the new volunteers enrolled in the membership of the Movement attributed their decision to the example and efforts of fellow students who had themselves volunteered for missionary service. This is a striking evidence of the fact that the greatest recruiting force in the student field is the volunteer who is still in college.

The Union conferences furnish secretaries of the Movement an opportunity to touch representatives of institutions which they cannot visit. Thus in a single year traveling secretaries came into contact with students from 193 institutions which they could not themselves reach.

The traveling secretaries of the Movement, coming as most of them do straight from college or the theological seminary, interpret to students in their own language the work of the Movement and of the Foreign Mission Boards. Since it is a principle of the Movement not to have any traveling secretaries who are not actually on their way to the mission field, these secretaries have a unique oppor-

tunity to challenge their fellow-students to think in terms of the world's needs and to face present-day facts. Perhaps no phase of our work more truly represents the purpose and spirit of the Movement than does the work of these secretaries.

Each year the staff of traveling secretaries includes one or two missionaries on furlough. These bring to the students of our colleges their experience from work accomplished abroad and they can speak as eye witnesses of the progress and need in foreign lands. Of one of these we heard the testimony that he "radiated spiritual power." Of another, the General Secretary of a State University Association wrote: "He gave me a larger conception of my job." This secretary has since volunteered for foreign missionary service. A State Student Association secretary writes: "Your secretaries have a wonderful capacity for understanding and entering into the life and problems of students."

The Candidate work of the Movement consists in acknowledging information forms which are sent in by those who have signed declaration cards, corresponding with volunteers in order to help them in their work of preparation for missionary service, and keeping in helpful contact with volunteers after they graduate until they are appointed to some mission field. The utmost care is exercised to see that every student understands the significance of signing the declaration card before he is enrolled as a volunteer. Personal problems in preparation of volunteers constitute an increasing element in the work of these secretaries. Considerable time is also given by the two Candidate Secretaries to correspondence with sending societies regarding men and women needed in the fields for which these societies are responsible. These secretaries also keep in touch with detained volunteers enlisting their support through prayer and gifts for Christian work abroad. Some of these detained volunteers have been helped into needy fields at home under Home Mission Boards. Out of the work of sailed volunteers have come indigenous Student Volunteer Movements in several of the larger mission fields. The Chinese Student Volunteer Movement had its first National Conference last August.

The past four years have witnessed important adaptations in the Educational work of our Movement. For some years the promotion of missionary education by the use of textbooks, generally featuring the needs and work in a single country, has been increasingly difficult. Changes in campus life, in mental attitudes and, it may be, in the religious antecedents of present-day students require change both in the content of missionary literature and in the educational

methods employed. In view of this the Educational Department of the Movement has begun a thorough study of principles and methods of missionary education best suited to students, calling to its aid representatives of cooperating student movements, educational secretaries of church boards, missionaries on furlough, nationals of other lands and undergraduate students from different sections of the country. The final results of this study will not be available for at least another year but enough progress has been made to convince the Movement that it must become a pioneer again in seeking to adapt the form of our material and our educational methods to the changing needs of a new student generation.

Valuable educational work continues to be done through the pamphlets published by the Movement. Recently these have been re-studied and with the help of student criticisms re-evaluated. Pamphlets which are not of sufficiently recent date or which for good reasons no longer meet the needs of students today, have been stricken from the list of current publications. Recently the supply has been replenished and enriched by a number of new pamphlets. One cannot ask for any better index of the Movement's point of view and educational standards for the future.

The preparation and promotion of discussion courses marks another attempt to meet the changing situation. Before the interest of students can be won for the Christian enterprise as such, it is necessary to awaken an appreciation and interest in the world as a whole, and in those problems of human relationship which cut across all national, racial and class distinctions. The four discussion courses which are so closely related to the four major addresses of the opening sessions of this Convention, and which have been prepared at the suggestion and largely under the direction of our Educational Secretaries, present a distinct departure from the text-book method. The Movement was encouraged in this experiment by the popularity of a small discussion course on the Near East prepared immediately after the Smyrna disaster. It was evident that this method of presenting facts and awakening interest in conditions abroad, while not ideal perhaps, nevertheless promised to meet the need of students better than any method yet employed. One Eastern University reports fifty discussion groups during the past term—all of which are devoting their thought to "*International Problems and the Christian Way of Life.*" Over 5,000 copies of this single pamphlet have been sold within three months to college students. The course on "*Racial Relations and the Christian Ideal*" promises to be even more widely used. "*Youth and Renaissance Movements*" and "*Economic Prob-*

lems and the Christian Ideal" have just come from the press. All four courses have strong Christian international emphases. If the present interest and demand among students is any indication of the future use of these courses, we may conclude that they will be very widely used throughout this year.

But while the Movement has been stressing an educational program suited to an extensive cultivation of the student field through the promotion of discussion groups, reading courses, posters, forums and dramatics, it has been equally ambitious and diligent in emphasizing the more intensive side of missionary education and in presenting with no adulteration the work of Christian missions and indigenous churches abroad. The pre-convention study pamphlet entitled "*The Christian Enterprise Abroad*" mailed free to every delegate of this Convention, is an index of the quality and directness of this educational work. There is much misunderstanding among students of the real spirit, aim and character of modern missions. A supreme need therefore is a strong educational program which shall present a more correct interpretation of the extent, status and problems of Christianity the world over, enlisting the intelligent cooperation and enthusiasm of students in what the Christian churches are doing. In this connection the Movement, through its educational program and with the help of its membership faces one of its greatest, if not its greatest opportunity in the immediate future, namely to interpret the Christian enterprise in its modern setting to fellow-students and indirectly to insure a more intelligent response to the missionary appeal.

In all this, it must be remembered that apart from education of a general kind, the Movement has a peculiar responsibility toward Volunteers in imparting information that will guide them in their preparation for the service they contemplate in cooperation with Christian churches abroad. This is no light responsibility, nor is it secondary in our thoughts. The emergence of strong native leadership and the consequent change in the kind of assistance which foreign workers can best render in countries like India, China and Japan make it imperative that only those of highest mental as well as spiritual qualifications shall be sent. In this educational responsibility the Movement joins hands with the Candidate Secretaries of the Boards. It may be that the increased emphasis in this direction, already apparent in the cooperation afforded by the Movement in the publication of Dr. Fleming's recent book entitled "*Contacts with non-Christian Cultures*," should be increasingly stressed until it becomes the chief educational activity of the Movement.

The request of the last National Student Volunteer Council that the *Bulletin* be increased from four to eight issues for each academic year and have as its main purpose the interpretation of the missionary enterprise in such ways as shall contribute most to better understanding and higher qualifications among Volunteers themselves, indicates the progressive attitude of the Movement's membership. It is the hope of the Executive Committee that in the *Bulletin* we shall have a technical publication of high quality, devoted to the presentation of those aspects of missionary service and church developments abroad which no prospective missionary or intelligent supporter of missions can afford not to know. Through the columns of the *Bulletin*, occasional leaflets and an annual pamphlet for the use of campus committees, the Educational Secretaries direct attention to the best and most recent literature on foreign countries and especially on the religious needs and activities of these countries. The January issue contains the Life-service Calls of Home and Foreign Mission Boards. A supplement to the "*General Bibliography on Missionary Literature*" issued three years ago has been prepared during the last two months by Miss Hering of the Missionary Research Library at the request of the Movement, thus supplying the public with a comprehensive up-to-date bibliography of very great value.

The major responsibility for missionary education among students rests upon the religious organizations of each campus. Our function as a movement is to help or stimulate, not to promote or control. The recent appointment of a committee on Christian World Education by the Council of Christian Associations should increase the effectiveness of this cooperation.

During the past quadrennium several changes have occurred in Canada. At the Guelph Conference of Canadian students in January, 1921, a new Canadian Student Christian Movement was organized and the question was raised at that time as to what should be the relation of Canadian Student Volunteers to this Movement. Accordingly the Volunteers present at Guelph passed the following resolution:

"The Student Volunteer representatives recommend that the present relationship to the International Student Volunteer Movement be maintained with a further development of the Canadian committee, secretaries, and sub-office during this year when the opinion of the Student Volunteers of Canada will be ascertained. Recognizing how vital is the connection between the missionary interests and the other spiritual interests of the college, we would suggest that some form of federation be worked out with the Student Christian Movement, and that there be mutual representation on the committees in the meantime."

Before the Guelph Conference the Canadian Student Volunteer Committee had come into being with headquarters in Toronto. The position of the Executive Committee has always been that the Canadian Volunteers must decide for themselves whether they can better serve the Kingdom of Christ by separating from our Movement or by remaining a part of it as they have been since the Student Volunteer Movement came into existence in 1886. On December 27-28, 1922, a large and representative Convention of Canadian Student Volunteers met in Toronto to decide this matter. Only delegates accredited to this Convention were allowed to vote. After a full and frank discussion action was taken with only two or three dissenting votes in favor of their remaining a part of the North American Movement. That action is as follows:

"That the Conference of Canadian Student Volunteers, while recognizing the General Secretary of the Student Volunteer Movement for Foreign Missions as head of all the Student Volunteers and accepting all the principles of the Student Volunteer Movement, recommend the following modifications of present practices in order to meet the Canadian situation.

- (1) Election by Canadians of their own Committee.
- (2) Appointment by the Canadian Committee of their own secretary or secretaries who shall be responsible to the Canadian Committee.
- (3) That the Canadian Committee outline and carry out its own program.
- (4) That the Canadian Branch of the Student Volunteer Movement assume responsibility for its own budget.
- (5) That the Canadian Secretary be empowered to 'pass' on declaration cards and forward duplicates of same to the New York office for acceptance.
- (6) That in other matters, existing practice be continued subject to adjustment as necessity may arise between the Canadian Committee and the North American Committee of the Student Volunteer Movement."

Mr. MacMillan, the Canadian Secretary of the Movement, says that "the aim of the Canadian Student Volunteer Committee is to cooperate to every possible extent with the Canadian Student Christian Movement, while seeking to conserve as much as possible the glorious traditions of the Student Volunteer Movement." We heartily welcome the Canadian contingent to our Quadrennial Convention and rejoice that they and we can continue to work together for the evangelization of the world.

Reference should be made in this report to the finances of the Movement. The Movement has no endowments or invested funds, but depends for its support entirely upon gifts of friends. During the past year \$12,000 were sent in by Student Volunteers in college, while the total student contribution exceeded \$30,000 (about one-

third of the annual budget). This reveals how loyally students stand behind the Movement in its work. The sum of \$1,650 came from sailed Volunteers in five-dollar gifts.

BUDGET FOR THE FISCAL YEAR ENDING SEPTEMBER 30, 1924\$95,850.00

The distribution of this amount, worked out on a percentage basis, is as follows:

Salaries:		Pct.
16 Secretaries	\$35,080.00	36.62
20 Clerical Force	25,695.00	26.81
Rent and upkeep.....	3,800.00	3.96
Stationery, Supplies and Sundries	1,750.00	1.83
Exchange and Interest.....	400.00	.41
Traveling Expenses	13,000.00	13.57
Conferences and Committee Meetings.....	2,000.00	2.09
Postage	2,300.00	2.39
Printing	2,875.00	2.99
Telegrams and Telephone	1,240.00	1.29
Equipment	1,005.00	1.05
Bulletin (eight issues)	4,005.00	4.18
Literature	2,500.00	2.61
Appropriations—Committee of Reference and Counsel and Federation of Woman's Boards..	200.00	.20
	\$95,850.00	100.00

The very genius and purpose of the Student Volunteer Movement brings it into the closest, most vital and most practical relation to the churches and to the foreign mission boards of the United States and Canada.

The missionary movement has been a most potent factor in widening the vision, deepening the social passion and enriching the entire life of the church. The student volunteers in our colleges and other institutions have brought the missionary message and appeal to the churches first of all by the influence of their life purpose. Through the Student Volunteer Conferences and the deputation work of the individual volunteers among the churches, and also by literature and mission study classes, the student volunteers have kept continually before the churches in a fresh and living way the responsibility of the church for the evangelization of the whole world. This living body of student volunteers continually pressing upon the foreign mission boards of the churches has been a very important influence in keeping these mission boards in touch with the living, throbbing currents of the life, thought, and ideals of the youth of the world.

While this Movement is a student movement and is therefore

most vitally related to the other student movements of the United States and Canada, the Student Volunteer Movement exists primarily to serve the churches of North America, and is absolutely loyal to the church.

One of the main purposes of the Student Volunteer Movement is to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various boards of North America, and to help all such intending missionaries to prepare for their life-work and to enlist their cooperation in developing the missionary life of home churches.

The fact that more than 10,000 student volunteers have actually gone to the mission fields as missionaries of the churches of the United States and Canada makes it clearly evident that the Student Volunteer Movement has faithfully met this its most important obligation.

The Foreign Mission Boards have during the past quadrennium again expressed their confidence in the work of the Movement. At the Conference of the Foreign Mission Boards of Canada and the United States in 1920 the following action was taken:

"That the Foreign Missions Conference expresses its deep thanksgiving to God for the origin, growth, influence and work of the Student Volunteer Movement and draws the attention of the leaders of the Movement to the large missionary reinforcements required by the programs of the several Forward Movements; the Conference pledges its hearty support to the Movement in carrying forward the enlarged campaign needed, which campaign should be characterized by all the old-time ardor, energy, and directness—while at the same time the Movement will continue to call attention to the high order of qualifications demanded by the conditions of modern missionary service—which the Conference believes were, under God, vital elements in the enlistment of the hundreds of men and women, who, in their college days, dedicated their lives to the foreign missionary cause and who are now in the front lines of that service both abroad and at home."

The problem of Christian leadership is the paramount problem facing the Christian church today in all its manifold activities at home and abroad. In a most important and direct way the future of the church of Jesus Christ, and the purity and unselfish character of our world civilization depend upon the ability and sacrificial spirit of the Christian leadership of this generation.

The Volunteer Movement has from the first exerted a powerful influence on the thinking and policy of the church in this most important matter of Christian leadership. With its primary insistence upon the will of God as fundamental in the determination of a life purpose and its challenging appeal, "The evangelization of the world

in this generation," the Student Volunteer Movement has been a most fruitful agent of the church in securing and inspiring an adequate leadership for the church, not only for its missionary service abroad, but also for its various forms of home missionary service. The Student Volunteer Movement has always emphasized the greatness and overwhelming difficulties of the task of world evangelization, and has constantly based its appeal on the heroic and sacrificial elements in student life. Mr. Mott has truly said: "How true this was in the pathway of the ministry of Jesus Christ, who ever called upon men to count the cost and who never hid His scars to win a disciple or a worker. In waging the propaganda of the Volunteer Movement on behalf of the great citadels of the non-Christian world, countless times we have had proof that if you make the Gospel difficult, you make it triumphant."

The foreign missionary movement is now entering upon a new and most important phase of its history. The vital seed of pure Christianity is already coming to full fruitage in our work in non-Christian lands. The indigenous church rather than the mission is today the all-important factor in the maintenance and development of the Christian movement in these lands. The increasing readiness of the churches on the mission field and of their representative bodies and Christian leaders to assume full responsibility for the support and conduct of all Christian work is most welcome and should be encouraged.

"It has long been generally accepted that the establishment of an indigenous church is a primary aim of foreign missions, and that this aim implies the development of responsibility and leadership in the Church in the mission field. 'The apostles founded everywhere not missions but churches, and made them the center of all activities.' 'All things are yours.' Paul or Apollos or Cephas! 'Missionaries belong to you; you do not belong to missionaries,' was the cry of that master-builder. What then was the place of the missionary? 'Ourselves, your servants for Jesus' sake.' The missionary is the servant, not the master of the Church; not lords over God's heritage, but examples; not masters over the faith of the disciples, but helpers." (Church Missionary Society Deputation Report.)

The voice of the indigenous church will henceforth be the determining influence in the extension of Christianity in these lands. It will in time largely determine the policies of the foreign mission boards both in America and in Europe. It will have a decided influence in determining the number and qualifications of the missionaries to be sent to these lands. To meet the present situation on the foreign field Christianity must become thoroughly indigenous in such a way that it can make its full and rightful contribution to every

phase of life in the lands to which it has been taken. Christianity must not only speak with authority and power to the individual, but in a much more emphatic way than ever before must influence the life of the nation in all its relationships. The missionary movement is not a sponsor of Western civilization or Western Christianity. It has, however, implicit faith that the religion of Jesus Christ is today the only solution of all individual, national and international problems. The Student Volunteer Movement recognizes clearly and welcomes most heartily and enthusiastically this new day. The movement is continually and consistently pressing upon every Student Volunteer the implications of the present missionary emphasis with its enlarged opportunities and heavier responsibilities and insists that only those who are ready and eager to cooperate in the fullest and heartiest way with the Christian church and the Christian leaders in the foreign mission fields are today qualified for this most exacting and important service as foreign missionaries.

During the past quadrennium our Movement has continued its relationship to the Foreign Missions Conference of which it is a member. A secretary of the Movement has been serving as Secretary of the Federation of Women's Boards of Foreign Missions of North America. The Student Volunteer Movement continues to be one of the four bodies which constitute the Council of North American Student Movements. Its General Secretary is a member of the General Committee of the World's Student Christian Federation representing the students in lands without national organization.

Two new relationships have been established during the quadrennium. In October, 1920, the Movement accepted the invitation of the Federal Council of the Churches of Christ in America to be represented on its Administrative Committee as a consultative member on the same basis as the Foreign Missions Conference. On February 24, 1922, the Movement agreed to be represented on the Executive Committee of the International Association of Agricultural Missions. We have also been glad to cooperate with the Home Missions Council by listing in the January Bulletin the calls of the Home Mission Boards and publishing courses of study on North American problems. For some time the Home Missions Council representative on recruiting occupied one of our offices. Later this office was used for almost a year by the Student Fellowship for Christian Life-Service. It has been a privilege to cooperate thus with other organizations which are also deeply interested in the extension of Christ's Kingdom.

Changes in the personnel of our leadership during the past quad-

rennium have been considerable. Dr. John R. Mott, who has been chairman of the Executive Committee since the Movement was organized in 1888, has resigned and Dr. J. C. Robbins has succeeded him. It would be difficult adequately to express what the Movement owes to Dr. Mott's wise, faithful and energetic leadership. President J. Ross Stevenson, who served the Movement for twenty-two years as its vice chairman, also resigned and was succeeded after a short interval by two vice chairmen, Professor Kenneth S. Latourette and Dr. W. E. Taylor of Canada. The Movement counts President Stevenson among its best helpers and truest friends. Dr. J. Lovell Murray, who served for sixteen years as Educational Secretary of the Movement, has resigned to become Director of the Canadian School of Missions in Toronto. His service to our Movement is a far-reaching and permanent one because of the books which he has produced and because of his promotional work in the colleges extending over a long term of years. He is succeeded by Milton T. Stauffer who prepared the Survey of missionary work in China for the Shanghai Conference last year. Another great loss has been since the Des Moines Convention, the resignation of W. P. McCulloch as Business Secretary in order to become Assistant Treasurer of Princeton Theological Seminary. For sixteen years he has served the movement most faithfully and has endeared himself to a host of students by his business ability and strong Christian character. He is succeeded by Stanhope R. Pier who has been a travelling secretary of the Student Volunteer Movement.

The Student Volunteer Movement has stood for certain principles which, we believe, have contributed to its success. One is that of concentration. Frequently the Executive Committee has been asked to widen its activities and to recruit for home as well as foreign missionary service. Four years ago such an appeal was made to it by the Home Missions Council. After careful consideration the Committee decided not to change its policy. This decision was not due to any failure on the part of the Committee to realize or appreciate the needs of home mission fields. Neither was it due to our Committee's belief that foreign service demands a higher type of heroism than service in needy fields at home. There are home missionaries who endure more hardships than many foreign missionaries. But the Executive Committee felt that its present task is more than enough to engage all its energies—namely the task of helping the foreign mission boards to find a sufficient number of well qualified men and women for service abroad. Even if present missionary work in other lands were not increased, the approximate number

of new missionaries needed each year to replace those who have died or who have had to return to Canada and the United States because of health or other reasons, would exceed twelve hundred.

While we rejoice in the growing influence of the church on the mission field, it would be most unfortunate for us to be led to expect that the need for a much larger number of foreign missionaries no longer exists. The mission boards of the United States and Canada must continue to send an adequate supply of fully qualified missionaries to assist and stimulate the indigenous churches abroad in their evangelical ministry, Christian education, home missions and social welfare programs. Some of the larger foreign mission boards of North America, while clearly recognizing and rejoicing in the growing influence and power of the indigenous church, must, if they are to meet in full the opportunity and responsibility now pressing upon them in the fields for which they are responsible, send out more missionaries in the next decade than in the last. In some cases the indigenous church itself has definitely petitioned these boards for larger reinforcements than we can hope to send.

Even in mission fields like China where the indigenous church is already supplying able leaders; these very leaders are saying emphatically that for the present there must be no diminution in the number of foreign missionaries at work in their country. How shall the vast unreached areas of inland China be evangelized in our generation unless workers from western lands enter them? The Chinese Church at present is able to undertake only a limited home missionary work.

In addition to the more advanced fields like China, Japan, Korea, South America and India, where there are large areas which the indigenous churches in these lands are not yet able to evangelize, there are yet unoccupied fields that call for immediate occupation.

It is tragically true even today that

"The string of camels come in single file,
 Bearing their burdens o'er the desert sand;
 Swiftly the boats go plying on the Nile,
 The needs of men are met on every hand.
 But still I wait
 For the messenger of God that cometh late.

"I see the cloud of dust rise in the plain,
 The measured tread of troops falls on my ear;
 The soldier comes the Empire to maintain,
 Bringing the pomp of war, the reign of fear.
 But still I wait
 For the messenger of God that cometh late.

“They set me looking o’er the desert drear,
Where broodeth darkness as the darkest night
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of God that cometh late.”

The Executive Committee feel the truth of the statement that electricity when spread over a brush accomplishes but little; whereas the same amount of electricity concentrated at the point of a needle quickly burns its way through. The Student Volunteer Council at its last meeting reached a similar conclusion in its findings on the question of expansion, when it urged the Movement to maintain its complete identity and singleness of purpose.

Along with these clamant calls comes increasing emphasis on the raising of standards of qualifications of missionary candidates.

The National Christian Conference held recently in China emphasized “that only those with large vision and trained in the best that the West can give can hope to meet successfully the multitude of problems that press upon the Chinese Church in these days of change. Hence we here record our appeal to the various boards of missions that they will hereafter send to China men and women of the best quality, with large visions, of broad mind, large heart, and if possible of large experience and high attainments. The mission work has grown larger and needs larger men.” What is true of China is true of all the great mission fields.

The primary aim of the Student Volunteer Movement is not to secure Volunteers, but to bring students to such a committal of life to God as will enable them to find His will for service whether that may be at home or abroad. The declaration of the Movement “It is my purpose, if God permit, to become a foreign missionary,” is a helpful and arresting challenge which enables a student to search his heart and the motives behind life service. It does this by putting the burden of proof on the homeland and stating that the presumption is in favor of service in foreign lands where Christian laborers are fewer and the unreached masses greater than at home. Such a challenge makes concrete the test of consecration. Many a graduate has testified to the spiritual deepening which came into his own religious experience when he honestly faced the declaration of the Student Volunteer Movement even though he was not led to sign it or to labor as a foreign missionary.

All earnest disciples of Jesus Christ, who love their brother men, whatever their race, color or creed, look out upon the world today

with sore hearts and bewildered minds. Great international and interracial problems are pressing for immediate solution. James Harvey Robinson, in that stimulating book, "The Mind in the Making," has said, "When we contemplate the shocking derangement of human affairs which now prevails in most civilized countries, including our own, often the best minds are puzzled and uncertain in their attempts to grasp the situation." And he adds, "There can be no secure peace now, but a common peace for the whole world; no prosperity but a general prosperity, and this for the simple reason that we are all now brought so near together and are so pathetically and intricately interdependent, that the old notions of noble isolation and national sovereignty are magnificently criminal." The world is one and we must in some way internationalize the thinking of our people against the falseness of smug isolation, insular satisfaction, self-consciousness, and self-conceit. As students, we have an additional responsibility, because of our intimate and friendly contacts with other races, to be apostles of international understanding and good will. Along with this new emphasis on internationalism there is a growing hatred of war. The utter futility, cruelty, destructiveness and awful waste and wickedness of war together with the absolute incompatibility of the war spirit with the missionary spirit and the Christian ideal are becoming more and more apparent to thoughtful leaders of Church and State. "Either civilization must conquer war or war will conquer civilization."

Another important principle of the Movement is that suggested by its Watchword "The evangelization of the world in this generation." The note of urgency struck by this Watchword explains much in the life of the Movement. It has deepened loyalty to Christ who we believe means that the Christians of each generation should do their very utmost to bring His Gospel to the non-Christians of their generation. It has strengthened faith in the promises of God who willeth not that any should perish, but that all should come to a knowledge of the truth. It has awakened hope that the redeeming love of Christ can be made known to all peoples in a single generation. It has led students to inquire whether the evangel is adequate for the solution of present-day problems in all parts of the world, or whether there are sections of humanity incapable of appreciating and appropriating its message.

By the evangelization of the world in this generation is not meant a superficial proclamation of the Gospel. To evangelize means "to permeate with the Spirit of the Gospel." Our purpose is to permeate with the spirit of the Gospel not only individuals, but also

society and international relationships. We do not mean by these words the Christianization of the world, which must require several generations for its accomplishment. Nor do we mean the conversion of the world. This is the work of God's spirit wrought on wills that are surrendered to the influence of that Spirit. By our Watchword is not meant the civilization of the world. This can only take place in full measure after the truth has been widely proclaimed and accepted. But by the Watchword is meant such a world-wide proclamation of the Evangel that every one will have an intelligent opportunity to accept it and such a thorough proclamation of the Evangel that its spirit will permeate masses of humanity and through these changed lives reconstruct society and alter international relationships.

Moreover, the past two tragic years have led us to see the increasing scope and urgency of the Watchword. The very life of the race is being threatened by great systems, institutions, and movements—war, economic selfishness and exploitation, race hatreds and materialistic philosophies. In the light of these conditions our great commission "go ye into all the world and make disciples of all the nations . . . teaching them to observe all things whatsoever I have commanded you" takes on new and even greater meaning, for it involves transforming political, economic and social institutions the world around to make them conform to the commands and to the spirit of our Lord, and doing it sufficiently in each generation to make possible the eventual coming of the day when God's will shall be done on earth as it is in heaven.

But it may be said, has not a generation passed since the Watchword was adopted? Is it not true that it is still far from being fulfilled? Yes, but suppose that instead of a few Christians adopting it, it had become the Watchword of the rank and file of the Church, might not its realization have become a fact? In the words of A. G. Hogg in his book *Redemption from this World*: "That which God lays it upon me here and now to accomplish must be a link in the purpose for which the whole cosmos exists. Therefore there must lie to my hand the resources necessary for such an achievement; if they are not to be found within the barrier which bounds the world of ordinary experience, they must be ready to break in from the unfathomed deeps beyond." . . . "Supernatural or redemptive phenomena involve real breaches of a very practical barrier within the natural order, but in their occurrence there is nothing irrational, nothing unnatural or incompatible with universal orderliness." "All things whatsoever ye pray and ask for, believe that ye have received, and ye shall have them." The world cannot be evangelized in this,

or in any generation without the linking of God's power to and its working through a believing Church. Christ came to give this power. His Spirit is still poured out from on high on those who believe and obey. Dr. Fleming Stevenson has well said: "There is a Kingdom into which none enter but children, in which the children play with infinite forces, where the child's little finger becomes stronger than the giant world." Let us through faith and prayer claim the power and perform the task committed by redeeming love to the Christians of our generation.

PROBLEMS IN HUMAN RELATIONSHIPS

HUMAN RELATIONSHIPS AND MODERN INDUSTRIALISM

PAUL BLANSHARD

Secretary for the League for Industrial Democracy, Organizer and Educational
Director of the Amalgamated Clothing and Textile Workers of America.

I speak to you as one who went forth from a Student Volunteer Convention many years ago and who has spent much time during recent years as an active fighter and worker in the American labor movement.

Some half serious jester once remarked that the way to civilize an uncivilized nation was to send first a missionary, then a capitalist, and then a gunboat. The old-fashioned missionary did not discuss very often this relation of himself to the capitalist and the gunboat. In this convention we are to face four-square the social as well as the personal challenge of missions, for the problem of modern industrialism, for example, is not only related to Christianity but is a vital part of the whole Christian problem.

Modern industrialism has transformed the world since the first Christian leader left American shores with a Christian message. It has given us the railroad, the steamboat, the sky-scraper, the radio, the telephone, the Bessemer steel process and the airplane. We here in America occupy the apex of this great development of modern industrialism. We build the greatest sky-scraper; we have the biggest millionaires; we construct the greatest locomotives; we have the largest headlines about football games; we kill the most pigs; we can kill a pig and make him into canned sausage in thirty minutes. Behind this building fifty-seven stories high, the greatest in the world, stands a great architectural and financial genius, and beneath it are

the bodies of girls who have worked in the five and ten cent stores for five and eight dollars a week. These great locomotives that we build are sometimes made in shops where men haven't even the right to belong to a union, and the men down there in the pit of the slaughterhouse in our great stockyards who kill pigs have nothing to say concerning the control of the factories in which they work.

What has modern industrialism done to human life? It has created wealth, more wealth than ever existed in the world before, but how has it distributed that wealth? Go to Peking or Shanghai or Bombay or New York or Indianapolis and look at the two ends of these cities—Fifth Avenue and the East Side, poverty and wealth. In Japan ninety-two per cent of the people get less than \$250 a year. In China, 300,000 workers are averaging thirty-seven cents a day. In India the common laborers are getting from eight to fourteen cents a day. In the last steel strike in the United States, the Interchurch World Movement stated that seventy-two per cent of the steel strikers received less than a minimum of comfort wage. The Industrial Relations Commission of President Wilson declared that one-third to one-half of the workers of this, the richest country in the world, are not yet getting a living wage.

I have fought in strikes with Italian workers who ate spaghetti, water and bread for weeks and then went back to work and ate the same things because their wages were so low. The workers of China live on a little corn and a little rice and a little warm water to wash it down.

These things mean human things. They mean that fifty-seven per cent of the babies in Cawnpore die in their first year, that is, the babies of the working class. They mean that the babies of the workers in America don't have the best milk and don't live in decent houses. They mean that the children of the workers in every land rarely get to college. Even if they should get to college, we still would ask ourselves this question: "Has human intelligence the moral right to develop a social system in which there are people on top who have ten times as much as they need and people on the bottom who haven't enough to eat?" So to-day people point at them and say, "We are intelligent—they are not."

In this modern industrialism there are millions of workers walking the streets. All they ask for is the privilege of making shoes and clothes. There are other millions who need clothes and shoes. Those who want to make clothes and shoes often lack the chance to work because under our industrial system they can not produce

things for human need unless in addition they produce them for the private profit of some individual investor.

I have seen men come to the union office, day after day, week after week, looking for work. I have seen them day by day, a little more dirty, a little more unshaven, a little more broken down. I have seen men go insane from the insanity of unemployment. I have seen homes destroyed by the horror, the snarling horror of the unemployed father. These men that are walking the streets, holding out their hands for work, sometimes look through club windows, and see other men sitting in comfortable chairs also unemployed, only those men behind the club windows are not holding out their hands for work.

Some people say that this system of modern industrialism causes war, because when you invest dollars in foreign markets, you establish economic imperialism, and as the flag follows the dollar, so the military spirit follows the flag.

Woodrow Wilson pointed out during the last war that the cause of that war was the search of great nations for foreign markets. The men who died in that war died for the noblest ideals in the world, but modern industrialism made a joke, a ghastly joke of their death, because it had no place for their ideals.

This system of modern industrialism ties men down to the machine. I remember seeing men in the knit goods factories in New York, when I tried to organize them. Here would be a man who had worked two years at that knitting machine, pushing the handle up and down—fairly lithe, fairly erect, with life in his face. And here would be a man who had worked five years at the machine, pushing the handle up and down. Only he was a little more stooped, a little more lined. And here would be a man who had worked twenty years at the machine, broken down, his face lined with care, vacancy there. And beyond him would be a scrap pile of old yarn. That is what the machines do to men in modern industry.

I was a seam presser for just a little while, and pressed two seams in the back of a coat before it was turned right-side out. We don't make coats in the modern clothing industry. We press seams, or we sew on a button, or we make welts on pockets, or put canvass under collars—we don't make clothes, and we do these things for twenty and thirty years.

But to me the most serious indictment against modern industrialism is this, that it denies to men human freedom. I have talked to groups of workers, not as large as this, but like this, aspiring for the same great ideals in life that you aspire to for the world. But

in American industry, and in most industry throughout the world, men are denied the freedom which makes the realization of these ideals possible.

I think that if Jesus had worked in the modern factory He might have been discharged as an agitator, for He would stand firmly for the rights of the working class. For after all, the workers don't own the walls of the factory in which they work, they don't own the machines. Some man can tell them when to come and when to go. They are part of the machine itself. They are bought and sold like cakes of soap and sacks of flour. And when they fight for their rights, even after they have been working for twenty and thirty years, some other man has the authority to say to them, "You have got to get out of here. We don't want any agitators in this plant."

In Japan they are sending labor leaders to jail because these men are fighting for a decent wage. I have been in strikes in this country in America where every one of us leading the strike was either sent to prison without a trial by jury or shipped out of the city without a warrant of arrest, because we stood for the right of people to belong to an organization.

Now it is easy to point out faults in any system. It is tremendously more difficult to suggest possible ways out. I do not wish to speak this afternoon in terms of principles or programs, because there are as many principles and programs as there are human beings here. I want to talk in terms of illustrations. We all earnestly seek a way out. How shall we find that way?

First, let me refer to what one great Christian employer has tried to do, Seebohm Rowntree of the great chocolate works of York, England. I might give an illustration nearer home, right here in Indianapolis, where we have the Columbia Conserve Company, if I were more familiar with it. Seebohm Rowntree says that if we are going to solve the problems of modern industrialism the employers must stand for five great planks in an industrial platform. First of all, a living wage. "If you can't run a factory," he says, "and pay living wages, then close it down, or have the government set a time beyond which industry shall not be allowed to operate with wages below a living standard."

Second, the eight hour day.

Third, Rowntree believes that the employers must bear the risk of unemployment. He says that capitalism is in an absolutely indefensible position so long as it does not bear the risks of unemployment. The investor risks his money; the worker often risks his life. And when he has worked for twenty, thirty or forty years in

a modern factory, it is the duty of the employer to guarantee that man against future unemployment. He himself has provided in his own factory an unemployment fund, and an old age fund, in order that the workers in his industry shall be protected both against unemployment and against the poverty of old age.

In the fourth place, Mr. Rowntree believes that the employers should agree to a fair measure of joint control over industrial relations. He is not opposed to the unions. He recognizes them. He says, "I am glad to cooperate with organized labor." In his plant there are workers' councils, composed half of workers, and half of employers, with impartial men to see that the law of reason applies to the hiring and the firing of workers and to the industrial conditions in his plants.

Finally he stands for a measure of cooperative ownership in his industry. So much for an employer.

Now we in the labor field like to see great Christian employers, but we say this: we are not contented with the personal kindness of a Christian employer. We want the power to say to that employer, "You must treat us right whether you are Christian or not." We want the power to compel industry to treat workers decently. And so my second illustration is taken from the clothing industry of our own country.

Here we have on one side 200,000 workers in the Amalgamated Clothing Workers, and on the other side we have great employers' associations including the biggest firms in this country, Hart, Schaffner and Marx, Hickey-Freeman, Stein Block, Kuppenheimers, and many others, making almost all of the high quality clothing that is made for men in America. These two great sides have gotten together and signed agreements, and they say in these agreements, which are in force in Chicago, Rochester and other cities, "We won't lock you out. We won't go on strike. We will try to solve the problems that rise between us by reason." Under the terms of these agreements by the law of reason, they will hire an impartial chairman and the union will pay half of his salary and the manufacturers will pay half of his salary, and when they try to fire a man in the plant just because he does not like the boss, that man can go before this industrial court, and the industrial court can say to the employer, "What have you against this man?" and to the workers, "What have you got in favor of this man?" and if he has been wrongfully discharged, he goes back to work with back pay for lost time.

In wages, in hours, in protection of the worker inside of the shop, we have in the American clothing industry what has been re-

garded by many experts as the most forward looking Christian scheme that is in operation in industry anywhere. But this scheme has been launched and developed and nurtured chiefly by Jews.

And then I want to use a larger illustration. There is a great labor movement in England today that has over a hundred and eighty representatives in the House of Commons. The British labor movement is inspired in large measure and largely led by men who have come out from the ranks of the Christian church. Many of them were former preachers and still are preachers, men who are attempting to put the ideals of Christianity in operation in a great labor movement. And this party says, "We are not willing to stand merely for collective bargaining. We are not willing to stand merely for good employers, but we want to stand for a social order in which there shall be a chasm between rich and poor no longer; for a social order in which there shall be no longer a privileged class in England, owning property and getting a living from that property without working."

And so the British Labor Party, led not only by workers but by some of the great intellectual and social thinkers of the world, men like Bernard Shaw, Sidney Webb, H. G. Wells and J. A. Hobson, this party is fighting for a new social order, not by dynamite, not by the dictatorship of the proletariat, but by the development of the workers as a great democratic force to establish a social order based on law and on public will.

Here are the illustrations, now what is the challenge to us?

First of all, I think we must realize that this is a world problem, that if I could go out and organize the silk workers of Pater-son, N. J., it wouldn't do much good, if the silk workers of China were working seven days a week, as they are. That is, it wouldn't do much good in the long run. We will never save the coal miners of the United States in the long run while the coal miners of Great Britain are getting \$10 a week, as they are. More real than the League of Nations is this great league of economic power, the league of modern industrialism. It transcends all boundaries and sends investments to every corner of the world, and we can't save the people who are oppressed by that system, unless we save them as a whole, unless we save the world as a whole.

I picked up a book the other day, and maybe you have read it. It had this title, "Unoccupied Mission Fields." I'd like to put that on a sign and hang it on the silk factories of China, on the textile mills of North Carolina, on the Five and Ten Cent Stores of Indianapolis, on the New York Stock Exchange. I'd like to hang that on

the doors of some of our Christian churches, because the church has been all too slow in realizing that there is such a thing in the world as a social system which can damn men's souls before they are born.

Eight years ago in a Massachusetts town at a meeting of Italian textile strikers, I stood on a kitchen table in a great hall and addressed the men. I told those laborers, "You ought to go back to work and accept the five per cent increase that the employers have offered you." On the other end of the kitchen table there jumped up a leader of the I. W. W. and he pointed his finger at me, and he said, "Don't pay any attention to that man. He comes from the church. He has white hands."

There are men pointing the finger at you today, from the working groups of Japan and China and India and America, and they are saying, "Have you white hands?" You have come here to this Convention to learn the way of Jesus. Jesus didn't use His knowledge to get rich. Jesus fought and worked with the workers. Jesus didn't play safe.

RACIAL RELATIONS AND CHRISTIAN BROTHERHOOD

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One of the most difficult problems in our world today is that commonly known as the race problem. Fundamentally it is the problem of human relationships, aggravated and intensified by differences of race, language and customs; for wherever you find as many as two people attempting to live together you have a problem.

Perhaps we have all heard of the Quaker who said to his wife, "Mary, everybody is a little queer except thee and me, and sometimes thou art a little queer," meaning, of course, that everybody was a little queer but himself.

The problem that individuals have in living together comes from each insisting that all other people must accept his point of view and live his life. When this is brought into the realm of race relations, it all but makes living together impossible, for whatever the theory, the fact is that the question of the races is the most pressing question of the present time.

This is true from whichever angle we view it, whether racial,

national or international. There are a great many people who say that the next great war is already in the making, and that it will be a race war, and that in comparison the recent World War will hardly be a circumstance in the ferocity with which the struggle will be waged, and the ruin and destruction that will result from this battle of the races.

The majority of the most liberal minded people in our country approach this subject from the narrow viewpoint of our own racial situation here in the United States of America. With us it is a question of how 90,000,000 of whites will be able to handle 12,000,000 of Negroes so as to give them certain basal rights and privileges, and yet retain what some organizations call bluntly "white supremacy." But what all of us must realize is that our world is filled with millions of folks of different hues and languages and customs, and our problem is to find the way for these diverse types to live together in some degree of harmony.

I think Lothrop Stoddard has done us a real service in one respect, in that he has set forth in concrete and graphic terms this most difficult of the world's problems. Incidentally, he has laid bare the cold-blooded policy on which mankind has been disposed to proceed in his determination to exploit other peoples since the cave man struggled with the cave bear for existence. His philosophy is the old law of the jungle, the survival of the fittest.

As over against his attitude we have the view of a number of negro writers. Take this from Dr. Du Bois' book, entitled "Dark-water," for example: "What then is this dark world thinking? It is thinking that wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the white world cease. The dark world is going to submit to its present treatment just as long as it must and no longer."

Nor is one's anxiety relieved when he reviews the situation in our own country. For example, we have this from the Imperial Wizard of the Ku Klux Klan in an address delivered to the Knights, Klokards, Klabus, Cyclops, Grand Dragons and others of that mysterious Invisible Empire, "Without being unkind or unjust, this problem of a melting pot is made many times more difficult by reason of the fact that we have at least three powerful and numerous elements that do now, and forever will defy every fundamental requirement of assimilation. They can not be merged because of insurmountable social, racial and religious barriers. They

will always stand apart from our own people." He then refers to the Negroes, Jews and Catholics by name.

Over against this position of the Ku Klux Klan is the rising race consciousness on the part of Negroes. They resent bitterly the methods used by many of the dominant race to keep the "Negro in his place." One of the greatest causes for apprehension on the part of a number of Negro leaders is the rising spirit of hatred on the part of Negroes. The Negro, who has been so cheerful, so buoyant, and so good-natured, and who was disposed to take everything as it came, is learning to hate, and that, to our mind, is one of the most serious elements in our problem here in America.

It does not take a prophet to see what the outcome will be. We have had intimations in the bloody riots which took place in Washington, Chicago, and Tulsa. How shall we meet this grave issue of racial relations? Shall we establish here another Turkish Empire, where pogroms and massacres will be the order of the day, and minorities will have no rights worthy of the name, but must be exterminated or deported? It hardly meets the issue to say that if the arbitrament of the sword is ever resorted to, the dominant race need have no fear, due to its overwhelming superiority in numbers, resources and intellectual advancement. That has been Turkey's way of handling a similar situation for all the centuries, and with what tragic results.

Is America attempting the impossible when she endeavors to build a nation of the most diverse races of the earth? Is there no possibility of amity and good-will among the racial groups, who must live together in this country? Must there be hatreds and blood-spilling forever? I would suggest to you a more excellent way. It is neither new nor original with me, and yet it has never been tried on any broad scale in the matter of race relationships. *It is the way of Jesus. It is the way of love.* But by love I do not mean a negative, colorless thing; not a love that simply bears and suffers and hopes and endures; but a positive, forward-looking, mountain-climbing passion for human brotherhood. Not a one-sided proposition, but a joint enterprise, where youthful crusaders, white, yellow, red, black, and brown, forget the things that are behind—the prejudices, the traditional dislikes, and even hatreds—and stretch forward to the goal which is before—namely, Christ's conception of human brotherhood.

Admittedly our difficulty comes in applying this wonderful ideal in practical life. It is the more difficult when it is remembered that our racial attitudes were formed in the long ago, and were diamet-

rically opposed to the principles set forth by Jesus. But it was this very similar situation which Jesus faced at every new statement of His kingdom ideals. The acceptance of His viewpoint meant a complete change in the existing order. He came to "turn the world upside down." And so while we admit the difficulty in Christianizing race relations, we, nevertheless, believe it possible, and so would suggest the following ways in which the Christian ideal ought to be evidenced in our race relations:

First, human personality should be regarded as sacred. That means, of course, that lynching will have to go. Without doubt America is the greatest sinner when it comes to this lack of regard for human life. I quote from an article in the *Christian Work*, written by Dr. Sherwood Eddy: "Since 1885 we have put to death over 4,096 by lynching and mob violence, or an average of two a week, or over one hundred every year. This is not a sectional matter, as all but five states of the Union have been implicated. Has any nation in the world such a record? During the writer's life in Asia, in twenty-five years, he never knew of a case of lynching in Japan, China, India, or the lands where he has worked. He has not met with lynching in Europe. It is not practiced in South America. In the British Empire, where the whites are outnumbered more than five to one, or in the West Indies, where they are outnumbered twenty to one, the writer has never known of a single case of lynching."

I cannot believe that Americans who have not gone abroad can appreciate the criticism that is heaped upon our country by this barbarous practice of lynching. I have in mind particularly an experience of mine in Shanghai, China. A group of Chinese girls had invited me to speak to them in the Y. W. C. A. building one evening, and I remember talking on the subject of human brotherhood and the need of the various groups of the world coming to a better understanding and appreciation of one another. At the close of the address these young women inquired if they might ask questions, and I consented. They ignored practically everything I had said, and began to ask me questions like these: "Why do they lynch your people in America? Why don't they stop? We thought Americans were Christians." Well, it was exceedingly embarrassing and I couldn't make a very satisfactory answer. My chagrin was deepened when the next morning I picked up a newspaper and read of four lynchings in my own home state.

If we are to have the respect of the other peoples of the world, we simply must find a way to stop lynchings. The work of Chris-

tian missions abroad has not been helped by lynching. In the article from which I quoted above, Dr. Eddy quotes Tagore, the great Indian writer, as saying, "As long as lynching continues to take place in America, I do not think the American people have enough brotherhood to warrant their exporting it."

A second evidence of our Christianity and our acceptance of the ideas of Jesus must be found in a recognition of the fact that each group has a distinct contribution to make to the life of the whole. At Peking we spoke of the fundamental equality of the races. This does not mean that we are to ignore their manifest differences, or the belated development of some in comparison with others. It simply means that each racial group has a contribution to make to the total life of the human race, without which mankind will be proportionately less symmetrical in its development.

I was walking down the street in New Orleans recently. A friend was with me and he saw a man pushing a banana cart. He said, "Look at that 'dago' yonder." I began to think of some "dagoes" that I had known something about. I thought of Christopher Columbus who got a wild notion in his head that there was a nearer route to India, and set sail after he got the permission and the money from those who believed in his dream. Finally he bumped into these shores over here. I wonder if it had not been for his wild dream where the rest of us would have been by this time. Just a "dago," that is all.

Then I have heard of "sheenies," and I have thought of Moses and all that wonderful galaxy of men whom we study in our Old Testament. "Sheenies," that is all! I wonder how we would have gotten along without them.

We of the Negro race sometimes wonder if the other groups in America realize the contribution we have made and are making to American life. I wonder what America would do without the Negro's gift of humor and song, or his cheerfulness under the most distressing circumstances. I wonder if the Irishman and the Negro were out of it how in the world you would have a chance to enjoy yourselves.

We are happy to make our contribution to your enjoyment. We want you to recognize it as a real contribution and to realize that perhaps there are other phases of life to which we also can contribute.

What I have said of the Negro can be said with equal force of other racial groups in America who are regarded as aliens. When the fundamental equality of each racial group is recognized our epithets will be a thing of the past. Instead of "sheeny," "chink"

and "nigger" we shall be Americans all, each doing his share toward making America a blessing to the rest of the world.

Then there is the recognition of the fact that the salvation of one race is bound up in the salvation of all. Dr. Melden, President of New Orleans College, in his book, "From Slave to Citizen," gives an interesting illustration which will help to clarify my thought here. A Negro washer-woman comes to the home of the lady for whom she does laundry work, to get her clothes, as is the custom quite largely in the Southland. The lady of the house protests because of the presence of diphtheria in her home. "Jane," she says, "you need not take the clothes this morning, because our two children have diphtheria." "Oh, never mind, Miss Mary," says Jane, "my children had diphtheria two weeks ago, and the fact that your children have it now offers no risk to my family." The truth about it is that Miss Mary's children caught diphtheria from Jane's children. There would have been no diphtheria in Miss Mary's home if Jane's home had been protected. You simply cannot take care of Miss Mary's home without taking care of Jane's. All the safeguards thrown around one group ought be given to all others.

There also must be the recognition of the fact that all men are brothers. From what I have said in the preceding paragraph, one might get the impression that the interracial ideal had reached its highest expression in the granting on the part of a dominant race to a subject or backward race some of the advantages and comforts of civilization. Nothing is further from the truth. The fundamental basis on which the races in this country, or any other country, can build an enduring program of harmonious relations is not merely a matter of one group's bestowing upon another better educational facilities, well-paved streets, improved sanitary conditions—these are the inevitable outcroppings of right racial relations; but it goes much deeper than that. It is a recognition of the oneness of the human family. It is the acceptance of the principle of the Fatherhood of God, and the Brotherhood of all men.

The reason it is so easy to discriminate against one man, the reason it is so easy to impose burdens upon him that you would not impose upon another, is that you somehow ease your conscience by imagining that he is not in the same category with the rest of the folks, and so you really aren't committing a great crime when you discriminate against him, and when you inflict things upon him that you would not inflict upon other people.

There is no question that is to come before us here that is more important than this problem of the races. America has a wonderful

opportunity to help the world in this problem. The world is looking to America for light and leading, but America can give no light and leading on this problem until she has settled it right herself. Your foreign missionary enterprise must absolutely fail unless you can solve this race problem here at home, because you bump right into it all around the world; and unless somehow we can come to grips with this, the most difficult problem in all the world, and settle it *here*, and settle it *right*, our missionary enterprise will become a farce all around the world.

RACIAL RELATIONS AND CHRISTIAN BROTHERHOOD

Y. Y. TSU

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Since coming to America I have made a very profound discovery, profound in the sense that it reveals to me the heart of America. Professor King, in fact, has referred to it in his speech. I refer to the excessive fondness of the American people for applying names to alien peoples. For instance, instead of calling an Englishman an Englishman, you call him sometimes a "limey." Instead of calling a Frenchman a Frenchman you sometimes call him a "froggy." You speak of "greasers," "dagoes," "wops," "polacks," "gringos," and, of course, the oriental races come in for a share of your exuberant spirit. And so we are known as "Japs" and "Chinks." As for myself, when I hear a stranger accosting me on the street, "Hello, Charlie; where is your laundry?" I keep silence; and when another man comes to me and says, "How is this heathen Chinee today?" I try to maintain my heathen equanimity of spirit. But when a man comes to me and says, "How is the chink?" then it is with great difficulty that I maintain my Christian virtue of patience. I feel like retorting in the way that our great ambassador, Wu Ting Fang, once did when, after a brilliant address in this country, he was accosted by a man in such words as these, "What are you? A Chinee or a Japanee?" With that flash of his quick wit for which he was well known, he replied, "Let me ask, What are you? A Yankee, a donkey or a monkey?"

To be sure, these nicknames which you apply to people of other races may mean nothing in particular. Sometimes they may even be terms of endearment. But, unfortunately and as a general rule,

they indicate an attitude of mind not nobler than contempt and an assumed sense of superiority. No wonder you meet in return resentment and racial antipathy.

Now in the first place this attitude of mind as revealed by this excessive fondness for nicknames is based upon ignorance. For do you know the people of Italy whom the "dago" represents? Was not Michael Angelo also a "dago" and Dante a "wop"? As for the Chinese, do you know anything about Chinese culture, Chinese history, Chinese civilization? Was not Confucius also a "chink"? As an illustration of almost hopeless ignorance about people other than one's own, I recall how a very refined and elderly American lady once approached me and said, "Do you people in China eat rats?" In great deference to her age, though not to her refinement, I said to her as politely as I knew how, "It seems to me different peoples have different tastes, for in America I note how very fond of eating dogs you are—hot dogs."

In the second place, race prejudice is directly engendered and fostered by politicians and politically controlled papers in this country. If you read the great work on Chinese immigration on the Pacific Coast, by Prof. Mary Coolidge, you will know how true this is. In those exciting days of anti-Chinese sentiment on the Coast, eight times in fourteen years anti-Chinese legislation was passed, in every case except one on the eve of some political election. Today the same thing is happening in the Pacific states against another oriental people.

To show how low politicians are willing to stoop in order to stir up race prejudice for selfish aims, let me read to you this description of my people which was given as the testimony of a public official of San Francisco before a Congressional Committee in 1876: "The Chinese people are inferior to any race God ever made—their people have got the perfection of crime of four thousand years—I believe the Chinese have no souls to save, and if they have, they are not worth saving."

In the third place, race prejudice is based upon a fallacy, a mistaken theory of race superiority. Anthropologists and ethnologists all agree that racial traits and strains in the world today are so inextricably mixed up that you can not tell which is which. No less an authority than Ratzel, the famous ethnologist, said, "There is only one race, whose differences are many but not deep."

In spite of this testimony, you find a recrudescence of the theory of racial superiority, claimed by certain biologists and certain publicists in America. I refer to men like Madison Grant and Lothrop

Stoddard, who are championing the threatened greatness of the so-called Nordic race.

This theory is not new. Long before the American advocates took it up, a Frenchman by the name of Gobineau in the middle of the nineteenth century said that there was one supremely great race from whom all civilization sprang. He called it the Aryan race and identified it with the Teutonic peoples of Central Europe. No wonder the French people did not like Gobineau's theory very much, but the Germans swallowed it entire, and as Edward A. Steiner wrote in a recent number of the *Christian Century*, "It will take them a long time to recover from the severe case of megalomaniac dyspepsia which it gave them." How these advocates of racial superiority can push their theory to ludicrous extremes, appears in the following passage from Mr. Madison Grant's recent book. Notice what he said about the greatness of Jesus Christ as being due to the Nordic blood in him. Where it came from he did not say. This is what he wrote: "The Gods of Olympus were almost all described as blond. It would be difficult to imagine a Greek artist painting a brunette Venus. In church pictures all angels are blond, while the denizens of the lower regions revel in deep brunetness." "In depicting the crucifixion, no artist hesitates to make the two thieves brunette in contrast to the blond Savior." (I wonder whether there was any differentiation of hue in the two thieves, for one, as you know, died penitent and the other impenitent.) "This is something more than a tradition, for the traditions strongly suggest his Nordic physical and moral attributes." Theologians ought to take note of this contribution of biology.

In the fourth place, aside from the fact that race prejudice is due to ignorance, stirred up by political influence, and based upon the false theory of racial superiority, race prejudice is due to that paganism which still lingers in the Western World after 2,000 years of the influence of Christianity.

Listen to these great words that have come down the ages from the hills of Galilee and from the coasts of Asia Minor: "God has made of one blood all the nations to dwell on the face of this earth." "In the new nature there is no room for Greek and Jew, circumcised and uncircumcised, barbarian, Scythian slave or free, for Christ is everything." "Whosoever doeth the will of my Father, the same is my mother, my brother, and sister." "Go and make disciples of all nations."

Those are great words. Sometimes we who belong to a non-Christian civilization, we who come from a non-Caucasian race, some-

times, I say, we outside of Christendom have our hearts filled with pity when we see Christians in it struggling between two incompatible ideas in their minds: on the one hand, the great idea of the brotherhood of man; on the other, a presumption of racial superiority. On the one hand, the teaching to love all men as thyself, on the other pride and prejudice. You have a moral disharmony in your hearts which we don't have and you have to overcome it in order to be Christians in truth.

It is a very difficult question, for race prejudice springs primarily from the instinctive reaction of man against whatever is strange and unknown. We naturally dislike anything that we are not accustomed to. But are we going to let our instincts born of the jungle days, those instincts of fear, dominate in our human relationships, or the principles of Christ? How are we to overcome our racial prejudice and cultivate better fraternal relationships between the different races?

I would commend to you the advice of Bishop Brent, that great Christian statesman whom America sent to the Philippines and the Far East some years ago. Bishop Brent said once, "We can not know the meaning of the word 'fraternal' until we have learned the meaning of the word 'filial.' Let us build then the fraternal, this human brotherhood upon the filial, upon our sonship in Christ." I see no other way to overcome race prejudice. I see no other way to build up human brotherhood except first of all by learning to appreciate our sonship through Christ.

The question before us today is not how can we remove race prejudice, but can Christianity remove race prejudice? In the words of a Japanese, "If in two thousand years Christianity has failed in that task, then we must look around for something that will work better." Shall we say Christianity has failed and tell the non-Christian peoples to look around and find something that will work better?

RACIAL RELATIONS AND CHRISTIAN BROTHERHOOD

PAUL W. HARRISON

Medical Missionary to Arabia

We all listened together this afternoon to a discussion of the industrial situation and I haven't heard anything for a long time that

made the thrills run up and down my back the way that did, because I am proud, too, to be numbered among those who look for the co-operative commonwealth in the future and hope to vote for Eugene Debs in the present. But I think that we are discussing tonight a more important topic still, and a more difficult one. It is difficult in the first place because we have made it complex. We hear about international relationships and we listen to talks about racial differences and divergent racial endowments and we gain the impression that there is no way to understand the right and the just and the proper relationships between races until a man is at least as old as Methusaleh and knows all of history and all of biology and most of economics—to say nothing of pretty near all of theology.

Now the first thing to be said about the problem of racial relationships is that it is absolutely simple. The way of Christ is all you and I are interested in. We are not interested in the nonsense of Lothrop Stoddard and we are not particularly concerned about the half-baked ideas of Madison Grant, but you and I want to know what the way of Christ is in racial relationships, and the way of Christ is just as simple as the nature of the omnipotent God.

It is first, last, and all the time based upon the absolutely simple and the absolutely just foundation of racial equality, and the man who thinks that he finds anything else in Christ's teaching and sees anything else in Christ's example, simply fails to see what is there.

The second thing that makes the question of race relationships difficult is the fact that in this, as in nothing else, we are fond of that subtle hypocrisy, in which we satisfy our own conscience by confessing the sins of other people. Now we are very fond, you know, of discussing the mistakes and the failures of the British in India, and we like to talk about the enormous iniquity of the British Empire in forcing opium upon China. We discuss lynching in the South and we forget that last week when there was a man burned at the stake in the south or in the north, in the east or in the west, every man and woman of us tonight who can't eat with a Negro, stood around in that circle and helped pile faggots on that fire. We talk about the iniquity of the British Empire in fastening opium upon China and we forget that every man and every woman of us who belongs to a fraternity that blackballs the Chinese is back of that very thing yesterday and today and all the time.

Now let us get over confessing the sins of other people and try to put our finger upon our own sin. It is not going to help much for any man in this room to explain to the Viceroy of India how to run that country, but it is going to help a very great deal if we will

get down right into our own personal lives and examine them, and see that we follow the way of Christ, that way which is as simple and just and clear as the nature of Jesus Christ and His example.

Now it is not only utterly simple, this solution of Christ, but it is absolutely adequate. There isn't an international situation to date that needs one other thing than just that. There is not a single question of race relationships which requires anything else.

What do you think India wants at our hands? Of course, we are fond of supposing that it is our destiny to go over and revise the methods of thought in India, and India today is better capable, I suppose, of revising our methods of thought than we are of revising India's methods of thought.

It may be true, and no doubt it is, that over in China today little boys and little girls are marched right into the jaws of the industrial machine as pieces of meat into a sausage grinder, hundreds of them—no question about it,—but do you suppose that China wants any advice from us as to how to revise her industrial situation?

Why, out in Arabia once I walked down the street and one of my friends, who was sick with the smallpox—I didn't know till I went to Arabia how well people could feel after they had blossomed out with a great crop of postules all over their face and body—came out to meet me and put out his hand to shake hands. Here he was with his eyes puffed shut and he himself a perfect mass of smallpox postules, and my mind hastily ran back over my past history to see whether I could remember a successful vaccination in the immediate past.

Now suppose a man like that came down to meet you in the aisle of this room and he said to you, "Do you know, I have an exceptionally good medicine for smallpox?" and here he was with his eyes swollen shut with it, fifteen postules this side of his face and twelve on this side, and his hands swollen half as big as a football—well, that is how he looked—yes, I shook hands with him.

When a man tells me that we want to go out to China to revise their industrial system, and go out to India to teach those people how to think and to revise their educational systems for them, it makes me think of that man in Arabia. All that China wants and all that India wants from us is the right hand of fellowship, nothing else than that. And all that India needs and all that China needs is the power of Jesus Christ which is transmitted through that right hand of fellowship.

It is simple enough, yes, just as simple and just as difficult as every other Christian duty is, and the glory of the missionary enter-

prise is that essentially it is exactly that right hand of fellowship. Men and women go out to carry to India and to carry to China no economic theories. No nation is less qualified to carry such theories than ours. The missionary goes out to carry no notions of education, nothing of that kind. He goes out to take the right hand of fellowship to men and women who are struggling up toward a better civilization and a better life. And he knows that through that right hand of fellowship Jesus Christ in His power is going to come into the lives of those men and those women over in India and over in China, not so that the missionary can guide them into a better civilization, but so that they themselves can grow up into all that magnificent endowment and possibility that God intends they shall develop;—grow up to be members of the family of nations, in which all shall be equals and all be brothers, that family of nations that one day is going to be the family of God.

INTERNATIONAL AFFAIRS AND THE CHRISTIAN IDEAL

THE HONORABLE NEWTON W. ROWELL, K.C.

Canadian Representative at the First Assembly of the League of Nations, and during the War Years President of the Council and Vice-Chairman of the War Committee of the Cabinet of the Government of Canada.

Some time ago Mr. Robert Wilder wrote asking if I would speak at this conference on "International Affairs and the Christian Ideal." During the intervening five months we have all read some very important pronouncements on this question by men occupying high positions in the political world. We have been told with authority that Christian idealism has no place in international relations, that national self-interest is and should continue to be the motive, the main-spring of national action, that idealism may become a national menace, and that the world still has many glittering prizes for the men of stout heart and sharp sword.

If one were to review past history one might find much to justify that estimate of international relations, and if one were dealing only with past history it might be pointed out that it was a very incomplete and inadequate review. Still one could not successfully controvert the proposition that national self-interest, and national

self-interest alone, has been in the main the determining factor in national action. But when one states that that condition of affairs should continue, and that Christian idealism is not only impracticable but that idealism may be a menace to international relations, we are brought face to face with a problem of fundamental importance, and for you or me there is no escape from considering and answering the problem presented. If Christian idealism has no place in international relations, then Christianity cannot make good its claims in the world. The only Christ I know of claims the allegiance of the human spirit and demands that allegiance in every department of life. I repeat, if Christian idealism has no place in international relations, then Christianity cannot make good its claim to be a universal religion.

We, as students interested in international affairs, seeking to know the truth, prepared to follow wherever the truth may lead us, must face that issue and endeavor to give an answer to that question.

What does Christian idealism in international affairs involve? In discussing this aspect of the question I shall try to confine myself to certain practical considerations which I submit are capable of present and world-wide application. It may be in the days to come, as we apply Christian principles more fully to international affairs, we shall be able to take higher ground. I venture to express the hope that this may prove to be the case. But if we desire to approach this question from the standpoint of reaching some practical solution, I think it is undesirable and unprofitable to picture to ourselves ideals at present quite hopeless of attainment and ignore practical considerations which do appear to be within the realm of attainment at the present time.

Approaching the consideration of the question from this standpoint, what, one may ask, are the practical considerations involved in a Christian conception of international relations?

I shall mention five this evening, not because they embrace all, but because they represent principles of action which urgently require immediate consideration.

I would put as the first and the basis of all others, respect for international agreements,—the sanctity of international obligations. You may say that is only common business morality. Well, it may be so, but we have not yet reached the stage in international affairs where it is so recognized by even so-called Christian nations.

When you say of a man "he is the soul of honor," you know what that means—he is a man of his word, a man who swears to his own hurt and changeth not, but when some men speak of national

honor they raise that issue with a view to enlisting national patriotism behind some international action which will not stand free discussion in the open light of day.

I repeat, I would put at the very foundation of the application of the Christian ideal to international relations, the sanctity of international agreements.

Now, without elaborating, permit me to illustrate what I mean. While I imagine there is no nation from whose history one might not draw illustrations, let us take the case uppermost in our minds, the situation which arose between Germany and Belgium in July, 1914. We know the obligation which bound Germany and other nations to Belgium, and we know how Germany, to serve her own selfish interests, treated her obligation to Belgium as a scrap of paper. That was in accordance with a certain theory, propounded by statesmen whose names are honoured in history, that a treaty should only be binding on a nation so long as it served the nation's interests, and when it ceased to serve the nation's interests the nation was free to disregard it. Germany acted on this theory, and we know the wrong she inflicted on Belgium and the loss and suffering which ensued.

The war with Germany came to an end on an agreement negotiated between the government at Washington and the government at Berlin, with the approval of all the allied powers engaged in the war. The Peace Conference at Paris which resulted in the Treaty of Versailles was called to give effect to the terms and principles already agreed upon and set out in that agreement. Have you ever read the agreement? I have read it many times. It consists of several addresses of the President of the United States outlining conditions of peace, and certain correspondence between the governments concerned. I say no fair-minded man can take that agreement to which all the allied and associated powers pledged themselves and, reviewing the conduct of those powers since that date, honestly and fairly say that the powers have carried out that agreement. The powers parties to that agreement, when they had the power to do so, either added to the obligations imposed upon the defeated foe or they failed to discharge obligations which they had accepted under that agreement.

I have not time to point them out or dwell upon them to-night, but I wish to say that apart from the consequences which must have followed the world war in any case and from which the world would have taken years to recover, the troubles which during the past four years have disturbed the world's peace and which today are the cause of almost untold misery in the world, have not been due to too

much idealism on the part of the nations parties to that agreement, but because these nations have not carried out the agreement they made at that time.

There is no sure basis for permanent peace, and there is no sure basis for human progress until nations recognize the sanctity of international obligations and public opinion supports the government which honestly endeavors to discharge these obligations.

The second proposition I would submit to you is: that justice and right should be the governing considerations in determining the relation of nation to nation rather than national self-interest alone.

Here again we come face to face with two not necessarily diametrically opposed views of international relations, but two views which may prove to be diametrically opposed when applied to a particular international situation—one, that a nation's attitude to other nations should be governed solely from the standpoint of its own self-interest; the other, that considerations of justice and right should determine the relation of nation to nation.

Perhaps that idea was never better expressed than by that great tribune of the English-speaking world who stood for the Christian ideal in international relations, the late William Ewart Gladstone, when he declared that public right should be the governing idea in international relations. And, Mr. Chairman, that touches very directly the whole racial problem which you have been considering at this convention—should the relation of the so-called more progressive races to the so-called less progressive ones be governed wholly by national self-interest or by considerations of public right and of justice? Should the attitude of the more powerful nations to the weaker, the less powerful nations, be governed by justice or by force?

The Christian ideal demands that public right and justice should govern the conduct of nation to nation whether the nation be small or weak or backward, or whether it be powerful. The agreements relating to China, concluded at the Washington Conference, are an excellent illustration of the application of this principle.

The third proposition is: we must substitute the "reign of law" for the "rule of force." President Wilson, in a memorable address delivered at Mt. Vernon on the Fourth of July, 1918, set forth the objects of the allied and associated powers in the prosecution of the war, and summed up these in this sentence—"What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind." In other words, the great objective of the allied and associated powers was to substitute the

reign of law, sustained by the organized public opinion of mankind, for the rule of force.

It just so happened, Mr. Chairman, that on the morning of the day President Wilson spoke those memorable words in that historic spot at Mt. Vernon, it was my privilege to stand on an elevated plateau to the northeast of Amiens and see an Australian division, an American infantry brigade, a Canadian cavalry brigade and British artillery attack the German position, to wipe out the salient which the Germans had driven into that vital and vulnerable part of the allied line. They accomplished their task, they broke the German line, and they carried the Allied line beyond the objective. I cannot believe, I will not believe, that those men did not give their lives fighting for a great principle and a great cause. The American soldiers who laid down their lives in that engagement and in others thought they were fighting for what your President proclaimed—"a new and better international order after this war is over." They were fighting for the reign of law in place of lawless force, in place of militarism which was threatening the peace and security of the world.

The Christian ideal in international relations demands that we should substitute the reign of law for the rule of force as speedily as it is possible for us to do so. We cannot expect so great a revolution to be brought about in a year, or a decade, but we should expect and demand that this ideal be steadily and persistently pursued.

Mr. Chairman, may I pause just a moment to pay a tribute to the statesmen of this nation for the contribution they have made toward the realization of that ideal and to say that in some respects that ideal is being realized? It was the American Government, through Mr. Choate, as its chief representative, who presented at the second Hague Peace Conference the proposal for the establishment of a Permanent Court of International Justice for the settlement of juridical disputes between nations. The proposal failed of success because the Allied jurists and statesmen there assembled were unable to agree upon a method of choosing the judges. In the year 1921 it was my privilege as a member of the first assembly of the League of Nations to help give final form to the constitution of the Permanent Court of International Justice of which Mr. John Bassett Moore, one of your distinguished jurists, was elected a member. Today there is functioning at The Hague a Permanent Court of International Justice, composed of jurists of international repute, for the purpose of settling juridical disputes between nations. The Con-

stitution of this Court marks a great advance in the peaceable settlement of international disputes.

During this year, for the first time in human history, one nation has hailed another before an international court of justice for an alleged violation of a treaty and that dispute has been determined and settled not by the arbitrament of the sword but by the peaceful and orderly processes of a court of justice, just as you would settle a dispute between citizens in this country.

I am glad to note that this nation which took the lead in submitting this proposal to the world, nay, which made its consummation possible—for without your leadership and help it would not have been possible—not only through its late President but through its present President, has recommended that you should adhere to that Court.

You were the leaders in the movement; you carried the flag on to the point of victory. We have held the position which you helped us win. We are waiting for you to resume your place of leadership so that all the forces which stand for right and justice in international relations may march on together to establish the reign of law in the world.

My fourth proposition is: we must substitute co-operation for the preservation of peace for competition in preparation for war. In the past, nations have felt themselves bound to devote a large part of their energies and resources to maintaining armaments on land and sea for the ostensible purpose of protecting themselves against the aggression of other nations and of preserving peace and security within their own territories.

Is that the best way to preserve peace in the world? The World War was the culmination and let us earnestly hope the final condemnation of that old system. Is there not a more excellent way? Can we not substitute co-operation for the preservation of peace for competition in preparation for war? I respectfully submit that the Christian ideal demands that we should apply the principle of co-operation to maintain peace. If so, the nations must meet together in conference to discuss and to plan and to co-operate for the preservation of peace.

The Washington Conference held some months ago was a splendid illustration of what may be accomplished when nations meet to plan together for the preservation of peace rather than to compete with each other in preparation for war.

The naval limitation agreement concluded at the Washington Conference, the agreement in reference to the Pacific, and the agree-

ments in reference to China, marked the real application of true Christian principles to international relations, and recorded a great step in advance in the development of a better international order.

But that conference has met and that conference has ceased to function. We must have some other in which all the nations will meet to confer together, to plan together. I care not by what name you call it. I care not what its exact powers may be. What I plead for is the spirit and the principle of co-operating together. And here again may I pause to pay a tribute to the work of this nation in providing the world with a means for international co-operation. I refer to the basic agreement upon which hostilities came to an end, negotiated between Washington and Berlin.

In that agreement your government stipulated for the organization of a league of nations to preserve the peace once established. I verily believe if your government had not insisted that this should be in the basic agreement, and subsequently insisted that it should be in the Treaty of Versailles, the world might have been without the League of Nations to this day. And for the work you have done in that respect all those interested in a better international order and in the application of the Christian ideal to international relations have great reason for gratitude to you.

If you have now got something better to propose than that which you formerly proposed, and which the nations accepted, let the world have it. If it is practical we will join with you in working it out; but if you haven't, then lend a sympathetic ear and a helping hand to this child which you helped to bring into the world and which, with the World Court, is the one remaining hope of a disturbed and distracted world for a better international order.

The fifth and last proposal I shall submit is that a Christian conception of international relations requires the recognition of the fundamental unity of our humanity, irrespective of race, of nationality, of religion, or of state of development.

I know of no Christianity that confines the life and teaching and blessings of Christ to any limited section of our common humanity. They are all children of a common father. If we do not believe Paul's statement on Mars Hill which has been quoted to us to-night, then modern science, economics and history all come forward to re-enforce the truth that our humanity is one, one humanity of many members, and if one member suffers all suffer with it. I would not minimize the responsibility which each of us owes to his own state and nation; but our responsibilities are broader and our sympathies must be broader; they must be as broad as our

humanity. No nation can separate itself from all others unless it moves to another planet. We are here on this earth to live together for better or for worse.

May I ask, in conclusion, is there any contribution, any distinctive contribution, that our sister nations—the United States and Canada, sprung from the loins of the same mother across the seas, to which both nations owe more than they will ever acknowledge or be able to pay—can make to human welfare and a better world? Is there anything by which either of our nations will be remembered in the generations to come that is better than that we in Canada are now the greatest wheat exporting country in the world or that you are the greatest steel-producing country in the world and have the highest sky-scrapers? Are we to be known simply because of our contribution to material progress and to material well being? Why is Syria famous in human history? Because of the contribution she made to the spiritual life of the world. Why is Greece famous? Because of her contribution to art and to literature. Why Rome? Because of her contribution to law.

One might go through the nations; it is their contribution to the moral and spiritual and ethical and æsthetic in the life of the world that has given them a secure place in history. What shall our contribution be? I venture to suggest we can make a contribution which is one of the world's greatest needs at this time, a contribution to a new and better order in international affairs.

For more than one hundred years we have lived side by side along a common frontier of many thousands of miles. We have lived without battleships on our Great Lakes, without land fortifications and without armed forces, and we have lived at peace. We have learned from more than one hundred years' experience—an experience sometimes trying and difficult to bear—that in the end good-will is a better protection along an international boundary than huge fortresses or standing armies.

We have also learned that it is possible to settle all disputes that arise between nations by reason and conciliation rather than by force. We have found that possible not because the disputes have been trifling and unimportant. The disputes have related to territory, to fishing rights, to water rights, to those very questions which in other times and between other countries have been the fruitful cause of wars.

Why is it that all these disputes for more than one hundred years have been settled by peaceable means? Permit me to ask you this question: has there been any dispute throughout this hundred

years, even where you may have thought you got the worst of the settlement or where we thought we got the worst of it,—and I know we thought we got the worst of it many times,—in which the settlement was not ten thousand times better for your nation and mine than any possible settlement by the arbitrament of the sword with all the legacy of hate and ill-will which would have followed such a settlement.

In view of our joint experience for the past one hundred years, cannot we make this contribution to a new international order; cannot we show to the world that the best foundation for peace is not fortifications along a frontier and regiments of soldiers, and battleships upon lakes or rivers, but mutual confidence and mutual good-will, and that reason and conciliation are vastly better than the sword to all parties concerned as a method of settling international disputes?

I believe it is the contribution the world most needs at the present time to start the healing processes of peace and good-will, but we cannot make it unless we are prepared to make some sacrifice. We must prove our faith by our works. If we insist upon playing the part of the Priest and the Levite and passing by on the other side, the hour of our opportunity for making this contribution may pass, and pass forever. But if we are prepared as nations to play the part of the good Samaritan, the Christlike part of the good Samaritan, to extend the helping hand and seek to heal the wounds of the war, to establish mutual confidence and the reign of law, and the spirit of co-operation, then our action will be the hope and inspiration of the world.

PRESENT DAY SOCIAL AND INTELLECTUAL UNREST

SHERWOOD EDDY

Associate General Secretary of the International Committee of the Young Men's Christian Association

On my last trip, extending for more than a year through twenty-two countries, across Asia and Europe, I found in almost every land unmistakable signs of social and intellectual unrest. We face an insurgent world. Revolution is astir. Mankind is torn with strife—national, racial and industrial. In Orient and Occident alike, I found a semi-pagan social order of selfish materialism, autocratic exploita-

tion and strife. Everywhere men are in revolt, especially in the ranks of youth, against these three great evils of the present social order.

Many are in revolt against the materialism of "our machine-made civilization." We have progressed in the development of material resources by scientific invention more than in the discovery of moral and spiritual forces with which to control them. Since 1914 the world has made more advance in the science of destruction than in spiritual and social reconstruction. There has been an overdevelopment of the material to the neglect of the spiritual. "The world is too much with us," with its mad hurry, its feverish activity, its enslaving unremitting toil, its over-work and under-pay for some, its hoarded wealth and frivolous dissipation for others.

Men are in rebellion against authority, against the exploitation of the many by and for the few, against autocracy in all its forms—intellectual, political, industrial and racial. They are against intellectual autocracy where the dead hand of tradition lays its paralyzing restraint upon the rising generation; against conservatism, reaction, formalism and all repression of freedom of thought, speech and action. There is a revolt against political autocracy in the rising demand for liberty and self-determination, as the tides of democracy are sweeping round the world. There is a revolt also against industrial autocracy, as labor everywhere is demanding a voice in determining the conditions of its working life. We found an increasing number of strikes and signs of industrial unrest throughout Asia, Europe and America.

There is a revolt against racial autocracy, especially against the claim of racial "superiority" and all exploitation of weaker races or defenceless peoples. It seems like hypocritical cant to speak of "the white man's burden," the so-called "yellow peril," the brown or black peril, when it is the white peril that has actually caused nine-tenths of the wars of the modern world, occasioned by the land-grabbing, the economic imperialism, the military exploitation and the colonial subjugation of peoples in the interests of a supposedly "superior" white race.

Let us observe the signs of present-day social and intellectual unrest in certain typical nations of the Orient and Occident, especially in Japan, Korea, the Philippines, China, India, Soviet Russia and North America.

In Japan we found the rise of a new liberal movement in revolt against the old order of materialism, autocracy and militarism. The earthquake which shook Japan to its foundations was a good outward symbol of the growing demand for the overturning of this old order.

Japan has inherited the materialism and militarism of western civilization and the autocracy of an infallible throne with its system of "dual government." Fourteen families and firms control most of the wealth and industry while 92.7 per cent of the families in Japan are living on an income of less than \$250 a year, or sixty-eight cents a day for a family of five.

Japan is in the grip of world competition and is being ground between the upper and nether millstones of the cheap labor of the Orient on the one hand, and the massed wealth and efficient industrial organization of the Occident on the other. On the one side she is forced to compete with the cheap labor of China where children of ten are working for a daily wage of five and ten cents, and women for twenty cents a day. On the other side are the western countries with their great stores of raw material, well-organized factories with modern machinery, and accumulated wealth which make competition so difficult for the new industrial Japan.

We saw the awful poverty of her slums. We noted the evidence of deep social and industrial unrest, with more than four hundred strikes a year. The leaders of the rising generation are in revolt against the old order. We found a new liberal movement among the youth both of the proletariat and the peasants. As Dr. Ebina, President of the Doshisha University, expressed it, like a chick breaking from its shell, the liberal Japan is today breaking through the hard, encrusted repression of feudal militarism. A new nation is coming to birth.

In Korea we found a silent revolution in the social and intellectual unrest which has leavened this awakening people. We found a new spirit of independence and of courage steadily sustained in the face of past imprisonment and persecution. There is an entrance of liberal and radical thought which is now flooding this ancient hermit nation; there is a new thirst for education on the part of the Koreans and a new era of larger liberty and conciliation on the part of the Japanese government. This "Land of the Morning Calm" has been swept by the blasts and storms of world events, by former invasions from China, Russia and Japan and, since the war, by a ferment of modern ideas of radicalism, Bolshevism and revolution. The Koreans bore their foreign rule of force with sullen silence until the Declaration of Independence of March 1, 1919. At the appointed hour, the declaration was read in the public squares throughout Korea as the elated populace thronged the streets. The signers then voluntarily surrendered themselves to the police. They were imprisoned by thousands. Today, although under a more liberal

government, they are nevertheless in unanimous protest against the old order of materialism, autocracy and foreign militarism imposed upon them from without.

In the Philippines we found the same revolt among both students and older people. They admit the benefits conferred upon them by the American government, but instead of what they regard as the paternal, autocratic control of authority, they demand immediate and complete independence. Whether they are ready or unready, there is the same demand for liberty and independence in Korea, and the Philippines today that there was in America in 1776.

In China a deep social and intellectual unrest possesses the whole student body. The revolution of 1911 threw off the autocracy of the corrupt Manchus, the last of China's twenty-four long dynasties. In 1919, four years ago, the youth movement, called the Renaissance, or "Tide of New Thought," gathered momentum in the student strike of Peking, and spread throughout China. It was a violent protest against the assault on China's sovereignty in the treaty of Versailles, which proposed to hand over to Japan much of China's sacred province of Shantung. The New Thought movement is a revolt against the autocracy and militarism of the present corrupt central and provincial régime of the military governors, with their useless armies numbering over a million men.

The youth movement of China is an intellectual revolt in the new spirit of scientific and historic criticism against the enslaving traditions of the past. It stands against the patriarchal joint-family system, demanding the reform of the family; against the subjugation of women, demanding full equality of the sexes; against the pedantic classic language for the privileged few, demanding vernacular literature and mass education for all.

Finally, the students and leaders of China are in revolt against industrial autocracy and exploitation, both in the modern factory system of the industrial revolution which has entered the country as a terrific invasion, and against the long hours and low wages of the primitive industries. No wonder the students of China are in revolt. We found typical factories with their officially published profits of over one hundred per cent a year following the war, and a wage scale running from three and a half cents a day for small girls of ten, up to a maximum of thirty cents for foremen. We visited certain factories in China to ascertain present conditions of labor. We first visited a match factory under Chinese management. We found in this factory eleven hundred employees, mostly boys from nine to fifteen years of age, working from 4 A. M. to 8:30 P. M.

with a short intermission for meals. They work an average of fifteen hours a day, seven days a week, with no Sunday of rest. The boys receive from six to twelve cents and the men about twenty-five cents gold a day. The poisonous fumes of the white or "yellow" phosphorous, and the dust from the other chemicals burned our lungs within half an hour. Some seventy men and boys in this plant have to visit the hospital each day for treatment. Many suffer from "phossy jaw," where the bones of the face decay on account of the cheap grade of phosphorus used. Such chemicals have been outlawed in all countries having any regard for the welfare of labor.

We visited a Chinese weaving establishment making cloth upon primitive hand looms. At present there are 15,000 boys in the city working on these looms. One manager informed us that in most of these weaving factories the workers average eighteen hours a day, from 5 A. M. to 11 P. M., with short intermissions for meals, working seven days a week. The majority of the boys are apprentices who receive no wage whatever, only their food.

We next visited the dwellings of these workers. Here in a two-story house that is subdivided into little rooms, dark holes and shelves, forty people were living. We found one room ten feet square with ten people living in it.

Here is a shelf serving as a home for six people with just room enough to lie side by side. One man is dying of tuberculosis, coughing day and night. The five other inmates are packed in with him on this shelf, which rents for \$1.15 per month. For these masses there is no available park, no playground, church, Y.M.C.A. club or reading room. They cannot read or write. Life is bounded by the factory, one dark street, and the hole or hovel in which they exist.

Do you wonder that the Renaissance, or youth movement of China, is in revolt against this whole social order, with its crushing materialism, its intellectual, political and industrial autocracy, and its feudal militarism?

In India the soul of the people has been stirred by a deep undercurrent of revolution, non-violent and passive, but none the less profound. I have always believed that under British rule India furnished the finest instance in history of the government of one people by another. Yet, the tides of social unrest have not only swept the students and educated leaders, but to a considerable extent even the masses of India's 320,000,000. The revolt in India is against the materialism and militarism of our whole western civilization, and what they consider the political and racial autocracy of the foreign government. Mr. Gandhi has been the leader of this revolt against

western civilization. Following him, the youth of India have demanded liberty as the birthright of every mature people. They quote Sir John Seeley in his "Expansion of England" to show that "subjugation for a long time to a foreign yoke is one of the most potent causes of national deterioration." Mr. Gandhi has been a follower of Tolstoi in his non-resistant pacifism and of John Ruskin in his repudiation of western industrialism.

Time forbids a description of the demand for independence and self-determination in Egypt, Palestine and Mesopotamia. But the examples already considered will suffice to show that the awakening lands of Asia are in revolt against the old order and in deep social and intellectual unrest.

The youth movement of Europe, like that of Asia, presents the same revolt against the old order. It is an insurgent uprising against sordid materialism with its massed wealth and sensuous pleasure on the one hand, and its grinding toil and poverty of the masses on the other. Over Europe as a whole, one-tenth of the people possess approximately nine-tenths of the wealth, and the remaining nine-tenths of the people have only one-tenth of the wealth. The youth movement of Europe is in revolt against all autocracy, whether intellectual, political, industrial or racial.

The youth movement of Germany began some twenty-five years ago in the protest of the gymnasia or high school students against the tyranny of the Prussian military and educational system. Organizing as "Wandervögel," or "birds of passage," the students of Germany, in negligée attire, with their musical instruments, took to the open country on hikes. They turned against the tyranny of the materialism, autocracy and militarism of the old order and sought communion with one another in the heart of nature. The movement spread through Germany, Austria, Switzerland and the continent of Europe. In all of its three forms, Idealistic, Proletarian and Christian, whether among the young liberals, the workers or among the religious youth, the movement is a protest against the old social order. German students in bitter poverty are now working their way through school and university. Many have a new sympathy with labor and are inviting working men to address their student gatherings. They are trying to bridge the gulf that has long existed between privileged and unprivileged classes, between the Church and labor, between the universities and workers. The youth go out in bands for week-end excursions in the country to get away from the detested conventionality of the existing social order and together face their common

problems of the next day. They are organizing cooperative societies and engaging in many forms of social service.

Nowhere is that old order more in evidence than in central Europe. The occupation of the Ruhr and the Rhine under the militaristic policy of the Poincaré cabinet not only menaces Germany with hunger, starvation and revolution, but threatens to drag the whole world back again into the abyss of war. Organized labor and the youth movement of Europe are increasingly rising in protest against recurring war. In a recent convention of the youth of Europe from a score of countries in "The Third Democratic International Congress for Peace," some of the leaders of the French youth movement admitted with shame the injustice of the French military occupation of the Ruhr, while the German youth pressed forward offering their money, their personal possessions, and their very lives to help rebuild the devastated areas.

Russia is the final example of social and intellectual unrest. A vast volcanic upheaval has shaken that land to its foundations. The statue of the royal autocrat, Alexander III, in Petrograd, which embodies the insolence of autocracy, now has inscribed beneath it, "I stand here as a miserable scarecrow *to warn all nations* of the sin of autocracy." All Russia, as well as this statue, stands before the world today both as a warning and a challenge. She is a warning not to drift blindly, as her former government did, to its impending doom; she is a challenge to every other nation to set its house in order before it is too late. The revolution in Russia followed after five hundred years of oppressive autocratic Czarism. Eighty per cent of the population had been left in illiteracy, sixty per cent were underfed, in poverty, living often in hovels scarcely fit for beasts. Little liberty was allowed and liberal ideas were met with bayonets. Repression and reaction in time brought the inevitable revolution which was a century overdue.

With all its own faults, Soviet Russia today stands as a challenge to the rest of the world wherever capitalism is ruthless, wherever there is monopolistic exploitation of natural resources for the profit of the few, regardless of the welfare of the many, wherever business and industry are conducted solely for private profit rather than for public service.

On my recent visit to Russia, although conditions were better than under the hideous régime of the Czars, there was evidence of widespread social and intellectual unrest. Soviet Russia has not yet found the solution of its social problems in the frankly avowed materialism, atheism and anti-religious policy of the Communist Party,

in the avowed disbelief in democracy, the dictatorship of the proletariat, and the denial of liberty which will not allow freedom of speech, of the press, or of action in opposition to the government.

We will all agree that there is a deep, fundamental social and intellectual unrest possessing the youth, the leaders of thought, and often even the masses, both in Asia and Europe. What of America? A Christian leader recently refused to allow any discussion of social problems, saying "America is all right—at least 98 per cent all right." With reference to our own country, let us examine the three evils against which the youth of other lands are in insurgent rebellion—materialism, autocracy and militarism. Is the United States 98 per cent all right, in the face of our widespread materialism? We have emerged from the war possessing approximately one-third of all the world's wealth and about half of its gold supply—the richest and most favored nation on earth. Nowhere in the world, perhaps at no time in history, has there been such a vast and dangerous concentration of wealth in the hands of a few. According to Professor W. I. King, two per cent of our people possess over sixty per cent of the national wealth, while two-thirds of the people have no land, no homes of their own, no tools, no secure means of livelihood.

According to a recent writer, one hundred families now own or control most of the railways and a large proportion of the fourteen basic industries of the country. Yet think of the poverty of the many at the other end of the scale. Over seven hundred thousand are injured in industry every year. Much of this human waste is preventable. Some two millions are unemployed from four to six months of each year. Ten millions or one-tenth of our population are in poverty in normal times. Ten millions of our people will die prematurely of preventable diseases at the present death rate, and the death rate of the poor is three times as great as that of the well-to-do. It is estimated that there are 1,750,000 children at work in America who ought to be in school. In the religious sphere 26,000,000 youths are growing up without religious education in the home, in the Sunday School, or in the Church; and 56,000,000 persons are entirely outside the churches, both Catholic and Protestant.

Think of the menace of materialism revealed by the lawlessness in America today. Chicago in certain recent years has had more murders than all England and Wales. New York, with its almost daily bandit hold-ups and robberies, has six times as many murders as London. Justice Taft testifies that "the administration of our criminal law is a disgrace to civilization." The flagrant violation of

the Eighteenth Amendment of the Constitution is both humiliating and alarming.

Or take the question of exploitation and autocratic control. Is there no autocracy in industry, when for twenty-five years from 1881 to 1906, we averaged 1,470 strikes a year, and for five years following our entrance into the war, 3,342 strikes yearly, or an average of nine or ten each day? According to the official copy of the Final Report of the Commission on Industrial Relations, "The sources from which this unrest springs group themselves almost without exception under four main classifications which include all the others: (1) Unjust distribution of wealth and income; (2) unemployment and denial of an opportunity to earn a living; (3) denial of justice in the creation, the adjudication and the administration of law; (4) denial of the right and opportunity to form effective organizations. If these truly represent the attitude of labor we are indeed facing serious social unrest in our industrial life.

Again are we ninety-eight per cent all right in the matter of racial autocracy? What treatment have we meted out to our fourteen million foreigners and our twelve million Negroes? Since 1885 we have had some 4,000 lynchings, an average of two a week, or one hundred a year. A southern Methodist minister, who is an authority upon the subject, testified that in certain regions nearly all the lynchings had been Methodist or Baptist lynchings; that is, the majority of the mob were professing Christian church members. I have never known a single case of lynching during the last twenty-seven years that I have been working in Asia among the people of Japan, China and India, or on the continent of Europe, or in Latin America. This barbarous and inhuman practice is a serious and growing hindrance to our mission work abroad. I found the papers of Japan, China and India not only publishing accounts of the latest lynchings in America, but sometimes giving horrible photographs of the same.

I have just returned from Russia, where I have seen the effects of a "class war" where some hundreds of thousands perished in the red terror, to find our commonwealth of America now in the beginning of what may lead us to a class war. I refer to the activities of the Ku Klux Klan. In Indiana, Ohio, and certain other states, I have found well-meaning Protestant ministers and laymen leading in this movement against the Jew, the Catholic, the Negro, the foreigner and the liberal. We owe to the Jew more than to any other people in the world, more even than to the Greek or Roman. And to One member of that race, we owe more than to all the rest of humanity

combined. Can we in the spirit of Jesus start a campaign of racial and religious hatred against the brethren of our Lord?

I found the poor Negroes in one city arming by hundreds with cheap revolvers in deadly terror against this campaign of racial and religious class war, led by Protestant followers of the meek and lowly Jesus. I know many good men who are members of this Klan and they have done many good things. Some of them are my friends. But I cannot believe in this movement with its denial of democracy by an "invisible empire," its dictatorship, its secrecy, its racial supremacy and class war. I say this with sorrow, looking into the faces of some of my friends in this very audience who are members of this secret order. Some of us feel that we Protestants are one hundred per cent American but that Jews, Catholics, Negroes, and others cannot be trusted to respond to fair treatment and legal processes; with them coercion and intimidation must be used. This inevitably leads to racial and religious war.

"America holds the moral leadership of the world—if she will take it." Shall we forfeit that leadership for materialism, autocratic imperialism, or militarism? The expenditure of the United States government for all civil expenditures, on government education and public works for 1922 was 14.2 per cent of the national budget; for wars past and future, including interest, pensions, direct and indirect military expenditures, 85.8 per cent. Our Secretary of War is now asking for a larger army. Is the course of America to be one of competitive militarism and economic imperialism, or that of high moral leadership for the world back to the paths of peace?

Is America 98 per cent all right? Herbert Gray, that discerning and kindly critic, after visiting our colleges, found our student life distracted by college "activities"—dances, games and jazz, while the rest of the world is seething with social and intellectual unrest and drifting back toward war. He says, "Your students are strangely docile in mind. Everywhere else in the world I find the rising generation in conscious and intense rebellion against the conventions and methods of life and thought which dominated their fathers, and which led the world to the present disaster. But young Americans are not rebelling to discover a new way for mankind, which is the real hope of the world today."

In the light of the glaring evils of America, let us ask in common honesty, "Is America 98 per cent all right?" Why have we no real youth movement in America? Why is there no widespread passionate demand for a new social order?

This morning our conference broke up into some fifty discussion

groups. I inquired of the leaders of thirty of these groups and found that eighty per cent focussed their discussion on this burning race question. We are glad for these discussion groups, for student expression and for evidence of a new day in this convention. We are glad for the beginning we have made in open frankness and free discussion. And yet several men who reported to me, far-sighted, experienced leaders, said, "Those discussion groups were a grave indictment on our whole American system of education. Many of the students had evidently never realized the necessity of being informed on these great questions, of seeing both sides, of seeking opposite points of view, and of constructively thinking together after truth. Instead there was the constant assumption that we were all right to start with." There was a readiness to defend ourselves rather than to seek new truth. We were like Aristotle who finds slavery on his hands and then writes his philosophy to justify it. Much of our philosophy for more than two thousand years since has been of the same order. So we find the *mores*, the customs of our group, our race, our fraternity, our class, and then we argue to defend our point of view. But new truth is not discovered by argument in defense of our practices and prejudices.

Speaking of the principles of Jesus as applied to the race question, one man said in the discussion, "Ideally, yes; practically, no. It just won't work."

Friends, are we going back in that spirit to our colleges? Then it means war! Men of two nations in the discussion groups this morning, one from Japan and one from China, said that if we could find no solution, the day would come when two-thirds of humanity would demand it by force. Two-thirds of humanity are colored people. About one-third are white, about one-third yellow, one-third black or brown. The day will come when that two-thirds of humanity will demand their rights if we will not acknowledge or give them.

If Jesus Christ's method is not practical, if we say "ideally, yes; but practically, no; it just won't work," then war will work, and God have mercy on our civilization.

Lord Grey, that great Christian statesman, known as Sir Edward Grey in 1914 when he was striving to avert the world war, said recently, "Things look very dark. Another great war will probably mean the break-up of civilization in Europe. Then all over Europe we shall see what we have already seen in Russia." In Russia I saw one of my friends who had been through the terrible famine. He said, "We were there on a train in the famine area with snow-drifts higher than the railway coaches. The engine was blown up,

and we were likely to starve before provisions could reach us. I looked out of the window and on a parallel track in an open car I could count fourteen bodies, starved and frozen stiff. I looked out on the other side and I could see the living push out with their feet the dead, as they died of starvation one by one in that train. Over yonder in a barn, with no time or strength to dig in frozen ground and bury the dead, for three million were perishing in the famine, men were piling frozen corpses like cord wood."

Then he said a thing I would not have believed save at the mouth of more than one sober witness, "Those corpses were stolen and eaten." Some children were eaten. Dogs were eaten. Young girls could be seen licking out an empty lard tin or hanging about restaurants for scraps of food, as humanity went down over the brink almost into savagery and barbarism.

In the light of the present-day world-wide social and intellectual unrest, let us ask what is the solution of our problems. Ex-President Woodrow Wilson broke the silence of his long retirement to warn the nation in an article in the August "Atlantic" entitled "The Road away from Revolution." He says, "There must be some real ground for the universal unrest and perturbation. . . . It probably lies deep in the sources of the spiritual life of our time. It leads to revolution. The road that leads away from revolution is clearly marked. . . . The sum of the whole matter is this,—that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ." If we ask for the solution of present-day social and intellectual unrest, many of us, like Woodrow Wilson, are driven to the conclusion, after considering various proposed panaceas, programs and principles, that One only has found the solution in a new way of life.

Jesus came to launch a constructive spiritual revolution. It involved a radical transformation of human nature and society, in the building of a new social order which He called the Kingdom of God. He came not to add patch-work to an old system nor to put new wine in the wine-skins of old institutions. He and His followers were those who had "turned the world upside down." He deliberately breaks with the oral tradition of the Pharisees and their harsh legalism. He challenges the vested interests of the rich Sadducees, and clears the temple of their lucrative traffic, even at the risk of His own life. He substitutes for the elaborate, ceremonial system of the sacrifices of the temple worship immediate access to God. He shocks the Herodians, calling His people's royal master, Herod, "that fox." He refuses to follow the methods of the fourth party, the Zealots,

in their militant Messianism of a conquering Messiah, for He regards violent revolution and the use of coercive force as un-spiritual and non-moral means.

He amends, alters or abrogates the teaching of Moses and the Law with his "I say unto you." Seven times He deliberately violates the sacred rabbinical tradition of Sabbath observance. He breaks the system of social caste and moves freely with outcasts, sinners, Samaritans and Gentiles. Deliberately He does not keep the weekly fasts, the ceremonial washings, forms and ceremonies. He challenges the ethics of Deuteronomy on the subject of divorce, and abolishes the system of oaths. Against the patriotic duty of hatred of enemies, contrary to the teaching of the Old Testament regarding legal retribution, and against universal human instinct He substitutes for hatred of enemies His mighty revolutionary innovation of love for all men. Against the old order of materialism, of exploitation and the pagan method of war, He launches His "great offensive" of love. His way of sacrifice in the cross is traced back to a universal principle in the very heart of God.

Jesus' constructive revolution was a new way of life. For selfish materialism, He substitutes the truth of God as the loving Father, and of abundant spiritual life for man. For autocracy's inhuman methods of exploitation, He substitutes the infinite worth of each individual and the brotherhood of all in the commonwealth of a new democracy of good will. Against the strife of hatred and war, He launches the great offensive of love, as the full sharing of life, in limitless self-giving, even unto death, resulting in peace on earth and good will among men. This was the spiritual revolution of Jesus. And judged by actual results He was the greatest revolutionary in all history.

This life He lived and shared with a little inner group that caught His spirit and went out to turn the world "upside down"; to lift it from selfishness to life abundant; from lust to love; from war to peace; from the old social order to the new. Where men followed His way of life, they achieved His victory. All down the centuries little groups have caught His spirit, His purpose and passion, and have gone out to make a new world. There was the group of Jesus and the twelve; the group of Paul and his companions, who carried the Gospel across the Roman world; the group at Alexandria, about Clement and Origen; the group in North Africa led by Tertullian and Cyprian; the group of Augustine and Ambrose; the group of Francis of Assisi and his "little brothers of the poor"; the group of Loyola and Xavier, who carried their message like a

flame across Europe and Asia; the group at Wittenberg, gathered about Luther and Melancthon, who led northern Europe in a revolution for religious liberty; the group of the Wesleys at Oxford, who "changed the whole tone of English society" during the eighteenth century. There was the group of William Carey which started the modern missionary movement a century ago. There was the revolutionary Haystack group at Williamstown that launched the first great missionary offensive among the self-centred churches of America. And there was the little gathering of the first one hundred volunteers at Mount Hermon in 1886, a generation ago. They launched a Student Volunteer Movement, and during the generation that has passed they have raised up over ten thousand volunteers who have reached the foreign field. I can see now the old faded photograph of the first one hundred volunteers, that still hangs at Mount Hermon, and I have watched their record of achievement across the world as Wilder, Mott, Speer, Brockman, Zwemer, and the ten thousand others went out into all the world at the challenge of their watchword, "The Evangelization of the World in this Generation."

Finally, in this great succession, we are gathered here with 6,500 students from nearly 1,000 institutions of North America and other lands. We face today a larger world, a greater challenge, a vaster undertaking than those hundred volunteers at Mount Hermon a generation ago.

Our call is to no mere sudden proclamation of a personal message. It includes that, but it involves nothing less than the Christianization of the whole of life. It calls for the transformation of all our institutions and relations in the spirit of Jesus, "beginning at Jerusalem" with semi-pagan America. We can not hypocritically profess to be a "superior" race with all our lynchings, our lawlessness, our mob violence, our sordid materialism, our un-Christian politics, industry and race relations. Our task is to build a new social order, the Kingdom of God on earth, until His will shall be done on this earth as it is done in Heaven.

The call today is not merely for a handful of volunteers. Thousands here will be needed to press into those distant and needy lands. Shirkers of that foreign challenge will never perform the task at home. Every man here is called to follow Jesus' way of life, of love and of peace. "I came not to send peace, but a sword" in Indianapolis as well as in Galilee—a sword of division that will cleave and divide this audience, as it divided John and Judas. Many here will be ready to say, "Lord, Lord." They will assent to a profession of words, creeds, forms—anything, except simply to follow the arduous

call to live His way of life. Many here will go out to join the old order for which Herbert Gray on his visit to America found so many of our students preparing.

Many here are going out to make money, to grow rich in a poor world, to grow fat while others starve. They will lay up for themselves "treasures on earth," or serve "Mammon," which is simply the Aramaic vernacular word for riches. Professor Rauschenbusch in his "Dare we be Christian?" says, "Whoever utilizes a woman to satisfy his desires, without respecting her soul and her equal human worth, prostitutes her. Whoever utilizes a man to satisfy his desire for wealth, without respecting his soul and his equal human worth, and without realizing the beating heart and hopes of his fellow, prostitutes him. Whoever gives the consent of his mind to getting unearned gains, to getting more from his fellows than he returns to them in service, steps outside of the realm of love. If the Church looks on injustice without holy anger it allows the institution of redemptive love to give shelter to lovelessness, and is itself involved in the charge of hypocrisy." Jesus challenges your purpose of going out to "make money." He challenges your right to take more from the community than your service is worth. You may amass a fortune by the monopoly of God's natural resources for your private gain, instead of their use for the public good for which they were intended. Or you may make money by exploiting labor, beating it down to a bare living wage, breaking up its trade unions and every organized effort to improve its conditions. You may be a rich and respectable Christian and say, "Lord, Lord!" but will you do the things which He says? Will you dare to "live dangerously" Jesus' way of life? Are you going out to turn the world upside down, or slavishly conform to the old order of Mammon?

Many will go out to gain autocratic control over industry, saying, "This is *my* business, and I will do with it what I please." But is business yours for private profit, or is it for public service, for God and man? Many will go out as members of a "superior" white race to "take up the white man's burden," to warn the world against the yellow peril, against the black peril, and to continue our disgraceful record of lynchings, lawlessness, racial prejudice and injustice.

Many here will go out to enlist in the perpetuation of the pagan institution of war. They will advocate trial by battle rather than trial by jury. They would have America repudiate her moral leadership and hold aloof in selfish isolation, until she is dragged into the next world war as she was into the last.

But there are some here who will not bow the knee to Baal.

There are some in revolt against the status quo. There are some who will join the constructive revolution of Jesus. There are some who will lead a youth movement in America. Some will go back as individuals and as groups to stand for a life abundant, lived with God as Father, as new men with a new vision, to live Jesus' way of life. We will go back to stand for Jesus' principle of the worth of each and the brotherhood of all, whether white or black, rich or poor, employer or laborer, Jew or Gentile, Catholic or Protestant. We will not merely dream of some Utopian future but will begin now to apply these principles on the campus for real brotherhood, to make our fraternities a training ground for wide friendship and limitless brotherhood, not for exclusive snobbery. We will treat as a brother every foreign student, every man in college. We will go out to apply Jesus' way of life to clean up politics, to build a new industrial order, to transform business from the dominant motive of private profit to that of public service. We will determine to transform our race antagonisms into one brotherhood of cooperant good will.

We will go out to stand with that ever-increasing army of men lining up in solid phalanx behind the Son of Man, who goes forth not to war, but for the great crusade of peace, for the great offensive of love. Even as our fathers a generation ago stood on this free soil for "no more slavery," we will stand for "no more war."

This is the challenge of the present-day social and intellectual unrest against sordid and selfish materialism, autocratic exploitation, and the strife of pagan militarism. This is the call to Jesus' way of life, of love and of peace on earth and good will among men. This is the call to you. Will you rise up and follow, not only for the evangelization of foreign lands, but the Christianization of a new social order which shall enthrone Jesus' way of life?

My friends, all of the evils of the old order are right here on our campus now. There is sordid materialism in our commercialized athletics, in the determination to win at any cost. We will spend more on a single college dance or game, more on our commercialized athletics, than we will give to starving Europe when our fellow students are in need in fourteen countries. I saw them in Germany actually starving before my eyes. Some of us won't have a cent for that great student relief campaign this year. Some of us are going back to our dances, back to our jazz, back to our "petting," back to our trifling life, not with a great passion of Jesus to change that campus. A single big football game this year cost a million

dollars, but all the students in America will not give that sum for the starving in Europe.

Oh, brothers, what are you going back for? Some of us are going back to end this social evil of war. We may have to end our lives in Fort Leavenworth prison. But we are going back together, whether as absolutists like William Lloyd Garrison or as opportunists like Abraham Lincoln; and just as our fathers said "no more slavery," we are going to say here "no more war." The Son of God goes forth to *love*, and to win by love. Who follows in His train?

My time is gone. The whistle has blown. Ten yards to gain! Ten seconds to play and all your life to think about it! The ball will be passed to you for one last run. The old line is breaking. That great generation that has flung its ten thousand volunteers abroad has almost rounded out its work. Robert Wilder has fought the good fight; Mott starts next week to organize that last mission field in the Near East; Robert Speer, who played tackle on the old football team at Princeton, has rounded out a full generation of glorious service. Brockman is just starting back to China. Zwemer may lay down his life in North Africa where Raymond Lull was stoned to death like Stephen of old. Henry Wright, as we received the message an hour ago, died of his last hemorrhage day before yesterday, after having fought off tuberculosis for a decade. There is a vacant place in the line. Call in the first substitute.

The older generation will soon complete its course. Thirty-seven years of a full generation finished. The ball will be passed to you. Center, quarter, give the signal. One, nine,—for God's sake don't fail us now! It's coming to you, 1—9—2—4.

A Devotional Period

GEORGE COLLINS

University of California, Secretary of the Fellowship of Reconciliation

We have faced today tremendous challenges to our common Christian faith. We have glimpsed the violation of human personality in modern industry; we have seen something of the violation of brotherhood in race relations, and then we have realized the dire need of applying Christianity in international life. The basis of the world thinking and acting today is not that of Christ, is not that of love, but is that of coercion, fear, coercion expressed in racial relations, the attempt to keep down the so-called inferior races, the attempt to deal with our colored brother by force, coercion expressed in international life by the gospel of preparedness to which we as a nation are committed.

Have we the courage to step out in advance of the principles that are generally accepted today and base our lives on the Christian law of love? It may mean hardship for us, because going counter to long traditions means trouble for those who dare to take the step.

Some one has said that "the divine order is ready to break into the world when we are ready to let it break into our hearts."

A young business man in England expressed his faith before an English court martial during the war as follows: "I stand here reverently, a witness for the heroic Christianity of Jesus Christ, for the belief that the only way to overcome evil is to conquer it by indomitable love and unwearied service. By this I mean a love that never admits defeat, that goes on loving and serving regardless of risk, regardless of possible consequences, in the literal interpretation of our Master's orders, "Love your enemies; do good to them that hate you and pray for them that spitefully use you and persecute you."

"It will no doubt be urged that such a belief is hopelessly Utopian and idealistic, and can not be brought down into the practical world of today. I am convinced that what I can see others can see, and nothing will persuade me that the world is not ready for an ideal for which I am ready. Truth is more to me than victory and if the great forces of love and service are ever to triumph over those of fear and mistrust, some one must try to make a beginning.

"I am anxious to take my place among those beginners, and shall count it a privilege to make sacrifices and if need be to face punishment in such a cause."

Let us bow in prayer.

May we ask first of all, our Lord and Master, for forgiveness for the way that we have helped in perpetuating industrial injustice, forgiveness for our share in racial discrimination, forgiveness for our share in international hatred and mistrust. Then let us be thankful for that revolutionary gospel that is equal to meet all these challenges that have been presented today. Let us ask for vision, to see what it means to apply uncompromisingly Jesus' revolutionary principles of love today.

And then finally let us ask for courage that we may have the manhood and the womanhood to carry out all of the implications of our Master's will as we see them.

Our Heavenly Father, we thank Thee for the opportunity to live in an age like this, when youth is challenged by tremendous problems and by magnificent opportunities, because we know that opportunities grasped mean great men and great women. We thank Thee that we may have a share in living courageously and nobly today. Grant that none of us may hesitate to follow the gleam, to follow the vision of wholeheartedly placing our lives in our Master's hand, at whatever cost, to help build the Kingdom of God on earth. For Jesus' sake. Amen.

THE MISSIONARY ENTERPRISE

THE RELATION OF THE FOREIGN MISSIONARY ENTERPRISE TO THE WORLD SITUATION TODAY

ROBERT E. SPEER

Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and Chairman of the Federal Council of the Churches of Christ in America

In one sense, there is no such a reality as today. What we call today is only an instantaneously fleeting moment that unites and divides the future and the past. Yet in a far more true sense, today for each of us is our full generation, our time of life and influence. And we might wisely change the phraseology of the theme we are to consider now and ask ourselves what the relation of the foreign missionary enterprise may be to the world situation of our generation, to our opportunity to determine the content of history, to our one chance to mold the great running stream of human life.

It would be sufficiently serious and glorious if this stream were what some conceive it to be—a current pouring, unladen with any argosies, out of the future into the past. It is a far more serious and glorious thing when we realize that life is no stream running clean and unencumbered out of the future into the past, but a great laden torrent, pouring down out of the past into the future, marked by much that we are intended to subtract from it, lacking much which it is to be the business of our lives to contribute to it.

We have had passed before our thought in the addresses of yesterday afternoon and last evening and today, some of the characteristics of this stream as it flows by us now. Perhaps it would be well for us, as essential to what we are to consider, briefly to review in our minds the outlines of this picture of our day which so vividly and yet so incompletely has passed before our eyes.

We have come to a time when we have to deal with a unified and compacted world, from which all distances and separations are forever gone, a world that is bound to live henceforth a common life, for which nevertheless the instrumentalities essential to the functioning of a common life have not yet been provided. We are dealing, as has been so often said, with a world which has become a neighborhood but has not yet been turned into a brotherhood, with a compacted life of all humanity for which the indispensable organizations have not yet been supplied. Before the Great War, the instrumentalities for a common economic life had been in some measure provided, in part for honorable trade, in part for dishonorable and destructive exploitation. That old world was organized also in some measure for war, but never in those days and not today has our world, compelled of necessity to live one common life, been organized adequately for peace and brotherhood and common service.

We are dealing today with a world, as we have been again and again shown in these past hours, which is swayed by great common thoughts. Long before we discovered it, these common thoughts were abroad. A generation ago the late Dr. D. C. Green, one of the wisest and ablest men we have sent out from this country to serve other nations, tried to show us how true it was even of that day, that there were no dividing lines any longer in the thoughts of the nations, but that what was happening was simply the universal operation on every race and in every nation of common liberating and transforming ideas. Common thoughts are beating through all the minds of all men today.

Yet the thoughts of honor and of justice and of freedom and of truth and of service have not yet won their dominant place in these common ideas that are fashioning the thoughts of all mankind. Far from it. For once again and more subtly and more dangerously than ever before in human history, great forces are beating against the unity of mankind and resisting the new fellowship that God wills to prevail upon His earth.

Within the last five years the old conceptions of struggle and conflict have come back again stronger and more subtle and more dangerous than they were before. Great forces are weaving once again the war patterns into the plastic minds of the new generation. Mr. Rowell spoke last night of Lord Birkenhead's challenge to the young men of our day not to lose the old ideals of warfare and of conflict, nor to lay aside the sharp sword. It is quite true of Lord Birkenhead, as Maud Royden has said, "that he hath a devil," but he is not the only man in the world demon-possessed with these

old Satanic ideas that in our day, through many agents, directly and indirectly, consciously and unconsciously, more subtly and powerfully even than twenty years ago, are printing anew the war patterns on the minds of men.

We have to reckon afresh also with old racial passions, dressed in new garments, built on new sanctions, making their way with more insidious power than ever into the life of the world. One is not greatly afraid of the folly of Mr. Lothrop Stoddard and his school, but behind all that befogged and befogging attempt to interpret the actual life of the world and to poison it with hatred there are men who are clothing those fatal ideals with garments that make them the more perilous because the more plausible. We read a book like Prof. Josey's "Race and National Solidarity" and what have we got there, expressed in philosophical terms, but the old nationalistic morals that brought on the war as applied now not to any one nationality but to the white race? Here is the rejection of the ideals of brotherhood and of humanity with open eyes, and the assertion instead of the right of the white race to dominate the rest of mankind and to exploit the colored races, in order that the white race may enjoy its leisure and have its full opportunity for artistic self-expression and for a rich life. There can be but one result of such a doctrine,—the same result which came in 1914 only on a wider and more deadly scale. We have to face again, I say, the recrudescence of the old devil's theory of conflict rather than service as the law of the progress of mankind.

War patterns and race passion are matched by economic exploitation not yet humanized. Again and again since we gathered in this conference I have heard the patter of the clogged feet of those little Chinese children along the highways of Shanghai on their way to their long thirteen- and fourteen-hour shifts in the cotton mills and the silk filatures. All of us who have been abroad in recent days have thronging back into our minds image after image of the places, the ideas, the forces of hurt and wrong against which you and I are called upon to wage relentless war, to see if in our generation we cannot get these things torn out of human life, to send it on cleaner and kinder to the generation following. Do not fear that war is to pass out of the world. The objects of war are to change. The character and instruments and weapons and instrumentalities and rules of war are to change, but the generation to which you belong, you younger men and women, is called to the same great fight in which men and women have been engaged before you, the war against injustice and wrong and inequality and bondage

and hate and everything that hinders or prevents the coming of the Kingdom of Christ, His reign of righteousness and of love and of peace upon our earth.

We are facing a world situation, as we have been reminded, in which no race can any longer cherish an uncontested claim to racial superiority. There was a day perhaps when that claim was conceded. It is not conceded any more. It is not refused in any bad spirit. There is no rising tide of color across the world in the sense in which some have described it to us. I have been across the Asiatic world twice since the Great War first broke, and I found no rising tide of color, of anger or of hate or of will for injustice anywhere. There is, thank God, an awakened sense of human rights in every race, but the hearts of common men all the world around are hearts of good will, of kindness and of peace. War has not been because the common heart of mankind has hated but because the great masses of men have not been able to have their will or God's will through them, and have been hopelessly entangled and confused and misguided by false leadership and involved in great crises from which they could not escape, though they would fain have escaped, in love and peace.

The trouble with our time is not something external or superficial. There are fundamental errors that have to be dug into beyond all that lies on the surface of institution or of relationship. You may define them in any way that you will; the conscious chasm between capacity and claim; the want of coordination in individual and racial and national life; the battle between only half-formed desires; the great struggle of men to gain a goal which they cannot discern, the conflict of ideals with evil or inadequate wills. You may define it in any way you please. In the generation that is passing we called it sin, and after all you cannot find a better name for it in any generation. Sin is not something vague and misty. Take the old, simple definition of it in the Westminster Catechism. Can you find a diagnosis that cuts deeper into all the social and the economic and the political problems of the new day than that? "Sin is any transgression of or any want of conformity unto the will of God." We have got all this sin and confusion and discord in the world today against the will of God, because of sin. And all that we need to remedy it you can put in one word. I was recalling a moment ago an editorial years since in the *New York Sun* in which it was so expressed, written by the same editorial writer, I think, who wrote the letter to the little girl who had asked the *New York Sun* whether there was any Santa Claus. He was referring to the world's need

and the approach which good people were making to it. And he suggested that the old faith regarded the central and vital remedy to be just one thing, and he expressed it in the lines from Bishop Heber's hymn,—

“Salvation, O, Salvation, the joyful sound proclaim,
Till earth's remotest nation has learned Messiah's name.”

This is the world situation as we are confronting it now, expressed incompletely, as it must needs be, in the hurried moments of our gathering here, with many balancing considerations left out, made up of half lights, glimmerings here and there, only partial views, but still reflecting a real, seething world, a new age struggling to be born, great goods pouring down out of a great past, great evils lingering on still to curse mankind, which we have to try to tear out, that the great inheritance of the past may be passed on purified and enriched to the generations following.

And now within this world situation, has the enterprise which has brought us here to this gathering any work to do, any great and living relationship to sustain? Thirty-seven years ago we believed it had. As yesterday afternoon Dr. Mott and Dr. Sailer and I were sitting together (I think we are the only ones here who have been at all the Student Volunteer Conventions from the beginning), there came pouring back the memories of those days thirty-seven years ago, and I can see the little room in old North Middle Reunion in Princeton where some of us gathered that Sunday night to face the great, critical issues of our lives. We had been looking forward to banking, or business, or medicine, or law, but there we faced our present world and a man's duty to his generation by the will of God. I do not think we understood very much of these things that have been laid before us here. There was no such world as this in those days. We had no such knowledge of it as men possess today. But there were two things vivid and commanding in our minds and in our hearts; we knew that there was a world in dire need and we believed with boyish confidence perhaps, with very little thinking through of all that was involved, but still clearly and surely, that Jesus Christ, and He alone, had the power to meet all the needs of the world, whatever they might be.

If I had to do it over again, looking back across the thirty-seven years, I would do what we did then, and turn again from the other calls, however so many and alluring they were, in the belief that this was the greatest task for our generation, and that it is the greatest

for yours,—to bring Christ's salvation to bear upon all the needs of men in their personal lives and in all their human relationships.

Yes, I believe this more today than thirty-seven years ago, for we have got behind us now the massed evidence of a whole generation of living and indisputable experience. We have seen with our own eyes that the missionary enterprise embodies the ideas that define and the forces which alone can produce, the order that is God's will, that Christ described and that will remake men and displace war and hate and greed and fear with peace and love and service and hope.

We have seen the power of Christ at work creating the kind of men by whom alone a new order can be brought in upon the world. There is no order that does not rest on persons. We shall never build a new day in the world until we have enough new men to build it on. I do not say that we have to wait until we have made a world wholly composed of new men. There is no plenary inspiration in majorities. The minorities have determined history in the years that have gone and the minorities can make history still. But there will be no peace and justice on earth until there are enough men of good will and righteousness.

But as we look back over this generation we can see how clearly and creatively the great forces that are in the Christian Gospel and which we feel swelling through us in this gathering, have been making the men by whom the new day will have to be brought in. There are representatives of them here in the midst of us today. These Christian men and women from these other lands,—who brought them to Christ? What were the agencies in their nations that have been raising up during the last generation the only kind of men and women who can create in those nations the ideal or accomplish the realization of the new order that is to be? Ask these men. Christ made them. He is making thousands more. We have got them here and in every land, our Christian equals and our superiors, men and women to whom we gave Christ, our best inheritance, and who are to give back to us a new knowledge and a richer understanding of that which we at first gave to them.

And far beyond the numbers of those who thus far have openly taken their places as the men and women who are to supply the Christian leadership of the new day, there are the men like Mr. Gandhi, who have never allied themselves openly with the Christian fellowship, but who look up to our Lord as their supreme master and ideal and inspiration, and who have gathered the purpose of their lives out of His life. It was through the men and women whom He made and through whom He worked that Christ began.

It is through them alone that He can finish. A better day will come not through processes or institutions or organizations but through enough new men. The missionary enterprise is indispensable and effective toward dealing with this situation of wrong and folly throughout the world, because it represents the faith that the needed persons can be produced by and the power that alone can produce them.

In the second place, the foreign missionary enterprise plants the Christian Church in the life of the world. We have seen it establishing all over the world the units of the new life, on which the new world must be built. Again and again we have heard quoted here those words of St. Paul about there being in Christ and in the Church of Christ no foreigner and no citizen, no bondman and no freeman, no male and no female. But that was a statement not so much of realized fact as of principle and hope within the early Christian Church. There was both slavery and sex inequality then. What St. Paul meant was that far off in the background of unfolding time and hope he beheld the realization of that ideal. It would be a long time before great conceptions like these could be wrought into the actual texture of human society, but still he knew that in those little gatherings of Christian folk that he called his churches, he had the germ of a new organization of mankind, that there he had the solution of problems of the relationship of race to race in the wiping out of all cleavage in the unity of Christ, that there he had the solution of the problem of the relationship of nation to nation in the building up in every great nationality of a member of Christ's body and relating that to all the other members of Christ's body throughout the nations. Time will show us again what it showed us in the first centuries, that the Christian Church founded in a nation is the most germinal and formative of all institutions. No doubt our churches in the mission fields are crude and imperfect but they contain in them the best seed we have for the solution of the race problem and a clear foreshadowing of the way in which at last national sovereignty and international fellowship are to be realized and coordinated. St. Paul was the great missionary of the first century in the Roman Empire. He was also, as we see now, its great statesman.

Yes, and in ways, I will not say beyond these, but in ways that were inevitably to flow out from these, we have seen the missionary enterprise across a full generation doing what it can do in the coming generation too,—releasing the great vitalizing and regenerating tides of progress and power. The foreign missionary enterprise has often

been called a narrow, individualistic, although worthy undertaking, and its representatives, especially the earlier missionaries, have been regarded as men whose one concern was to rescue brands, one by one, from a future burning, and who had no conception of the social principles of the Gospel and no purpose to try to establish the Kingdom of God on the earth. Well, they did believe in another life that is greater than this life and in an eternal judgment and they did preach to men the infinite significance of deed and character. Let us not fall below them in this. But neither let us suppose that we have only now discovered that Christ came to save the world, the whole of life and all the interests and relations and concerns of man.

I would like to vindicate the memory of the missionary founders in this regard. Whatever is said of the rigorous and personal character of the religious experience and theological view of the early missionaries is true of William Carey. And at the same time it is true that in social and community service, in consciously influencing the economic and intellectual life of the nation to which he had gone, and in purposely affecting the forces of progress and civilization, Carey was one of the most powerful personalities of whom history has any record. Let me read one of his letters written in 1794. He is writing to the Society which sent him out to India. And what is he asking for? Tracts and Bibles? Well, he used these. But listen: "I wish you also to send me a few instruments of husbandry, viz., scythes, sickles, plough-wheels and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers, or bottles well stopped, which is the best method. All these things at whatever price you can procure them, and the seeds of all sorts of field and forest trees, etc., I will regularly remit you the money for every year; and I hope that I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. Only take care that they are new and dry." He founded in 1820 "The Agricultural and Horticultural Society in India" and Carey prepared its inquiries which, as Dr. George Smith said, "Show a grasp of principles, a mastery of detail, and a kindness of spirit which reveal the practical farmer, the accomplished observer, and the thoughtful philanthropist all in one." This Society became a great influence for good in India, and later grew into three and formed the model for the Royal Agricultural Society of England, founded in

1838. He justified his action in these matters "by quoting his hero, Brainerd, who was constrained to assist his Indian converts with his counsel in sowing their maize and arranging their secular concerns. 'Few,' he adds with the true breadth of genius which converted the Baptist shoemaker into the Christian statesman and scholar, 'who are extensively acquainted with human life, will esteem these cares either unworthy of religion or incongruous with its highest enjoyments.'" He protested against the narrowness of supporters of the work in America who had given money for theological teaching which was not to be used for teaching science. "I never heard anything more illiberal. Pray, can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?" He began the great movements for the care of the leper, for the abolition of widow burning and infanticide, and for the abatement of other moral evils which "he opposed all his life with a practical reasonableness till he saw the public opinion he had done so much to create triumph. He knew the people of India, their religious, social, and economic condition, as no Englishman before him had done. He stood between them and their foreign Government at the beginning of our intimate contact with all classes as detailed administrators and rulers." Carey's biography is one long record of ceaseless fidelity to his central individual, spiritual aim at the same time that he served society with more power and vigor, pouring out of this one man, than can be found in some whole present-day governments.

But above all the foreign missionary enterprise has been the errand of men and women who have gone out to love and serve the world in the name and the spirit of Christ, to bring his redeeming life to bear upon all the needs of the world.

One looks back with reverence to those great men. They do not deserve the slurs that now and again slip into our references to them. We can thank God if we are one-tenth the men that they were. These who founded the missionary enterprise had as large and rich a vision of human interests and the Kingdom of God as any of us here in this gathering now. I could prove, if there were time, that if they erred at all, some of them erred not in their individualistic interpretation of the Christian Gospel but because they over-socialized its aim and did not see with adequate clearness what their primary duty was in founding the institutions of the Christian Church in the lands to which they went.

And as foreign missions began, so they have wrought through these past three generations. They have opened everywhere the

fountains of Christian life and ideal. It was missions which unsealed the gateways of light. They introduced modern education into every one of the great countries of Asia. If you trace back the government educational systems of today, you will find at the beginning of every one of them the inspiration and influence of the foreign missionary. It was he who made possible the modern literature of China, printed no longer from the old cumbersome wooden blocks but from movable type. I think often with satisfaction of the contribution made by our own Mission Board, under the leadership of Walter Lowrie, when in the days of its poverty, and when as we are sometimes told, the missionary enterprise was conducted in a narrow and pinched vision of its functions, it still raised the considerable sum of money necessary to join with King Louis Philippe of France and with the British Museum in providing the first fonts of movable Chinese type.

I have heard Carey referred to slightly because of his intense evangelistic purpose, his conviction of the reality of sin and of Christ as the only Savior, and for the words carved on his gravestone at Serampore:

"A wretched, poor and helpless worm,
On Thy kind arms I fall."

But what will you say of the testimony of Sir William Hunter, as high an authority as you could find, with regard to Carey and his associates: "They created a prose vernacular literature for Bengal. They established the modern method of popular education. They gave the first great impulse to the native press. They set up the first steam engine in India. With its help they introduced the manufacture of paper on a large scale. In ten years they translated and printed a Bible, or parts thereof, in 31 languages." And what missionaries did in China and India they have done everywhere. They went out to preach Christ but the result of their work, as John Oxenham wrote of David Livingston, was:

"To lift the sombre fringes of the night,
To open lands long darkened from the light,
To heal grim wounds, to give the blind new sight."

We have seen the missionary enterprise actually produce inter-racial good will and the international understanding of which we are talking today. When the United States sent out its Embassy in 1856 to negotiate a treaty with Siam, Dr. Wood of the Embassy reported to the American Government that "the unselfish kindness of the American missionaries, their patience, sincerity and faithful-

ness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion."

Mr. Fukuzawa, the greatest unofficial personality in Japan in the last century, once said "that if no missionaries had ever come to our country, the dissoluteness and wantonness of foreigners would have come to be much greater and our relations to foreigners would not be what they are now." And Mr. Fukuzawa's great newspaper, the *Jiji Shimpō*, declared: "There can be no doubt that many serious troubles would have occurred if the Christian missionary had not only showed to the Japanese the altruistic side of the Occidental character, but also by his teaching and his preaching imparted a new and attractive aspect to the intercourse which otherwise would have been masterful and repellent. The Japanese cannot thank the missionary too much for the admirable leaven that he introduced into their relation with foreigners."

Testimony like this might be piled up as high as this desk with regard to the influence of the Christian spirit in the missionary enterprise in supplying the right ideals for the only solution of the problem of racial and national relationships.

Yes, and we have seen foreign missions making, as St. Paul said, "those a people who were no people," and laying the foundations of new nations. Listen to as competent a witness as can be provided regarding Africa, Sir H. H. Johnston. "It is the missionaries," says he in *British Central Africa*, "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably, it has been to missionaries that the natives of Interior Africa have owed their first acquaintance with a printing press, the turning lathe, the mangle, the flat-iron, the sawmill, and the brick mould." And the same witness has said elsewhere that "when the history of the great African States of the future comes to be written, the arrival of the first missionary will with many of these new nations be the first historical event in their annals."

Measuring one's words carefully, one can boldly say on the evidence which is piled up in Dr. Dennis's great volumes of "Chris-

tian Missions and Social Progress" that wherever they have gone, the missionaries have promoted temperance, opposed the liquor and opium traffics which are fatal to wise commerce, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated women, restrained anti-social customs such as polygamy, concubinage, adultery, child marriage and infanticide, fostered the suppression of the slave trade and slave traffic, abolished cannibalism and human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced Western medicines and medical science, founded leper asylums and colonies, promoted cleanliness and sanitation, and checked war.

Once again let a competent and unimpeachable witness be called, Sir William Mackworth Young, K.C.S.I., Lieutenant Governor of the Punjab. "As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

So I can say to you students here today that we know now what by faith we believed thirty-seven years ago; that if a man wants to lay out his life with wealth and power and influence unending, there is no richer opportunity than this. And that opportunity has not passed by. The foreign missionary enterprise has not begun to wane. As it passes into your hands it is not a contracting enterprise needing scantier recruits and wielding a lesser influence than in the

past. It is true that Christianity is now planted indigenously in most lands and that native Churches are growing up which are the glory of missions and whose work is to wax more and more, but still the stronger churches of the West are called to work with these new churches. Still the power of Christ in Church and Mission is driving on through the world. We listen sometimes to statements which seem to question the present penetrating power of the Christian enterprise, but once again listen to the competent witnesses.

Here is Sir Narayan Chanda-varkar, whom Mr. Eddy and I knew in Bombay and who died last spring after a great career. He never openly connected himself with the Christian Church but he kept a picture of the Savior, of whom he would speak as our Lord, in his bedroom, and few Christians could speak of Him with more faith and devotion. He was the leading Hindu in Western India, Judge of the High Court, President of the Legislative Council, and for a long time Vice Chancellor of the University, and leader of the Prarthana Samaj. This was his testimony: "The process of the conversion of India to Christ may not be growing as rapidly or in exactly the measure you hope, but I say that India is being converted. The ideals that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought." Or hear Mr. F. W. Stevens of the University of Michigan Law School, now our American representative in the Banking Consortium in Peking, a man of the highest integrity and trustworthiness. "I have come to believe," says he, "that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization on a scale of importance that aims at moral improvement or that is calculated to bring it about that is not traceable in its origin to the Christian Missions. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one."

Review again the present world situation as I tried to summarize it a few moments ago and as it has been set before us in the addresses to which we have listened. How are you going actually to deal with these conditions and to bring influence to bear upon the world?

I will tell you now last of all how it can be done. Not by any of those easy transformations of the missionary enterprise which we can so light-heartedly suggest. I can propose some changes my-

self and they would be more radical and revolutionary than I have ever heard from anybody else. But there would still be three great constant elements remaining. There would be the need of men and women who would concretely and locally lay hold upon actual places and persons. You remember Mr. Chesterton's remark that there is nothing living that is not local. It is a truth that this new generation is in danger of missing, and that is vital to its power as it seeks to influence the world. If you and I want to pour life across the world, there are no generalized processes by which it can be done. It has to be done by the old, old method of men and women laying their personal lives like grains of corn in the ground and letting them die that they may not abide alone.

Do not let yourselves be told that there is not as large a call and as rich an opportunity for such concrete life investment now as ever. Mr. Eddy referred a moment ago to President Ebina in Japan. I suppose we would pick him out as one of the ablest Christian men in Asia. I have here with me his diagnosis of the present situation in Japan and Japan's most urgent and critical need. Let me read from it his account of the present situation in Japan and then his statement of its need: "Japan has begun to drift. Whither is she drifting? How shall we interpret the signs of the times? I firmly believe that Japan's real regeneration depends entirely on the united efforts of Christians, especially the Christians of Japan, America and Great Britain. *If Christians lose Japan it will be an irremediable loss to Christendom.* . . . I do not ignore the work in China. It is important, just as in any other part of the world. But China is an immense country. The work there is the work of centuries. Here in Japan we have a small but powerful nation, similar to the ancient Greek, or the Jewish nation. She will be converted within half a century if we are fully prepared to meet her need. If we understood rightly the real need and situation in Japan, we would not hesitate to advocate a fourfold increase of missionary forces—forces sufficient to make short work of the evangelization of Japan. Then Japan as a converted nation would herself become the vanguard of the missionary forces on the Asiatic continent." There are men telling us today that the day of the foreign missionary is over. No, it is not over now and it will not be in your day.

Not only is there the need of laying concrete and definite hold upon life, but there is in the second place the need of doing it with the same old deathless, generation-long tenacity that characterized the missionary enterprise across the last hundred years. Do not think that the work can be done by any probationary, temporary, experi-

mental attempts to meet the need of mankind. You have to have men and women who will lay grip upon this great problem of human suffering and human want and whom nothing can shake loose until death itself shall come. We celebrated not long ago the centennial of the completion of Robert Morrison's dictionary of the Chinese language which began a new era. Would Robert Morrison have ever written his dictionary, would he ever have laid the foundations of the Christian Church in Southern China, if he had attacked the problem in that experimental probationary way in which some of us now are coming at life's great task? Would David Livingston have opened Africa on a three year term of service? Oh, no. Some of us have got to take long risks and burn the bridges behind us. We have to throw our lives out and away with all that there is of them, in the great venture of unselfish love and sacrificial service of our world.

Last of all, we have to go right down to the central need and heart of things, and with all our other doings do the thing without which all of them will be vain, make Jesus Christ our Lord, so far as we ourselves know Him—better than that we cannot do—known to all the rest of the world, known as the personal Savior of man from sin, known as the purifier of human society and inter-racial relationships, known in village and town and city, known in all the life of man.

You have to come back to the old motto written above us here, "The Evangelization of the World in this Generation." Don't throw it away too light-heartedly. The new generation requires it just as the old generation. You have a different world from the world that we knew when we coined those words. It is a far more accessible and easy world to work for than ours. We have a new and larger conception of what evangelization means, perhaps, than we had then. But after all there is nothing before and there is nothing after that; making Christ known, that is evangelization.

And as for those words that come at the end, "In this generation," they belong to you far more than they belonged to us. It was a bold dream for us to think of doing it in our generation. It is a real and present and practical possibility for you.

You remember the words in Mr. Benjamin Kidd's posthumous book, "The Science of Power": "So far as civilization being practically unchangeable, or only changeable through influences operating slowly over long periods of time, the world can be changed in a brief space of time. Within the life of a single generation it can be made to undergo changes so profound, so revolutionary, so permanent that

it would almost appear as if human nature itself had been completely altered in the interval. There is not an existing institution in the world of humanity which cannot be profoundly modified or altered or abolished in one generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around us. Treitschke, as a young university lecturer, speaking in 1863, was prophesying further and truer than he knew when he said there was no ideal which a living people chose to put before themselves that they had not the power of realizing in history."

We know now that that truth has its limitations. Germany tried and failed; and in falsehood and untruth and dishonor it can never be done. But there is nothing true and right that cannot be done. Do not surrender the dream that we dreamed in far harder days a generation past. This generation is your generation; there is nothing you cannot do with it, by and in the will of God. There is no wrong that you cannot tear out; there is no right that you cannot build in, if only here in this place now we hand ourselves over body and soul to the strength of Christ who can recreate mankind.

I tore off the program in my home church last Sunday afternoon at the Christmas service of the little children, the old and forgotten lines of Longfellow:

I heard the bells on Christmas Day,
 Their old familiar carols play,
 And wild and sweet, the words repeat,
 Of peace on earth, good will to men.

I thought how, as the day had come,
 The belfries of all Christendom
 Had rolled along the unbroken song
 Of peace on earth, good will to men.

And in despair I bowed my head:
 "There is no peace on earth," I said,
 "For hate is strong and mocks the song
 Of peace on earth, good will to men."

Then pealed the bells more loud and deep:
 "God is not dead nor doth He sleep,
 The wrong shall fail, the right prevail,
 Of peace on earth, good will to men."

If only we—! If only we——!

THE CONFIDENCE WHICH PAST MISSIONARY ACHIEVEMENT INSPIRES IN US FOR THE FUTURE

CHARLES R. WATSON

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It is my task during these next few moments to direct your look toward the past. As we look toward the past it will be well for us to have clearly in mind what this does not imply.

It does not imply that the missionary enterprise is completed, so that you can at this time write a history of it as you might write a history of the Great War. On the contrary, although we are completing a century and a quarter of modern missions, we are just at the beginning of our task. We are so completely at the beginning that, using the analogy of the Great War, surprises may be in store for us because of the lengths that we yet have to go, and it may be that there shall be such swingings of the spiritual pendulum that all the gains we have achieved will be wiped out and we will be left wondering whether we shall have any victory and whether we are really to achieve success in the end.

For, in this missionary enterprise, there is nothing static. The past may be written down almost as a failure unless it leads us on to something more complete. You may recall what Walt Whitman said, "It is inherent in the nature of things that from any fruition of success, however complete, shall come forth something that shall make a greater struggle necessary." So, with reference to the past work and to the workers of the past, we might almost use the words of the writer to the Hebrews and say, "These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing involving us of the future, that apart from us of the future they and their work should not be made perfect."

Again, in looking at the past this evening, we do not for a moment propose to endorse it unqualifiedly. If we have come to the end of a century and a quarter of missions, it is indeed an occasion of thanksgiving to God for His marvelous grace and power in these

decades, but it is also quite fully as much an occasion for confession and humiliation that there has been so much imperfect and so much at fault in the quantity and in the quality of our human achievement. We have no intention tonight of fastening upon the future the mistakes of the past; the scope and the scale of that past were inadequate as we shall confess. We have no intention of adopting motives and methods that ought to be criticised.

But, having said all this, we must also add that as we gather tonight to look at the past, we have a deep conviction that it has rich values. We are not so foolish as to undervalue actual experience. We are not so foolish as to belittle the steadying influence of wholesome traditions, and the increasing effectiveness of an organizational development. We are not so foolish as to imagine that we can create, out of nothing, overnight, a new missionary enterprise that can succeed in this world. We see human development as a continuing process and we find that even the most revolutionary systems, after the dust has cleared away, tend to draw values out of the very past that they have repudiated. We would tonight adjudge that man to be narrow and provincial who would limit his vision to a narrow section of time in history just as we would adjudge him to be narrow and provincial if he should limit his vision to a mere section of the world.

We look at the past, therefore, to ask what values it has in it for the days to come? What confidence may it give us, what guiding principles, what assurance?

Now may I say in the first place that as we go into the future, we may draw out of past missionary experience the assurance *that in this enterprise, for every man who will identify himself with it at home or abroad, there is a purifying and an enriching influence, and that, for every church that will enthrone it in its program of activities, there is the sure guarantee of fresh accession of power and of clearer spiritual vision.*

Of course, this is only to say that experience has taught us what Jesus Christ said long ago, "He that loseth his life for My sake, the same shall save it," and it may be some one will say, "The point is irrelevant. I have no interest in it. If it is my duty to do this work, I will do it. I want no consolation prize for my self-sacrifice." It may be that there are those who have this brand of stoical loyalty to duty, but I would remind you that our Lord Himself thought it wise, in issuing His call, to give this comforting assurance and to tell men who were wistfully longing for the realization of their own lives,

that in this call to service they would find the richest realization life is capable of experiencing.

Now this is just what the past has revealed to us. For one thing, this missionary enterprise *purifies motive*. Some of you have read that most interesting article by J. C. Winslow. It was published in the *International Review of Missions* and then again has been published in pamphlet form, entitled, "*Not Leaders, but Saints and Servants.*" I think there is a great deal of the autobiographical in it, but I am quite sure it is just the picture of many a man who has gone into this missionary enterprise with an inadequate motive, such as this motive of an ambition for human leadership and then has gradually found his motive purified until men came to think of him no longer in the capacity of leader, but rather in that greater capacity of saint and servant, a servant of men and a servant of Jesus Christ.

In this missionary movement also we find a reflex value in its *development of courage and daring*. This is not only a thing that was true for the earlier days of missions, but it is true, abundantly true, even today. There is in all the world no enterprise that is so absurd and so foolhardy, judged by human standards, as this missionary enterprise. It sends men and women out to rebuke great wrongs, wrongs that have been entrenched in the world and that have stalked up and down unrebuked and unrestrained. It sends men out to hold up moral ideals and spiritual standards that are regarded by the rest of the world as absolutely impossible, and then as though that were not enough, it asks of these same men and women that they constantly, incessantly, discover still higher moral standards and still higher spiritual ideals and press them upon humanity. It has sent men out and it sends them out today to stand the strain of leadership in difficult movements or to carry the anxiety of founding and maintaining institutions. And it requires these things from men without giving them any assurance of support, such as that of great wealth or of political influence or of great armies. Yet, just because it does this, it is all the time challenging men to courage and to daring.

In still another way, the reflex value of a missionary enterprise has been shown in the past, namely, in the *widening of men's horizons*. This missionary enterprise has always been bringing to men the test of the universal. Will this message grip the world? Will this conception appeal to the Hindu mind, to the Chinese, to the Moslem? And this test of the universal has resulted in a broadening of men's horizons. With the broadening of the horizon of their

minds, there has come the broadening of the horizon of their sympathies.

Then, may I add under this heading that the reflex value of the missionary enterprise in the past has been shown in *its development of the spiritual quality*? I mention this because I think it will bring a response of sympathy from every heart here. How conscious we are of the tide of materialism that is sweeping over the world. How often we have asked ourselves how we may protect our own hearts and lives from its threatening advance; by what method we may attain to those spiritual heights where, at least to ourselves, we might say that we walk with God and He with us, that we talk with God and He with us, that we work with God and He with us.

Now, I know that prayer and meditation go a long way in developing this spiritual quality, but the missionary enterprise has revealed yet another way: the missionary enterprise has taken men and flung them upon great spiritual tasks. The missionary enterprise is essentially a spiritual movement. Its commission is from God, its chief message is about God, its resources are divine, its processes are rooted in the supernatural, it sees God everywhere—in human life, in human history, in science, in nature, everywhere.

I am not giving you a rhapsody about this thing. I am giving you the testimony of countless witnesses of the past. So enriching has this movement been to men and women that if there had been no such movement for the sake of the world, these men and women would have wanted just this movement for the sake of their own lives.

Now, what I have said of the individual is true likewise of the church, or any organization that will take this missionary passion and enthrone it in its life. If there were time, one could unfold the proof of it in history, that the times when the spiritual springs have gushed forth most abundantly have been just the times when the missionary passion was the strongest in the heart of the church. As we go into the future, therefore, we go with this strong assurance; an assurance born of the experience of the past; an assurance that is no longer a matter of faith but that has been demonstrated and to which there are many witnesses.

In the second place, as we go out of the past into the future, we have the assurance that *the missionary enterprise has in it a power to start and stimulate in non-Christian lands intellectual awakenings and social and national movements of the profoundest significance.* "Does it work?" is the question that is asked again and again. In a moment we shall consider how it works in the hearts of those who

receive it freely. But just here we are making the point that it has a power of working, even in the lives of those who reject it formally. In non-Christian communities, it has this power. This is a commonplace of missionary experience. You find it in every level of life. The missionary visits an outcast home in India; that visit is the occasion for the stirring of intellectual life, for stirring life that has been almost on the low level of animal thinking, in a way that it has never been stirred before.

You can take it to the highest levels of non-Christian culture. Here, again, you will find Christian teaching and truth so fresh, so challenging that in these higher levels of culture and development new thinking develops that leads to still greater heights. Let a Christian home be established in a non-Christian community; immediately, it forms an irritating center for all kinds of social discussion and for social stirrings. Let a school be established in a non-Christian community and the educational outlook of the community begins to change. Other schools are established in imitation or in competition. New forces begin to operate whose full significance one can never foretell, but whose dynamic testifies to the power strangely inherent in the missionary enterprise.

The Turks are not far wrong when they say that it is the work of the missionary that has inspired the awakening of the Armenians to economic activity and new national aspirations. I was interested in reading a short time ago an address by Mr. K. T. Paul of India, much in line with the address we heard last night, where he was pointing out how the Christian message had swept over India and had worked its way into the national consciousness to such a degree that men found a peculiar satisfaction in identifying Gandhi with Jesus. And Mr. K. T. Paul points out that this identification has moved along these lines: The selflessness of Jesus and of Gandhi; their absolute adherence to principle; their tender treatment of women and children; the utter transparency of their characters; their failure to win in the judgment of the world and yet their ability to win in the hearts of men.

Now this is a great assurance to have, as we go into the future, to know out of past experience that the Christian message has this strange dynamic force by which it rouses communities that have been torpid and dead and stirs them into new activity and life.

There is a third assurance that we may carry out of the past into the future and that is with reference to *the power of the Christian enterprise to work miracles of moral and spiritual transformation in countless individual lives*. I know the sneers that are cast at the

Christian convert. I know the skepticism that denies these moral and spiritual transformations. Yet, out of these 120 years of the modern missionary movement, we have simply in profusion the proofs of the miracle-working power of the living Christ. This, again, you may find in every level of human life. You may go into the jungle of Africa, where life is in its most primitive state and you will see it there, in countless instances, like that of Apolo of the Pigmy Forest, which you may have read. Or you may go to the very highest levels of a Brahmin pundit's home and there in a life like that of Ramabai, you will see the fresh spiritual vision, the greater spiritual heights attained, when the gospel of Jesus Christ has entered into the heart and life.

And yet I do not think that individual transformations constitute really as remarkable a proof of the power of the gospel as do communal transformations. As a result of the modern missionary enterprise, we have today something like 3,500,000 church members, communicants, throughout the world in non-Christian lands. You may multiply those figures by about five and you will get the Christian community. You may take the Christian communities formed by these twenty million Christianized people and you may apply any test that you please and compare them with communities alongside drawn out of the same social levels, and by every test you will get results that prove the transforming and uplifting power of the gospel of Christ.

For example, in China, five per cent of the people generally are literate. You go to the Christian community and it is not five per cent, it is sixty per cent of the men, forty per cent of the women. This is all the more remarkable because these Christian communities are, seventy-five per cent of them, in the villages, in the country districts, where literacy is usually lower. You may make the same comparison along other lines, along the line of the monogamous ideal, or the treatment of women and children, or public conscience, or service for public good, or social purity, or inner unity and loyalty, or thrift and industry. In all of these ways, you will find proof of the power of the gospel of Jesus Christ to uplift humanity. Now, it is a great thing to go into the future with this assurance, with the assurance that the gospel of Jesus Christ has this power both individually and in a communal way.

But I want to press on to tell you of a fourth value that we may take out of the past into the future, and it has to do with *the organizational development of the missionary enterprise*. Perhaps

we are in need of the contribution which the past may make at this point, for I find in our day a strange aversion, almost a hostility to institutional religion. If you want to get your Christian program across in a school or college you almost have to give it an unorganized, unconventional form. This attitude, carried over to the missionary enterprise, is quite likely to create in us a sort of hostility to the organizational development of the missionary enterprise.

Now the past gives us abundant proof of the value of just this thing which we are so likely to disregard. It shows us the absolute necessity of organizational development. There are whole chapters of missionary history that would prove to you the futility of human effort, the pitiful waste of individual effort, when it is not properly accompanied by the conserving power of an organization, which may project it across the years and give to it stability.

Then again, I think that the past teaches us some lessons with reference to the need for functional distinctions in our organizational life. We hear in these days much concerning the necessity for broadening the scope of the missionary enterprise. A recent article in the *Atlantic Monthly* suggested that there should be a complete change in the objective of foreign missions, and that the missionary enterprise should focus itself upon inter-racial and international difficulties. Others suggest purely social and industrial programs. Now, no one will deny the importance of these issues; their solutions all lie within the will of God. They all lie under the over-arching conception of the kingdom of God, but out of these past years I think we can also draw rich proof of the value of functional distinctions, such as we observe in the organizational development of state and government, such as we observe in business and in our commercial enterprises. The foreign missionary enterprise has had a distinct functional, organizational development and the past bears abundant witness to the great efficiency it has possessed as a distinct movement within Christendom.

And yet it is not this that I wanted to bring chiefly to your attention. What I wanted to bring to you was the realization that as you go out into the missionary enterprise today, into the future that is so intimately connected with the past, you do not go as a free lance missionary, as an individual working alone. You go out to connect yourself with a great organizational development. How great it is! You will realize its development here at the home base; the different denominational boards and their complex organization; then these different mission boards have united together to form a

Foreign Missions Conference of North America; similar unifying committees are found in Great Britain, in Switzerland, in France, in Germany, in Sweden, in South Africa. Then the realization came that all these national groups needed to be brought together; so there was organized the International Missionary Council. All of this is at the home base, a great organizational development through which there go coursing into the foreign field from the home base lands something like \$55,000,000 annually, while something like 29,000 missionaries are supported continuously in the mission fields.

When you go to the foreign field you find a similar organizational development. Here you have (and I need merely remind you of it) the double development of the church, on the one hand, and of the mission, on the other. The mission represents the projection of the home base to the foreign field, a temporary organization; the church represents the indigenous planting of the kingdom of God in each of these lands.

I say I do not need to describe to you this complex organizational development, for you will have gotten a conception of it from that splendid survey that Dr. Warnshuis has given you in the little booklet that was put in your hands as you came to this convention. But as you go into the future, remember that you do not go into the missionary enterprise in that simple, individual way in which men went into it one hundred years ago. You go to take your place in a great organizational development which you must understand if you would relate yourself properly to it. It is not something to be ignored or trifled with. It represents measureless toil and patience, countless negotiations and conferences, the wisdom and foresight of worthy men and women in the past who sought to gain efficiency and stability and coordination for the work of the Kingdom of God.

And yet having said all this, I must ask you, before I leave this point, to face about, to remember that this elaborate organizational development must always be looked upon with a measure of suspicion, or at least we must always be on our guard against its tyranny over us. We must control it; it must not control us. The great conference that was recently held in Shanghai gave us some intimation of how the native churches may be groaning and straining beneath an organizational development that does not give adequate expression to their life, to the very life that it is supposed to conserve and that it is supposed to project. So we must be prepared in the days to come for changes, changes that will reshape the organizational life of the Church of Christ in foreign lands, so as to adapt it to the life and spirit of the lands across the sea.

I come from a Moslem country. As yet there is no church formed out of Moslem material. Sometimes I dream of the future when Christ shall be enthroned in the life of those lovable Moslem peoples. As I think of that future I like to think of it not in terms of the destruction of the mosques and the minarets; I like to think of the day rather when there will be the call to Christian prayer in the minarets of these mosques; when in the great silences of those vast enclosures open to the sky there will be the abundant worship of the Christian God, instead of the accentuated intellectual human discourses that characterize our western church services.

We go into the future, therefore, with full recognition of the necessity and value of organizational equipment in the performance of our great task, but resolved to modify and mould mercilessly the form of that organization so that it may express and subserve more perfectly the life that it is meant both to conserve and project.

In closing, I would point out that we can carry out of the past into the future one more assurance. It is the assurance that *this Christian enterprise constitutes one of the most dynamic agencies for providing a stable and adequate foundation for international and inter-racial friendliness and cooperation*. I imagine that today we realize the importance of international and inter-racial problems as we did not realize them even four days ago. Everywhere we are hearing about them. As Mr. John Dewey has said, "The war has churned up and brought to the surface all the passions, and racial feeling is now in its most exacerbated state." How shall we solve these problems? Where shall we put our lives in order to help provide a solution? I know of no place where that solution may be found more perfectly than in the missionary enterprise, in this enterprise where men are seeking to find a solution of the trouble by establishing a real spiritual foundation for the brotherhood of man; where men are presenting the richest conception of God that there is, the Fatherhood of God; where men have cast their lives into these different countries in order that they may discover the best that is in them and in order that they interpret the best to men of other lands; this enterprise where men by their sacrificial service and by their sacrificial institutions,—orphanages and asylums and hospitals and relief agencies,—are illustrating to men of other races a love and friendliness that can bridge the great racial divides. It is a great thing to go into the future knowing that we have an enterprise that ministers so directly and effectively to one of the most crucial problems of our times.

My friends, as we go out from this past into the future, we propose to go out as free men, not at all shackled by the traditions of the past. But surely we want to go also undergirded with the convictions and the experience and the guiding principles and the inspiration of that past, to build our lives and the work of our lives on the sure foundation of the countless men and women of the past, of whom one can only speak with high admiration and with deep emotion, men and women to whom one may well apply the lines penned by the same pen that gave us our beautiful hymn, "The Church's One Foundation,"

"Their names are names of kings
Of heavenly line;
The bliss of earthly things
Who did resign.

"Chieftains they were who warred
With sword and shield,
Victors for God, the Lord,
On foughten field.

"A city of great name
Is built for them,
Of golden, glorious fame,
Jerusalem.

"Redeemed by precious blood
From death and sin,
Sons of the triune God,
They entered in.

"Thus did their life of pain
In glory close,
Lord God, may we attain
Their grand repose."

THE EUROPEAN SITUATION

MORAL AND SPIRITUAL CONDITIONS IN EUROPE

ADOLPH KELLER

Secretary of the European Central Bureau for Relief and European Representative of the Federal Council of Churches in America

One of the most striking differences between American and European Protestantism is that American Protestantism is dynamic, optimistic, forward-looking and aggressive, while European Protestantism, at least on the continent, seems to be defensive, pessimistic and passive.

I can illustrate this difference by two words. On the walls of a dungeon where Huguenot prisoners were kept in past centuries, you still can find the French word "resistez" written by the trembling hands of a brave Huguenot woman in an effort to encourage her fellow sufferers. *Your* slogan is another one. I hear it sounding imperiously through the addresses before this large gathering. It is the word "attack." Resist! on the one side, attack! on the other.

The defensive attitude of European, or at least of Continental Protestantism, is not the result of a lack of faith, but is due to the fact that it has been too long connected perhaps with the political powers, that it has had to fight harder for its very existence and that at the present time it is face to face with destructive powers which seem to be more demoniac than human.

Of these the most destructive is the power of hatred, which makes it extremely difficult for the Prince of Peace to find any place which He can call His own. Official America turns away her face from this spectacle but *Christian* America should remember that Christ never turned away His face from a world of chaos, sin and distress, but was moved with compassion and on one occasion wept over the walls of Jerusalem because there was no peace there.

Beside this hatred, there is a spirit of disintegration at work at the very foundations of old Europe. Your life shows a marked tendency towards standardization, not only of life habits but of moral ideals and the essentials of Christianity. Our European life tends more towards disintegration, dissolving the authority of the state, the communion of the family and the unity of a common conception of life and its ideals.

But while this disintegration is visible only to the more discerning minds, there is another power of destruction at work of which even the man in the street is conscious, and which is menacing not only the life and health of millions, but the morality, the faith and the ideals of a whole generation. I refer to the material needs, the famine and starvation throughout Central Europe.

We have not known until the present how closely morality and ideals are connected with sane economic and hygienic conditions. We thought our moral ideals were like stars, high above us, and not to be obscured from below by any earthly conditions. We have learned now that hunger, cold and isolation have most terrible effects on the inner life of man. It is humiliating for us to admit that hunger, cold and isolation have this power to lower the ideals, to reduce the sense of responsibility, to paralyze the will, to envenom the soul and to lead strong men and women to unbelief and even to crime. But we must admit it, for we have seen it with our own eyes. The European Central Bureau of Relief, which I represent, could give many examples of the distress throughout Europe and its terrible moral and religious consequences.

Let me say just a few words about the condition of students and the general spiritual crisis of the European religious world. Three weeks ago I made a trip through Germany, Czecho-Slovakia, Austria and France. I saw in Berlin the thin wooden huts for students, erected in the courtyard of a former military barrack. While you are well fed, lodged and clothed, dear friends, these poor students live in small, bare and miserable rooms, many not warmly clothed, sleeping on mattresses without linen, and thousands of them undernourished.

In Vienna, in the Christian Students' Home, there is such a lack of rooms that often two or three students have to sleep in one bed. Many of these German students do eight hours daily work, not in the holidays but during the school year, in order to earn their living and to be able to continue their studies. They go into banks and other offices, or serve as waiters in the cafeterias, or as piano players in the cinemas, and are glad for any sort of work which offers them

a living during their school years. Thousands of students can no longer buy the necessary books. I had an interview in Berlin with Professor Richter and Professor Deissmann. The latter told me that they have in his Seminary two hundred theological students, many of whom are no longer able to buy a Greek New Testament, or handbooks or dictionaries. I heard the same complaint in Vienna.

You will understand now why many are afraid to enter a career which begins with hunger and sometimes ends in starvation. It demands heroism today to be a student in Europe. You see now from these examples why it is difficult for us to adopt your slogan "attack." We have to resist hunger and cold, to resist materialism, to resist isolation, to resist despair.

You will remember how the Swedish king, Gustav Adolf, went to the Continent during the seventeenth century in order to save European Protestantism. Later on, a chapel was erected on the battlefield of Lutzen where he fell. Recently the bell has been stolen from this memorial chapel. May I take that as a symbol? The bell has been stolen from many European churches. In Germany the religious press—a mighty bell—is disappearing. Evangelical institutions—another sounding bell—are being closed. The work of pastors and social workers, which should give the clearest gospel sound, is feeble because many of these men are exhausted or starving. Many pastors have been forced to abandon their pastoral work and go into banks, even into mines and factories to earn a living for themselves and their families.

There are innumerable institutions, orphanages, deaconess houses, homes, etc., which can no longer be run without foreign help. The faculties of some of the universities are menaced. An assistant professor could not accept the call of another university because he could not pay the expenses incident to the transfer. The libraries can no longer be supplied with the necessary books. In Germany more than five hundred church papers and periodicals have disappeared within the last two years. The religious press in Germany reports forty-five per cent fewer subscribers than before. The Evangelical Federation in Berlin recently had to sell its stock of paper, which was needed for printing supplies, in order to pay the salaries of the workers. The German Bible societies are in the greatest difficulties. Thousands are crying out for the Bible, especially in Russia where the Bible is passing out of the hands of the people because the few existing copies have fallen to pieces and many cannot afford to buy new ones. In some countries like Austria Bible colporteurs sell

as many as three hundred Bibles per month; in Russia a license costing one franc is necessary before one can import Bibles.

The middle class in Germany is dying. This class generously supported all kinds of Protestant work before the war. Their disappearance means a severe blow to Protestantism.

On the other hand, Catholicism is progressing. We have a common saying over in Europe that from the military point of view, France won the war; from the political, England; from the economic, America; from the racial, the Slav; from the cultural, the Jews, and from the religious viewpoint, the Roman Catholic Church. There is much truth in this saying.

You understand now why I said the bell has been stolen, but remember that before this distress, this bell was ringing. Do not forget that ours was not a "do nothing" Christianity over in Europe. Remember, for instance, the wonderful contribution of Germany to missionary work in every part of the non-Christian world during the last two centuries. Before the war a great number of missionary societies flourished in Germany. Professor Richter said to me three weeks ago, "We are nearly in despair over our missionary societies. We have men, we have training schools, we still retain some mission fields, but we have no funds to send our men out. A Scotch Society has asked us to send back fifty missionaries to a former German mission field which was taken over temporarily during the war, but we cannot afford it, for lack of money."

Or take France. There are 800,000 French Protestants. These devoted Christians have undertaken a great and wonderful missionary task which is now too big for this small group. Although supported by most heroic missionary zeal, the work has had to be reduced because these French Protestants must first take care of their home churches, their students, eighty-eight of whom are now studying in the theological schools of France, their pastors, and their evangelistic work. Without help from other countries they cannot continue to finance their missionary work.

At the present time the task of supporting these European missionary societies, especially those in Germany, rests on the shoulders of the churches in neutral countries. The churches of Sweden, Holland, Switzerland, Denmark and Norway not only have to bear the burden of their own missionary work but also of the work of missionary societies in neighboring countries.

In countries like Czecho-Slovakia, with a million Protestants, as also in Belgium, Hungary, Austria and Poland, the Protestant churches are still occupied chiefly with building up their own church

organization. The churches in several of these countries are still too young and undeveloped for foreign burdens; first they must develop the home church, then home evangelism, and then foreign missionary work.

The bell is stolen, but the spirit is still there. European Protestantism at the present time is passing through the most serious crisis we have ever had since the Reformation. Nevertheless, European Protestant Churches have not lost courage, even though they are at grips with a most godless world in tune with the devil.

One of the books which is most read at the present time in Central Europe, in fact, in the whole German speaking world, is a book by Professor Spengler entitled "The Downfall of Western Culture." The value of science, of education, of psychological and social methods have indeed become problematic. The Church itself and its work have become problematic. Even the knowledge of God has become problematic and we are passing through a spiritual crisis, as is shown in an amazing movement, led by Professor Barth, among the younger pastors and students in the German speaking world. He lays a new emphasis on the transcendency of God and says, "God was too much and too easily identified with men's aims, with church work, with our moral ideals, in fact, with the world. God is not to be found in this world." He finds that God and men are opposites; that there is no bridge from mankind to Him. No theology, neither orthodox nor liberal, no piety, no morality can build this bridge—only Christ alone.

The Christians were sometimes called "Strangers" in the world but now God Himself has become the Stranger Who is no longer understood in this world. It seems not to be His work but the work of a bad demon, as was said centuries before by the agnostic sect of Marcion.

All that we know is that we are under the overhanging rock of eternity, that we cannot climb it by our own efforts, but only as God lends us His hand through Jesus Christ. That means a crisis in religious activity in our best moral and religious endeavors, in religion itself as we have understood it hitherto.

You will find, as a result of this crisis, among many of the young men and women, a noble revolt against all that is formal and merely institutional in religion; against the spirit of war, against the spirit of Mammon in our world. Professor Deissman told me in Berlin just recently that a fine spirit is pervading the two hundred theological students in that city, and that he now looks with hope

on these young men who have to maintain their faith amidst such difficulties and in such a crisis.

They want a new heroism of faith, even if it is not expressed immediately in active work but must wait for God's action. God's spirit seems to lead us just now not into progressive work, but keeps us waiting by hunger, distress, isolation and humiliation. We implore you, dear friends, to respect for a while this waiting attitude, this humiliation, this listening for God's word in an abyss of misery and distress. *Res sacra miser*. The unfortunate man is sacred.

I feel sure that when we have gone through this dark valley, then a new period of activity will come. Only now we have to wait, to resist, to cry for help. You can attack; you can go out into the world; you wish to save it. Well then, listen to the call which comes once more from Europe: "Come over and help us!"

But this should not be done by an Americanization of the European churches, or of their religious life. They are different from you; they have another history; though they are in need, they wish to maintain their own life. By sharing in a brotherly way their need, their humiliation, their weakness, and their despair, by helping them to maintain their own religious life, American Protestantism will do spiritual relief work in the right way and render much needed help.

We in the neutral countries of Sweden, Norway, Denmark, Holland, Switzerland and Great Britain will try to do the same. We want your help because we, as helping countries, are too small for the tremendous task of saving European Protestantism. We want your cooperation in saving the old Mother Churches. We must first save what remains in Protestantism, and then perhaps increase the spirit of evangelism in other European Churches where it is so greatly needed today.

You, as students, continue to be confronted with the same tasks that have confronted you during the last few years. Your European comrades are waiting for your help because they are suffering, many of them even more at the present time than ever before. They make splendid efforts of their own, in the neutral countries as well as in the suffering ones, to help themselves by mutual support and cooperation; but they cannot go on unless you help them a little longer with your friendly cooperation and your gifts. In granting this, you build for the future and contribute in a considerable measure to the forming of a new internationalism of service and goodwill.

Relief work at the present time means more than help to hun-

gering and starving peoples. It means preparing an atmosphere, a new understanding, a stimulating influence towards great cooperative and federative movements. In helping the suffering churches, educational institutions and faculties over there, we do not mean to relieve them of extreme effort and struggle. On the contrary, if I may again refer to my former illustration, we are merely helping to hang up the old bell, that they may ring it again themselves.

STUDENTS IN EUROPE AND RUSSIA

GLENN HARDING

Graduate Student at the University of Chicago and Chairman of the Executive Committee of the Student Fellowship for Christian Life Service

We have just received a cablegram from Germany, and I will read you the translation:

"Remembering with deep gratitude your most generous help we send you all Christmas greetings and New Year's wishes, convinced beyond doubt that with your brotherly help we shall be able to conquer the hopelessly increasing suffering of the German students."

(Signed) SELF-HELP BUREAU OF THE GERMAN STUDENT UNION.

I wish that each one of you might have had the opportunity of coming in contact with these brothers of ours in foreign lands. There is a great fraternity of youth abroad in the world. It is not based upon the gratitude of a less fortunate people, but upon a common bond which finds expression in a common task, in common thinking upon the problems that we have been facing in this convention, and in a common appreciation of and mutual respect for one another.

I want you people clearly to understand that when I was abroad, meeting many European people, I had no feeling of superiority. The talk that passed between those students centered around serious problems, and they have thought so deeply and so seriously upon these problems that, as I listened, I felt I had missed a great deal.

I want to relate one incident that will show you the nature of our friendship. I entered the city of Prague late at night with only the address of a friend. I imagined it would be a simple matter to find him. I didn't realize the complexity of the language that was facing me. I confess I never had such a lost feeling in my life. The only word in the vocabulary that I could hang on to was "*Studentski*."

I managed to put that across to a street car conductor, and he put me off at dormitories that the students had built for themselves. It turned out to be the wrong address, because I was after the "*Studentski Domov*," which is a product of the gifts of you students.

I could not find my friend there. There was a great international affair in Prague, which filled every available lodging space with people coming from other countries. I had the prospect of facing a cold and dreary night, out upon the streets. At last I met a German student, and in very halting fashion asked him if he could direct me to the home of this friend of mine. He informed me that he knew the gentleman, but that he was out of town.

Now, I want you to think how many of you people would have done what this student did on meeting a strange American, looking none too respectable, out there at night without a home. This German friend invited me to spend the night with him; I did so, I had an opportunity to see the poverty in which he was living. He offered to give me his bed clothes. He would sleep on the bare, homemade straw mattress. He gave me some sort of a pie, I don't know how to describe it, a prune affair of immense proportions, that he had brought from home. I took some of it, but I did not realize until the next day that he was living on that. He shared with me without the slightest restraint, and there was no reason why he should have done so, judging by practices current in this land of profit and selfishness.

For this reason I am glad to read to you another cablegram that we have received:

"Anonymous contributor promises at least \$50,000 German Student Relief to match student gift dollar for dollar, relying on students to raise their proportion as promptly as possible."

You have heard of the situation in those countries. You know the need. It is only necessary to say that from the reports we have received from such men as Jerry Voorhees conditions are getting worse. It has been necessary to incorporate in the budget of the Student Friendship Fund an additional \$150,000 to cover the German situation; \$75,000 of that is the students' share.

I wish to ask you if we have been facing up to the challenge of this convention. Have you been looking for something concrete to lay hold upon? Let us not overlook this simple expedient, because we are so anxious to do something bigger and better. It is harder for us, perhaps, to realize the immense influence of this friendly action between students of this land and students of those needy

lands, but it is a real opportunity for us to show our Christian sincerity.

Do we realize what we are contributing to? The clothes that go to those students go not for society use, but to keep them warm enough that they may continue to work in their cold rooms. The food that goes to them is not for gratification of an Epicurean desire, but it is to enable their minds to continue to function actively and clearly, and not to falter from sheer weariness. The books that go to them are the workman's tools, and all of these things are contributing towards our common world task.

Christ's friendship was a continuing one. It did not go in spurts and starts and flag in the middle, but it was continued at all times. Has that been our desire in this Student Friendship Fund? Do we need continual crises to draw out our finer selves? Can we not go back to the campus determined to take the initiative in this thing and put it across? Let this Student Friendship Fund, so simple in method, so powerful in influence, be Christ's friendship in action.

A Prayer

E. FAY CAMPBELL

We thank Thee tonight, O God, that Thou hast given us food for our health. We thank Thee that Thou hast given us the privilege of college and all the other opportunities that are ours and make our live abundant, full of freedom and fun. Tonight, our God, we come to Thee to ask Thy forgiveness for the misuse of all these things that Thou has given us. We ask Thee that Thou wouldst forgive us for wanting so much food when so many of our brothers and sisters are hungry tonight; that Thou wouldst forgive us for having such expensive clothes and so many, when many of our brothers and sisters are in rags tonight; that Thou wouldst forgive us for our lazy and disorganized lives which keep us from getting the most out of our college work.

O God, we ask Thee that Thou wouldst enable us to really care for folks, care enough that we will share everything that we have with others.

We pray that we may listen tonight with an interest that is grounded in love, that will not let us go. In the name of Christ our Savior. Amen

COUNTRIES

AFRICA

PROFESSOR J. E. KWEGYIR AGGREY

Member of the Educational Commission to East Africa

I would have been ready with my overcoat off, but I thought I was to be the last speaker.* The snow that was scheduled to reach here this morning was delayed. I was scheduled to speak here this morning. I was delayed. The snow decided to come this afternoon and be a true representative of the spirit of this gathering, but the snow falls tonight, and Africa is on deck. The meeting of the East and the West, the meeting of the tropics and the snow, prophetic of a union that is going to transform this world and bring the races to the foot of the cross.

My country 'tis of thee,
Dear land of Africa,
Of thee I sing.
Land where my fathers died,
Land of the Negroes' pride,
From every mountain-side,
God's truth shall ring.

God's truth shall ring until Africa, too, will have her chance to make a contribution, not only to civilization but to the Christianization of this world.

"Crown Him with many crowns," we sing, and I am wondering when we sing that, if we remember that the Kingdom of our Lord and his Christ will not be completed until every single race throughout the whole world has had a chance to make its contribution and win its crown. "Crown Him with many crowns."

* The Chairman's introduction of Dr. Aggrey as the next speaker was unexpected, and accounts for the apologetic character of this opening paragraph.—EDITOR.

As the representative of between two and four hundred million black peoples scattered all over the world, but especially throughout Africa and the Americas, I come principally to thank America, the United States of America and Canada, for what she has done for us; —for the great work you have done for my people and for me; for the love that you have exhibited; for the funds you have poured out. For all these we want to thank you.

A telegram has just come from an African of South Africa, asking this convention in the name of that great country to “come over to Macedonia and help us.”

You will not blame me if I insist on continuing to thank you because the educational work of that continent, ninety-five per cent of it at least, is the gift of the missionaries. But for the missionaries ninety-five per cent of the education and training, now being given, would not be given. Therefore you will not blame me if I say, that very humbly do I come to thank you.

As I sat here and listened to the many speakers from Latin America, the Near East, the Far East, beloved China, great Japan, classical India and all of the others, I looked upon my country, and I said, “What shall I say?” and I said, “When I stand up, I will tell them that my case reminds me of a young woman who went to a Roman Catholic father to confess.

The Father said, “Daughter, what can I do for you? What have you done?”

She said, “Father, a young man kissed me.”

The Father said, “Well, daughter, how many times did he kiss you?”

She looked into the face of the Father and said, “Father, I came to confess and not to boast.”

I come tonight, therefore, to confess how much we are indebted to you. I also come to say that two or three years ago when I went back to Africa on the Educational Commission there were about eleven of us who were black, and all the others were white. I always say that I was put on to lend color to the situation.

We went over to Senagambia, Sierra Leone, Liberia, Gold Coast, Nigeria, Cameroon, French Congo, Angola, Orange Free State, Transvaal, the head-waters of the Congo, and then we swept back. As we went we found a lot of restlessness all over Africa. It was vocal in the British colonies, subdued in the other colonies. Wherever the missionaries have been for any time it was still more vocal, and I thank God for that restlessness. Some people are afraid of it. You talk about the Youth Movements in other countries.

There is a Youth Movement coming in Africa that some day may startle the world.

Why was I happy because this restlessness was more vocal in the British colonies and where the missionaries have been longest? Because those people who were allowed to speak, were speaking to the credit of Great Britain and some of the other countries. For example, we are told that when you are paralyzed, and the leg that is paralyzed is run through with a needle, if you don't feel any pain it is a sign of death. When you begin to feel the pain, it is a sign of life. So wherever the missionaries have gone, they are giving life and the people are becoming vocal. Why are they more vocal in the British colonies? The reason is that Great Britain has a peculiar way of stopping revolution. Revolution never occurs unless there has been pent up feeling for a long time, steam that wants to get out, but can't get out.

I was at Hyde Park, and I heard people say things against the king, against the premier, and against parliament that they would not dare to say even in this free country. I watched and I said, "I see the genius of Great Britain." The feelings are pent up. These speeches let the gas out and when it comes to revolution, there is not enough steam to blow anything up. So in the colonies they allow the people to let off steam, they permit them to say what they feel. Then they know what the natives are thinking about, and can go ahead to find out the right remedy.

This restlessness all over Africa stands for self-discovery and self-realization. It tells of power just breaking through. The great continent has been asleep for a long time. It is now waking up. This restlessness is sweeping over the country. In the west is the British West African Congress; in the South is the Native Congress; in the East there is another Congress, and throughout the other countries where I went and where I could understand things that other folks could not, I knew this restlessness was everywhere.

It is one of the greatest challenges to Christianity. This Niagara, if allowed to sweep through the land, may deluge and inundate cities and towns and bring forth ruin. If under God it can be harnessed, it will turn a dynamo and generate electricity, that will illuminate that great continent, chase out the utter darkness, and bring a new Africa into being. It is left to us, Christians of this country, who have seen the light, to go and harness that Niagara.

A few years ago, when the war was going on, the African of the East, the African of the South and the African of the West, with some West Indies and some American Negroes, met together

for the first time, in East Africa. There they exchanged views and ideas. They found out that they were going through the same experiences. When they parted they had new ideas, and the Africa of twenty years ago is now gone and gone forever. There is a new Africa coming today, and it is a challenge to civilization.

There are many people here who say that Mohammedanism is a menace, that it is sweeping over my country and is beating back the Cross. We native Africans aren't afraid of that. Mohammedanism is the greatest challenge to Christianity in Africa.

Other countries have appealed to you, and they ask you to come to their lands. Some of them have been appealing for ten years, some for twenty years, some for thirty years; but my country, Africa, has been appealing to America, the great continent of America, not for ten years, not for twenty years, but for three hundred years.

When in 1619 the first black slaves were landed in Jamestown the first challenge was given to this country to come over to Africa and help us. When the people who came from Morocco met my people, we refused to be made Mohammedans. We retreated into the tall trees, and by some sort of providence, quite a number of my people were brought into this country, to appeal to you to come over and help us. But you looked into our faces instead of heeding our call and said, "Black man, are you good for anything? Is there any hope for your country?"

We said, "Try us."

You took us to the wilderness and with our song and joy we helped you make the wilderness blossom as the rose. You took us to the rivers and we helped to bridge them. You took us to the mountains and we helped to tunnel them.

Then we looked at you again and said, "Won't you go over to our country and help us?"

"Black man of Africa, is there any future for you?"

We answered, "Try us."

"You have given brawn," you said. "Can you give blood?"

We said, "Try us," and you tried us, thank God, and on Christmas of 1770 on Boston Common the first blood in the Revolutionary War was spilled. We went on until Salem Poor did his part, and Peter Salem away out yonder answered, and John Freeman at Griswold also answered, and all through the line in New Orleans under General Jackson we did what we could.

But that was not enough. Then the war between the brothers of the North and the brothers of the South came.

"Black man, can you do anything?"

We said, "Try us."

Abraham Lincoln called and we said, "We are coming, Father Abraham, 100,000 strong."

And they gave us the flag. They said, "You may die, but never surrender this flag," and one black sergeant said, "Master, I will bring back these colors in honor or report to God the reason why." He did report to his God with his blood, but the colors were brought back.

You know what William Carney did when they told him, "Carry these colors." He did it. He was shot, wounded and came back and as he fell exhausted, he said, "Boys, the old flag never touched the ground."

But the South said, "Yes, black people, you can give blood all right, but are you able to give that which is more important than blood?"

We said, "Try us." And, thank God, when they were going to war, they left their daughters, their wives, their sons in our charge, and there has not been one record where the black man, the slave man or the slave woman went back on his or her charge. We went through and were loyal.

Both sides can look at us. The Gray can look at us and say, "You did your part." The Blue can look at us and say, "You did your part."

Then another war came, the Spanish-American War, and they asked us, "Black man, can you do your part?"

We said, "Try us again."

We went over there, and somebody said at San Juan as they began to charge, "Let us sing a song." "What shall we sing?"

They said, "My Country, 'Tis of Thee."

Then some one said, "Oh, you can't sing that, because it is not your country."

Some one else said, "Sing the Stars and Stripes Forever."

"No," some one answered, "the other fellows get all the stars and we get all the stripes."

So they sang a song that was never heard on the battlefield before:—"There'll be a hot time in the old town tonight." Uphill we went, and the Spanish people said they were scared more by the yell and whoop of the black people than by their shot and shell.

Again, the World War came, and they said, "Black people of America, can you play your part?"

We said, "Try us," and the white people went over there singing and swinging to the rhythm of great American music. They went

to Paris and said, "Mother France, here we are, because you gave us Lafayette."

Then some one, who always liked to joke, said, "What can you black folks say?"

The black people said, "We have come, France, because you gave us Alexandre Dumas."

When the train, filled with white boys, good looking soldiers ready to do battle, swept through Salisbury, this slogan was on the outside of one of the coaches, "We are going to show the Kaiser that he cannot rule the white world."

Then somebody joked us and said, "Now what can you black folks say?" Then we also swung a train from Asheville, going up by way of Greensboro to Washington, and we had this slogan on it: "We are going to show the Kaiser that fast black won't run."

I, coming from Africa, want to thank the colored members of this great country for what you have done. Your loyalty has stirred us, and you want to keep on. If you fail and are disloyal, it makes us bow our heads in shame. You have never done it, and we, back there, are not going to do it. We are going to stand by you. Some day Africa may be able to make some small contribution.

I haven't much time, I must move on. I bring, therefore, the challenge of Africa. Africa has tried in the best way she knows to help all nations. I could tell about Spain and Portugal. Of France you all know. When Marshal Foch was mustering his people against the onrush of the Germans, somebody went and said, "Marshal, supposing they come and kill all of us and take Paris, what are you going to do?" He said, "Bring up the Africans, they will stop them," and they brought up the Senegalese.

Just now we are having a lot of trouble Christianizing the world. The white, the brown, the red and the yellow are being brought into the ranks, but don't you know that this big war, the war of the Cross, is never going to end in victory until some one comes and brings up the Africans? They will come with their song, with their joy, with their hope, and with their loyalty. Never, thank God, have we produced a man who has been guilty of treason, and we hope never to produce one.

Some people took to war; we took to love; some people took to hate; we took to song; some people took to anger; we took to laughter; some people took to despair; we took to hope.

"Patrol is going to get you; the bloodhound is going to get you; you can't run as fast as the bloodhounds; what are you going to do, black man?" In the darkest part of the night when everybody else

may have despaired, we looked and we saw, long before our white brothers thought of an airplane, "Swing Low, Sweet Chariot, Coming for to Carry Me Home."

This is the race that pleads with America now. We come with our love and our loyalty. Please help us. But I may say one thing in passing. It is this: I want to thank you all for the new signs of hope. In my pocket I have that discussion book on Racial Relations. Ten years ago nobody would have thought that a book like this could be written and be discussed in the colleges and universities of this country. It is a sign of hope.

I leave tomorrow afternoon for my home in Salisbury. On Saturday morning I sail on the *Aquitania*. I am going to Marseilles, then to Dr. Watson's native country, Egypt. He was born in Africa and I was born in Africa. He is a native and I am a native, but I am indigenous. From Egypt I expect to go on to the Sudan, then to Southern and Northern Rhodesia. Wherever I go, I shall give this message, which I have found in the colleges and universities of this continent. A new spirit is coming throughout the South and the North. Let us be patient. You can never beat prejudice by a frontal attack, because there is mere emotion at the root of it. When there is emotion at the root of anything you cannot beat it by a frontal attack. Always flank it. You can catch more flies with molasses and sugar than you can with vinegar.

I went to Washington and Lee University on one occasion and spoke eight times. Half of the graduating students stood up and gave their lives to Africa. That is a sign. I spoke at Columbus, and when I made the appeal for Africa and my people in this country, one man stood up and said, "I was born in Mobile, and I stand here to say that I am going to go back and spend the rest of my life in seeing that there is more justice between whites and blacks." Another man said he was from Kentucky. Another old man said, "Son, I was a Confederate officer, but the war is over; we are going to make this country the best country in the world."

You can't tell North from South today. Let us be patient. It will take time, and I want to back up you young men of the South. I know what you have to go through, and you, young men and young women of the North, I also know what you are going through. We know our friends from our enemies, and we know that things are going to be better. As we get closer we shall find out that all of us are the sons and daughters of the same Father.

Once upon a time there was a great show in the South. Into that show they brought a cage, in which was a great Bengal tiger.

The tiger turned around and around and tried to scare everybody. There was a man who would go into that cage and put his hand on the tiger's neck, but this time, the man who used to go in there took sick, so he went to an Irishman and said, "Pat, I want you to go in there," and Pat said, "All right."

When the time came and the Bengal tiger was brought in, he turned around in his cage and was so ferocious that Pat got scared.

The man said, "Put your hand on him."

Just as he was about to do this, the Bengal tiger quickly turned around, ready to pounce on him.

The Irishman said, "Faith and begorra, I'm dead, I'm dead."

But as he said that, up spoke the tiger, "Don't be afraid. I am nothing but an old Irishman myself."

And so when we get closer and closer together, we will soon learn not to be afraid, because we are nothing but old Irishmen ourselves.

Somebody spoke of the rising tide of color. Stoddard is a great writer but he misses his point. He is not a scientific writer, only pseudo-scientific. I don't believe in the rising tide of color.

There is restlessness among the races, to be sure, but I don't believe that the Nordic race ought to be put down, by the red, black and yellow getting together with the brown and putting down the white. What you win by war, you have to keep by war. What I say is this—no man down, all men up, each of us as races making our best contributions to the life of all.

There is a lesson for us in football. We have the quarter back and the right and left tackle and the right and left half, and then the center and the full back. Somebody calls the signals, but there must be interference, the ball must be carried over and when it is carried over it will be not one person, not the team, but the college that won. All of them, white, black, yellow, brown, all—all men up and no man down, for each of us has a contribution to make.

Now, can anything good come out of Africa? Yes, most certainly. I am sorry my time is gone. I want to say one thing more before I sit down. Africa has a contribution to make to the Christianity of the world. They brought gifts unto Christ—"gold, frankincense, and myrrh." Gold may stand for the white race with its great banks, material civilization, subways, elevators, huge buildings and fine educational institutions. That is their contribution. Frankincense may be the contribution of the brown and yellow races. Yesterday our friend from India spoke of emotionalism and mysticism as contributions the Indian people are going to bring to Chris-

tianity, and how much we need these. Myrrh, in my mind, stands for sentiment, child-like faith in spite of the darkness, still believing in God and rejoicing always. The black race will contribute that, and the gifts to Christianity will not be complete until we bring our myrrh. You bring your gold, let them bring their frankincense, we will bring the myrrh.

A white man once saw an African, and said, "African, you are not going to Heaven, for only white folks are going to Heaven because God is white, and the devil is black. And when you die you are going to go where the devil belongs, and we will go to Heaven."

Of course, he was not a missionary, and the African who believed in God with child-like faith was not a theologian, only more or less sensible.

He said, "Well, I have found out in the Bible that no white people are going to Heaven, only colored folks."

"How do you know that?" asked the white man.

"Well, I discovered it in the Bible. Doesn't it say that on the last day the sheep will be on the right and that the goats will be on the left, and doesn't it say that to the goats it will be said, 'Depart ye' and to the sheep, 'Come, ye blessed'?"

"Well," asked the white man, "what does that have to do with the black folks getting into Heaven?"

"What race on earth, except the black race," answered the negro, "has anything on his head that reminds you of the wool on the sheep?"

May I close with these words? It is Jesus we want. There are some people who don't bother much about Jesus now, but so far as I am concerned, it is Jesus we want. The only God we know is following after us to punish us. I would not want to pray to God when hungry, because God is sitting up there on His mighty throne with the stars at his feet and He has never known what it is to be hungry. If my 'friends were to go back on me I could not pray to God, for God, with the angels ever before him, has never had any one go back on Him. And if I had nowhere to lay my head I could not pray to God, no, because the Heavens are His and the earth is His footstool. I am talking just as the native African talks—for the God we know over there is not the God revealed in Jesus Christ. God knew that we needed someone who could reveal Him to us, so he sent Jesus, Jesus the name high over all. When I am hungry and I go to Jesus, he says, "Yes, I was hungry, too." When I have nowhere to lay my head, and go to Jesus, He says, "I understand. Foxes have holes, the birds of the air have their nests, but

the Son of man hath nowhere to lay His head." When my friends go back on me, give me Jesus, with a heart full of love to bring me back to my God. That is what I want.

There was a convention of the rivers. The Brahmaputra was there, the Ganges was there, the Thames was there, the Hudson was there and all the rivers were there. When the convention was over, the chairman asked them where they were going and what were they going to do. The Thames said, "I am going to a place called London, where I will be known as the mistress of all the rivers in the world." The Hudson said, "On my banks are going to be great tall skyscrapers and I will be the wealthiest river of the world." The Ganges said, "Children will be thrown into my bosom and I will be the most sacred river in all the world." The Mississippi said, "I will be the father of all the waters." But there was another river that didn't say a word.

"Who are you?"

"I am the Nile."

"Where are you going and what are you going to do?"

The Nile replied, "A long time ago when they were making this world there was one place called Sahara, as big as the United States, where no man could live, and no life grow. Then I said, 'I am going to roll down my waters from the mountains and bring down life from the mountains into the desert, and I am going to flow on into the Mediterranean Sea.'"

All the other rivers laughed, "Africa, Africa! Why, Nile, why don't you go some place worth while, why don't you stay at home where you belong?"

But the Nile said, "I will go," and the Nile went.

God Almighty sitting upon His throne saw what the Nile had done and said, "I am going to make the Nile the most beautiful, the most holy river in the world." And so when the old religions were tottering, and the new religion was growing up, He brought it Moses, who was rocked in the cradle of the self-sacrificing Nile, and when Moses was gone and all the prophets, and another higher one was needed to teach us of God, Jesus was born, and even this Jesus Himself might not have done the work He did, were it not for one thing—"Go, take the child and His mother to Egypt, by the side of the self-sacrificing Nile, so that it can be said, out of Egypt have I called my son."

Then you remember how, when Jesus was going to be crucified, nobody was able to bear His cross but Simon, who was born by the banks of the self-sacrificing Nile.

So, my friends, don't look down on Africa. Africa that has helped all races, needs also to be saved for the Master. God is ready, Africa is ready, Africa is more ready to be saved than the Christians are ready to come and save it. There are native kings who have no religion, who never heard, who are building school houses and little churches and appealing to the missionaries, "Bring us a teacher," but you are not ready.

A nation is going to be born today. Come then all of you. Don't preach denominationalism but preach Christ. If you have any trouble about denominations fix it up over here and come to us with a united front. We need all of the denominations, the Christians, the Disciples, the Methodists and all the other folks; and then we need the Baptists for the submarine and the Navy. We need the Episcopal for the aviation corps and we need the Holy Rollers and the sanctified folks for the gas contingent.

But come united, and come to help us, not only as missionaries but as agriculturists, teachers, and business men; and may I tell you that Africa will never be converted until it is converted by the black people themselves. All you can do is to come and train us. Send some of our brothers here, the black people here. They have been away three hundred years. Some of you come back and help us. Come and stay in the stations. Stay there. It is not what you say that pleases us; it is what you do; it is how you act.

Come to help us. Many are fussing about the blood of Jesus now. I don't fuss about it. It stands for sacrifice. If only the white race could make the supreme sacrifice, not of blood, but of what we generally call race superiority, if you could give that up and become brothers with us. Men look to the East for the beginning of things, for the light of a rising sun, but they look to the West, the crimson West, for things that are done. For out of the East there have always come cradles that personified the birth of all the high, hard-won hopes of men, out of the East came Christ, and there in the East men dreamed the bravest dreams, the greatest dream that mortals have ever dreamed:

"And into the West they came with a dream child of the East,
And hoped to find the hopes of old a hundredfold increased,
For there in the East men dreamed the dreams of things they wanted to do,
But here in the West, the crimson West, the dreams of the East come true."

CHINA

C. Y. CHENG

Honorary Secretary of the National Christian Council of China, Shanghai

It is a great privilege as well as a pleasure to me to have the opportunity of being present at this great gathering and of speaking a few words on the country which I represent. It is indeed an inspiration to see so large a company of men and women who have come together to consider the world task of the religion of Christ. One can foresee the day when the ideal and spirit of Jesus will be more forcefully and convincingly presented to the thoughtful people of the non-Christian world, leading many to accept Jesus as "the Way, the Truth and the Life."

When your General Secretary asked me to speak on the little word "China" he gave me a very large order! However, I will give you, to the best of my ability, a word-picture of the present situation in China, especially from the Christian's point of view. If I am able to help you to see more clearly the unparalleled opportunity that is facing the Christian Movement in the Orient, and to feel more than ever determined to have a share in the divine task, I shall feel more than happy and grateful.

To begin with we have to acknowledge, to our great humiliation and distress, the present political chaos in China. For more than a decade, since the change of China's form of government from an absolute monarchy to that of a republic, destructive activities have continued, and constructive work has hardly begun. Self-seeking militarists and politicians have been holding the reins of the government, and the innocent and helpless people are suffering under their tyranny. The wound of the present political disintegration is not healed, military hostilities continue even up to the present time. Party strife and political scheming for unworthy ends are to be found both in the North and in the South. Suspicion and distrust among the military governors of the various provinces cause them to live in constant fear. Because of this unfortunate state of affairs much lawlessness is being witnessed in many parts of the country. Open banditry and hold-ups have been reported. These, we are sorry to

say, have even affected some foreign residents in our country. While there is no direct anti-foreign manifestation, such movements have indeed put China in a bad light before the other nations of the world. It is humiliating to make such admissions, but the truth must be told, if you are to have a clear understanding of the true situation.

Nevertheless, this is but one side of the picture. There is the other side to be considered. In China today we still have some people who are not bandits. Not all the officials are corrupt. While the progress of China has been greatly retarded by the inefficiency and divisions of the Chinese government, we are happy to say that at the present time there are signs of better life to be seen in many directions. The development of public opinion, the birth of a new national spirit, the growth of modern education and of industry, the Renaissance movement, the expansion of religion—these and other things seem to show the silver lining in an otherwise dark and stormy sky. There may be tumult and tempest upon the surface of the sea, but there is essential calm in the deep which is not disturbed by the storm on the surface. In like manner while China is now undergoing her hour of severe trial, there is at the same time a new vitality which is showing its energy and power in many directions and upon which we can safely predict China's future salvation. To draw conclusions of China's destiny from present political troubles is not to know the real China. It may sound strange to you people of the West that the Chinese people seem to be undisturbed and unconcerned by the activities of the military masters and unworthy politicians. No doubt progress has been retarded by the great handicaps created by those who hold the reins of the government, nevertheless the people are pressing forward in spite of many difficulties. This may seem to be incredible but it is nevertheless true. The world need not be afraid of China's moving forward. There can be a "yellow peril" only if China should continue to make retrograde steps. Now that China is awakened and is eager to march forward for the world's progress she will prove herself a great "golden blessing" to mankind. It is within the duty and power of the nations in the West to manifest such a friendly spirit towards the nations of the Orient that this great blessing may be more speedily and fully realized.

Take, for instance, the growth of public opinion on things national and international. Brought up in the old tradition, under the rule of one man, the common people of China usually kept their minds far away from political and governmental affairs. It was not uncommon in the olden days to see a little sign-board displayed in

every tea shop, where many gathered for pastime and recreation, with this significant warning, "*mo tan kuo shih*," meaning "don't talk on national affairs." People were afraid of getting into trouble with the authorities, who alone, it was believed, were responsible for the nation's destiny. Under the present enlightenment which, by the way, is not out of keeping with the ideals of ancient sages, the people are beginning to assume their rights as citizens, and therefore as proprietors of the nation. Interest has been shown in the affairs of the country in a way unknown in earlier days in China. When the revolution broke out in 1911, and when China failed to get satisfactory results from the Peace Conference in Paris in 1918, the people, under the leadership of the student classes, united in a patriotic demonstration that startled the conservative element of the population and inspired the progressive. Students and merchants, and even a vast number of less educated people, were keen to see the nation delivered from the absolute monarchy and from foreign exploitation. While we are not ready to declare that this outburst of patriotism has been well balanced and without faults, we believe this new sign of life promises a great future for China.

The one great passion of the Chinese people at the present time is to learn, particularly from Europe and America, the secrets that have made the nations of the West great and strong. If we were asked to write one single word upon the map of China, that would indicate the general desire of the Chinese people, we would unhesitatingly write the word "*Hsueh*," meaning to learn. There was a time when China was self-sufficient and unwilling to learn from others, whom she regarded as semi-civilized or totally barbarous. China was the center of the world. China was the most highly civilized nation in existence. China had no need of the outside world. By bitter experience, however, she has been taught to see her false position. Today she is eager to receive whatever contribution the western world can make to her national progress. Some 115,000 schools and colleges are already established in various parts of the country with five or six millions boys and girls under instruction along modern lines. Thousands of Chinese students have gone abroad in quest of advanced learning. Many have done this at great sacrifice and self-denial. Simplified forms of writing have been prepared to unify the many dialects in the country, and to make the writing and reading of the ancient language easier to acquire. The use of the "*pai-hua*," national speech, is another attempt to simplify the difficult classical style. It can be reasonably expected that in the not distant future, the Chinese people in general will be able to

acquire the education necessary to meet the modern requirements of the Western world in political, social, and domestic life.

Industrial development in China is still in its infancy. Nevertheless, the day is not very far off when China will enter upon the industrial stage of the world and show forth her power and efficiency. In centers like Shanghai, Nanking, Nantungchow, Chefoo, Tientsin, Tsinanfu, Chengchow, and many other places, industrial forces are already beginning to show themselves. Modern machinery is taking the place of the old-fashioned and primitive methods of production.

China will soon become one of the best markets for the absorption of the machinery produced by the West. Industrial problems are also beginning to challenge the wisdom and energy of those who are concerned about the welfare of the men and women and even children who are working and sweating for less than a living wage in these modern factories. Chinese workers are not yet fully organized, nor is sufficient care taken by employers for the health and welfare of this class of our people. Happily the Christian church, the Y.M.C.A., the Y.W.C.A. and many public minded individuals have already raised their voices in support of proper protection for the workers and fair and humane treatment of them. At its first annual meeting, held in Shanghai last May, the National Christian Council recommended these three simple standards for the protection of the working class, namely, one day in seven to be observed as a day of rest, the working hours to be limited, and special protection to be ensured to child labor.

The advent of the so-called Renaissance Movement in recent years offers further evidence of China's determination to move forward with the rest of the civilized world. This is an outlet for the newly awakened spirit especially among the young and educated classes. With very little organization and few great leaders the movement has found its way to the hearts of literally millions of the Chinese people. The manifestation of a democratic spirit, the fearless seeking after truth, the unity of purpose, the willingness to learn from others, the desire to revalue accepted and traditional ideals, by this and other ways the dry bones of the valley are beginning to gather together and to show signs of life. To be sure, this youthful movement has its defects and failures. It has sometimes played into the hands of cunning politicians. It has made blunders and false moves. But in spite of all this, no one can question for a moment that this so-called Renaissance movement will play a very important part in the future destiny of China.

New life can also be seen in the religious world. Ancient religions in China have awakened to the fact that they must move with the tide of the time, otherwise they will not be able to meet the demands of the present generation. There are signs of revival in the old religions and also in the formation of new ones. Faithful disciples of Confucius are trying to make the teaching of the great sage of the East more in keeping with up-to-date thoughts and practice. New forms of organization have been introduced into old religious systems. Summer conferences are held, sermons are preached, churches are organized. An effort has been made to make Confucianism the national religion of China. New interpretations of and new literature on Buddhism have made this religious faith more attractive and beautiful to those who are religiously inclined. The great Buddhist priest, Tai Hsu, has been lecturing in various parts of China on modern Buddhism with great acceptance, especially among the literati and official classes. Many are seeking spiritual rest and comfort in the study of Buddhist classics. It is not too much to say that these moral and religious forces have done much for China in the past, and will be able to do much more in the days to come.

Where, now, does the Christian stand in the midst of this extraordinary situation? What is the attitude of the follower of Jesus in such a new environment? Has Christianity any contribution to make in this hour of China's spiritual and material needs? What is the place of the Christian movement in China now and in the future? These and many other questions come into our minds as we see the present development of China which is full both of promise and of danger. The Christian church cannot, and does not, claim to be the source of all the modern movements for the betterment of the Chinese people, yet the church has always stood for anything that aims at the good of the nation and its people. In not a few cases it has actually been the originator and promoter of such movements.

It is not surprising that the Christian church is also manifesting such signs of life and vigor within itself as promise to fit it better for rapidly changing conditions without. From the very beginning the church has shown its sympathy and cooperation in the movements towards democracy and emancipation. Take, for instance, the student movement in recent years. The students of Christian colleges in various parts of the country have been among the first to give their sacrificial service for the benefit of the nation. In social activities the Christians are second to none in their willingness "not

to be ministered unto but to minister" for the good of their fellow-men, following closely in the footsteps of the great Leader, Jesus of Nazareth. It is interesting to hear the testimony of a man of great learning and nation-wide reputation, an outstanding leader in the New Civilization Movement, though not a Christian himself, who declared that he would always be ready to call upon Christian students, because he believes they are the kind of men and women that can be depended upon for unselfish and single-hearted service for others.

The greater part of the \$17,000,000 fund for the relief of the famine sufferers in North China was entrusted to the Christian workers to administer and distribute. In political disputes the Christian missionary has often been called upon to act as a go-between and a peace-maker. In this and many other ways the Christian church is generally recognized as an institution that stands for the good of the people; its word is dependable and its action appreciated.

Perhaps this new life is seen more clearly within the church itself in recent years than in its outside activities. Any one who is at all familiar with the work of the church in China today can testify to the rapid growth of a new and independent spirit among its members. The living force of the Christian truth has been working its way in the hearts of the Chinese followers of Jesus so that they are constrained to undertake to fulfill their own responsibility and obligation in the support and management of the work of the church of which they are members. Both in those who are within the so-called mission-churches, and in those who are independent of them, the desire to shoulder the responsibility themselves is universal, and is accepted as the right line along which all must strive to move forward.

Four years ago the leaders of the Christian church came together at a conference held in Shanghai to consider the immediate step to be taken to capture the unusual opportunity for holding up the ideal and spirit of Jesus before the nation as a distinct contribution of the Christian church in an hour of great national enthusiasm. As an outcome of this conference there was formed the well-known "China-for-Christ Movement." Like the Renaissance Movement, it has had very little organization and very few leaders, yet this movement today penetrates to every part of the nation. Today the phrase "*Chung Hua Kwei Chu*," meaning China-for-Christ, is a household word amongst all Chinese Christians.

Five years ago there was born on the top of Kuling, where missionaries spend their vacations and many conferences are held, a home missionary movement of the Chinese Church. There was a keen

desire within us to spread the knowledge of Jesus in the neglected regions of China and to arouse a missionary spirit and activity among our Christian people. Beginning with a committee of seven, and with not a single penny in hand, this Missionary Society has been wonderfully blessed of God. Up to the present time two missions have been opened, one in the southwest of China, in Yunnan Province, the other in the extreme north of Manchuria. A dozen missionaries have been sent out to these fields, and their work has been very favorably received by the non-Christians of these provinces. This Society is entirely under Chinese management and is being supported by Christians representing all denominations in every part of the country. Even Chinese abroad have been giving their support and cooperation. Some \$27,000 was received last year. Investigations are now being made regarding the two forbidden lands of Mongolia and Tibet in the hope that Chinese missionaries will soon penetrate to the heart of these dark regions and bring to them the enlightenment that comes from above. More than one hundred auxiliary societies have been formed in various parts of China, and even poor peasants, aged women, and young children are giving of their substance for the maintenance of the work of this Chinese Home Missionary Society.

Next we would make mention of the spirit of unity which is manifestly strong in the Chinese church. Racial prejudice, doctrinal and denominational differences must give way to the oneness of the body of Jesus Christ who, in His last hour on earth, especially prayed for the essential oneness of those who rally around His banner. While the Chinese church advocates no ready-made plan or scheme for the uniting of all Christian forces in China today, of which there are no fewer than 130 to 140 independent and autonomous church bodies, the spirit of cooperation can be seen everywhere. People are ready for the very next step towards a greater and closer unity in the work of God. Time will not permit a detailed account of the numerous activities of the Chinese church in this direction. The uniting of eleven dioceses of the Episcopal church; the coming together of the twelve or more Presbyterian groups; the formation of a united church in Canton representing seven church bodies, and in Amoy representing three; the establishment of the Chinese Christian Church in several provinces in North China; the great cooperative body of the National Christian Council, the various union movements in educational, medical, social and literary work, are some of the results of this spirit of unity. It may be hoped that in the near future, further steps will be taken whereby the various forces of the

Christian movement may yet learn to work together, and to enjoy the fellowship and tranquillity of "dwelling together in unity."

In line with the spirit of the recent intellectual awakening among the better educated classes in the country, the Chinese Christians are beginning to pay more attention to a better understanding of Christian truth. A spirit of inquiry, a desire to search for further light, a determination to learn yet more of the riches in Jesus Christ, have led many to examine again the accepted statements of doctrine, tradition, custom, ritual and creeds of the Christian religion. The old attitude of an unquestioning acceptance of statements regarding Christian truth and practice has given way to a fearless and frank study of the real values of Christianity. Nothing is taken for granted. Under such circumstances it is unavoidable that misstatements and wrong interpretations of Christian truth should sometimes be expressed, nevertheless, we are exceedingly thankful for this new spirit and new desire to seek after richer life and to discover further truth in the Christian religion. Since the advent of Christianity in China, there has never been such a sincere desire on the part of the more thoughtful Chinese, both Christian and non-Christian, to study the teaching of Jesus and His personality. This is infinitely more healthy for the development of the Christian church, than when people believed in this or that doctrine simply because their foreign pastor or teacher had told them so. Now Christianity is becoming more and more a Chinese religion, a religion that is fitting into the environment and atmosphere of the Chinese people. This, we consider, is one of the most interesting and encouraging developments of the Christian movement in the Far East. This means not only that church members are paying more attention to the religious development of life, but also that missionaries, native ministers, church leaders and school teachers, in a word, all who are in a position to instruct the "weaker brethren in Christ" must secure much better training and preparation before they can be fit for the great and divine task of being the spiritual leaders of the people. It is not enough that the Chinese Church must become financially independent of foreign control, but it must also be able to stand on its own feet intellectually. We do not forget the fact that religion is no mere intellectual consent without the warmth of emotion and affection, but the church in China has so far neglected that intellectual understanding of the Christian truth, that a corrective measure is both necessary and helpful. The Chinese Christians want to know God in terms of their own religious experience; they want to see Christianity become truly indigenous, and to find with all earnestness and humility

not a mere Jewish Messiah, or a European Christ, but an Oriental Savior. We rejoice and are thankful that such a new life is manifesting itself in the Church of God in China today. The same spirit that has driven you from America and Europe to preach the Christian message to the Chinese people, will also inspire the Chinese Christians to take their share in the work which God has been pleased to place upon their shoulders.

These are some of the indications of the life and spirit of the young church in China today. The road ahead will not be a perfectly smooth one. There are many difficulties. There are possible dangers and pitfalls. There are many outside of the Christian Church who are trying to undermine and oppose the religion of Jesus. They would gladly put it out of existence if they could. But in spite of all such difficulties and trials the foundation of the Church of God is well laid; new life is born; the work will in time bear much fruit to the benefit of China, and through China to the whole world. We need to be careful, indeed very careful, but we need not be over-anxious that the Church will lose its spiritual nature and become something that is not thoroughly Christian in character. We must have greater faith in God as well as in men, believing that He who guided the prophets and apostles of old, is able to guide His people in China today.

It is under such circumstances you will find yourselves in China today. It is under such conditions we invite you to come to us and render the necessary help. Chinese workers and foreign workers from Europe and America, all are urgently needed in China today, especially Chinese in large numbers. While it is reported that 74 per cent of all China is already "claimed" by the Christian missions in China, you will entirely misjudge the situation if you entertain the idea that China is fully occupied for Christ, and that there is no more need of further missionary endeavors. It is true that able Chinese Christians are coming forward and getting under the burden, that native leaders are gaining ground both in number and in strength, but you will totally misunderstand the situation again, if you think that China is so well supplied with Christian workers as to have no need of any more missionaries from the West. Nothing can be further from the truth. Judging from the wonderful opportunity and the open-mindedness of the people at the present juncture, the need for workers, Chinese and foreign, has never been greater than it is today. Christian work has barely touched the fringes of China's 400,000,000 people. Literally millions of Chinese have not yet had a chance to make their acquaintance with the teaching and person-

ality of Jesus Christ. There is no question as to the need of more missionaries to join the force in China today, but there is a question as to the kind of missionaries that are needed to make the work even more successful and better appreciated. As Chinese Christians we extend to you a hearty invitation to come to our midst. We welcome you with open arms and open hearts, and will endeavor to cooperate with you in every possible way for the speedy accomplishment of the great objective, for which we have determined to give our very lives.

In the first place, we welcome you as a *disciple of Jesus*, one who tries to reflect his Master in spirit, in word, and in deed; one who comes to China with a message, a conviction, and an authority. People nowadays are somewhat shy about the word "authority," yet we believe that a missionary who comes to the mission field should come as a messenger with a God-given message spoken with no uncertain sound. We do not care for the authority of dogmatic statements or for the authority which manifests itself in a domineering spirit. We do want you to come with a conviction and authority that will enable you to present the Christian gospel with that force and clearness which will so convince others that they will acknowledge Christ as the Savior of mankind.

Next, we welcome you as a *big brother*, one who has been privileged to know the spirit and ideals of the Christian faith for many a long year before our people of the East, one who has been entrusted with the important and glorious task of "making disciples of all nations." Surely your historical background, your early training in the Christian way, your clearer understanding of the truth of Christianity, fit you for the position of a big brother to care for his younger brethren. Such a position your fellow-Christians in the East readily recognize, appreciate and esteem.

Again, we welcome you as a *yoke-fellow*, one who will share with us the gigantic task of winning men and women to the allegiance of Jesus. We believe "cooperation" is the keyword of the Christian movement in China today between foreign missionaries and Chinese workers. Both the West and the East have contributions to make. Their joint activities are most essential to the success of the great work that God has been pleased to place upon the shoulders of His servants.

We welcome you as a *seeker after truth*. While you have a definite Truth to teach the Chinese people, you have not a little to learn as well. The missionary task is not a racial but a moral one. It is not a matter of the West versus the East, but light versus dark-

ness. We believe that Truth is one, no matter where that Truth is found. We believe that God has not left China without witnesses for Him during all these centuries. China with her rich background of learning, experience and culture will be able to contribute something to the enrichment of Western Christianity. China will come to teach, and help, and at the same time be ready and willing to learn. We may reasonably expect that in the days to come God will lead us into yet greater truth, which will be "marvelous in our eyes."

And above all we welcome you as a *friend*. Friend is a big word, especially as it appears in the eyes of the Oriental people. You will be honored as a teacher, you will be esteemed as a leader, you will be admired as a missionary hero, but we hope you will be loved as a friend. He who comes to us with the spirit of a friend through and through will ultimately win our hearts. There are, we are happy to say, men and women now laboring in China who are not particularly gifted in speech, not famous for their organizing ability, not known as men who can get things across, but somehow they have won the heart of the Chinese people. We believe it is this friendship, which is another word for Christian love, which will solve many of our mission problems, and will lead the work to a more successful issue.

You will notice that we have not said a word about the requirements of an acceptable missionary such as his Christian character, his physical fitness, his intellectual attainments, his linguistic gifts, his theological training, his spiritual soundness, all of which are absolutely necessary for a twentieth century missionary. These and many others matters will no doubt be carefully considered and investigated by the Foreign Mission Boards, so that we need not touch upon them here. We have simply indicated from a purely Chinese point of view the kind of men and women that China needs and welcomes. We wish that by the grace of God many of you will hear the call from above and see the "heavenly vision" that will lead you forth to the field that is already "white unto harvest."

But it is not possible that all of you, or even most of you, will be able to find your way to China or any other mission field. To the brothers and sisters who plan to remain in the homeland we wish, with your permission, to say a word or two. While it is impossible for all who are interested in foreign missions to be actual missionaries, still the missionary spirit is not limited to those who go. You can surely give your moral, spiritual and practical support to the work in China and other fields, even while you remain at the "Home Base." In fact the missionaries on the field cannot succeed, humanly

speaking, without the backing-up of their comrades here at home. Some of the lines along which you can help are these.

In the first place, we would suggest that you seek to know as much as possible about China in general and the Christian movement in that country in particular. Such a knowledge will help you to think, to pray, and to work more intelligently for China. Such a spiritual communication with the China field is as vital to the success of the work as actually working there, if not more.

Next we would suggest that you keep in close touch with the men and women who have gone to China. Such organizations as the Student Volunteer Movement, the Y.M.C.A., the Y.W.C.A., and the various missionary societies which are looking after the interests of the missionary movement in the Orient certainly require the co-operation and support of all who are interested in the great missionary movement throughout the world.

Again we would suggest that you try to get in touch with some of the three thousand Chinese students who have come over to this country in quest of higher education, in order to fit themselves better for work in China upon their return. Many of these students today will be the leaders in China tomorrow. They have many problems to face while in this country, unfamiliarity with conditions and customs; separation from home environment; and difficulty in meeting congenial and helpful friends. They are not always getting the very best that America can give. Here you can render a helping hand. Your friendship, your sympathy, your advice, and cooperation will mean much and be highly appreciated.

Once more, we would suggest that steps be taken whereby further training may be given to native workers who have already had good training in China and have proved themselves worthy in actual Christian experience. Such workers would greatly benefit by a period of advanced study in this country. We cast no reflections upon the efficient service of the foreign missionary when we say that eventually the task of Christianizing China will largely rest upon the shoulders of the Chinese people. Being Chinese themselves they can more easily approach their own people, and present the Christian truth to them. Such educational assistance given to Chinese workers will materially help the missionary enterprise. Some Mission Boards have already made the experiment of sending abroad tried native workers for advanced study, and the experiment has proved most helpful.

Again we would suggest the early establishment of an exchange of thought and ideas in the religious world by means of literature

and lectures. We certainly need to know each other better. The West has a great contribution to make to the people of the East and vice versa. We need to see each other eye to eye. We need to share each other's points of view. By means of exchanging thoughts and attitudes of mind we can make the Christian movement more efficient, more complete, and more acceptable to the people of the Orient. In this and many other ways you men and women who are called upon to perform the task behind the scenes at the home base will materially help the work on the mission field and hasten the day for the realization of the Kingdom of God here on earth.

Never before in the history of the Christian movement in China has the work been so interesting and inspiring. Never before has the Christian church of the East been so eager and ready to share in the great task. Never before has your helping hand been more needed and more appreciated. Never before has the door been open so wide and the people so ready to listen to the truth of Jesus and so willing to accept Him as their Guide and Leader. Never before has the church faced such a great challenge made by those who have no need of religion and are decidedly opposed to Christianity. This great convention fails if it does not impress upon our hearts afresh the sense of the greatness of the task; the urgency of the call, the tremendousness of the proposition. It is not your theology, not your dogmatic creeds, not your tradition, not your denomination, not your rituals, not your particular interpretation of Christianity, not your efficient organization of the Christian church, that will meet the real need of China. When you have given us all these, you have not yet given us the very best. Surely you have something better to offer. It is the spirit, the principle, the ideal of Jesus that China needs. It is Jesus Himself that will satisfy the longing heart of the people in the Orient. We are not here to make a comparison of religions. We are not here to speak about the finality of religion. We are here, as Chinese Christians who place their faith in Jesus Christ, to plead most emphatically and earnestly with you who are under the same flag to "come over and help us." Let Jesus be the unifying factor of the East and the West. Let Him lead the new republic in the old country and the old republic in the new country into greater, fuller and richer life, found only in Him. Let the words ring in our ears unceasingly now and always: "Christ for China, and China for Christ."

INDIA

YOHAN MASIH

Professor in Presbyterian Theological Seminary, Indore, and Clerk of the General Assembly of the Presbyterian Church in India

It is a great privilege to attend this convention and to stand before you tonight on behalf of my beloved country, India. In claiming her ancient civilization India looks back to three or four thousand years ago. India is well known because of her old saints and sages, men who lived in the woods and had their own university, not in big buildings as in modern times, but under the shade of a tree. Here a group of students would gather 'round about these philosophers and discuss the mysteries of this life, who is God, what is God, what is man, and what of the future life.

India is called the land of tigers and snakes but I want to assure you these tigers and snakes are not so dangerous and harmful as the automobiles and motor cars in your own country. India today is best known perhaps by the name of Mahatma Gandhi, and the non-cooperation movement or passive resistance.

There is a Hindu India, a Mohammedan India, a Christian India, an India of highly educated and civilized people, an India of the most uneducated and illiterate, an India of the high castes and an India of the low castes, an India of the priests and an India of the most untouchables. Fifty millions of these untouchables are there in India. They have been denied all the rights and privileges of mankind during Hindu and Mohammedan rule. A mere touch of one of these fellows would mean pollution and excommunication from society to one of high caste.

Hinduism has no hope for these fifty millions, Mohammedanism gives none. Hope only comes to them when the gospel of Christ is preached.

Christian friends, India is more like a continent than a country. Nearly 319,000,000 people are in that great country, men of different customs, different manners, and speaking altogether different languages. A man from the North going to the South speaking his own mother tongue will never be understood; a man from the West going to the East, speaking his own mother language will never be understood. There are one hundred and forty-seven different languages and dialects spoken in India today.

But above all, India is a religious country, never forget that. I do not call it a spiritual country. It is a superstitious country. But, ask any Hindu and he will tell you that his country is the most religious country in the world. A Hindu is supposed to be born religiously, he grows religiously, he dies religiously. You will find eight great religions of the world in India and a score of minor faiths and creeds.

Yes, there is great unrest in India, great political unrest, economic unrest, social unrest, but above all there is religious unrest. India is seeking after God. India is yearning for divine vision.

What is the yearning of India? What is she seeking after? You will find it in her most ancient of prayers. That prayer is very brief. It runs like this: "From the unreal lead me to the real; from darkness lead me to the light; from death lead me to immortality."

Until that prayer of India is answered, until India gets what she desires in that prayer, there can be no peace, there can be no rest in India.

He who answers that prayer of India will have India worshipping at his feet. Who can give India what she desires but He who said, "I am the way, the truth and the life; . . . I am the light of the world; . . . I am the resurrection and the life."

I have no time to tell you about the progress Christianity has made in India. I have no time to tell you what blessings we have received in India through missionary efforts, but let me tell you this one thing. Today the Christian population in India is four and three-quarter millions. During the last decade, according to government census reports, the total population increased 1.2 per cent, while the Christian population increased 22.64 per cent.

Thousands have been refused baptism and in some cases have even been refused admittance into the churches as mere enquirers simply because it has been impossible to arrange for their training.

Do you know how many missionaries are working in India? On an average throughout the whole of India there are eighteen missionaries for every one million of population. There still are thousands of villages in India which have not heard the gospel of Jesus Christ. Five years back while itinerating in my own district only sixteen miles away from my home town, I entered village after village which never had heard the name of Jesus. There still are millions of people in India who have not heard the gospel. The large cities and towns with their teeming millions of the middle classes have very inadequate and sometimes no provisions made for the

regular preaching of the gospel. That is the condition at present in India.

I will give you an illustration which will show the great need of the country for missionaries. You must have heard of that expedition that went from England last year to climb the highest mountain peak in the world, which is an Indian peak, Mt. Everest. In that expedition there was one medical man, Dr. Somerville. He was not a missionary. When he returned with his expedition from Mt. Everest to South India and came to a district with over one million people where only one medical man was working, he saw for the first time how our people are dying day after day without any medical aid.

The sight touched Dr. Somerville's heart. He at once offered his services for ten days to the medical missionary and what he saw during those ten days in the mission hospital changed the whole course of his life. He quickly offered his services to the London Missionary Society. Today Dr. Somerville is a medical missionary in South India.

But Christian friends, and Christian students, a new day is dawning in India today. India is thinking seriously of something higher and nobler. We have passed during these last five years through very critical experiences. There was darkness that seemed to be hanging over the country. There was great trouble there. We did not know what would happen. In all this chaos and darkness one heard the voice of the Master saying very clearly, "Behold, I make everything new." Jesus is making everything new today in India. When that man, Mr. Gandhi, wanted to start his non-cooperation campaign against the British Government, he knew that he ought to convince the people that his campaign against the Government was right and just. And in proving to the people that his campaign against the Government was right he did not turn to the pages of the Holy Scriptures of the Hindus, he did not refer to the Koran, the Holy Scripture of Mohammedanism. He turned to the pages of the New Testament. He quoted text after text from the teachings of Christ, and thus he showed that his campaign against the Government was right and just.

There was another non-Christian party, leaders of which did not see eye to eye with Mr. Gandhi. They denounced his non-cooperation campaign and in doing so they also quoted freely from the New Testament and the teachings of Christ in their attempt to point out that the campaign of Mr. Gandhi would bring nothing but disaster to the country.

My point is this: Here are these two parties of non-Christian leaders. At a critical time in their country's history they went straight to Jesus Christ asking him, "Will you please tell us what is right and what is not right for our country?"

Now who is to give answer to these people on behalf of Jesus Christ if not the Church?

When Mr. Gandhi was arrested and sentenced to six years' imprisonment, on the very next day in one of our most extreme daily papers an article appeared written by a non-Christian lady. That article was freely quoted in all the non-Christian publications and translated into many different vernaculars. The title of that article was "The arrest and trial of Mr. Gandhi parallels the arrest and trial of Jesus Christ."

I do not agree at all with that lady's argument, but this thing happened in India. When that article was translated and appeared in non-Christian papers, non-Christian people who read that article began to ask this question: "Who is this Jesus Christ? Why was He arrested? Why was He sentenced to death? Why did He suffer on the cross?" and a great study of the life and teachings of Jesus Christ began in India.

Before he was sent to prison Mr. Gandhi started a national institution in his own town. Later a group of missionaries went to see that institution. Imagine their surprise when on entering the compound they heard the boys and girls singing "When I survey the wondrous cross." They asked the teacher who taught them this hymn. He said, "Mr. Gandhi." Had he taught them any other hymn? Yes, and the boys sang "In the Cross of Christ I Glory." These two beautiful Christian hymns were taught to these non-Christian boys and girls by the great non-Christian leader. He knew that the hope of India lies in Jesus Christ and His Cross.

Never in the history of Christian missions has there been such a study of the life and teachings of Jesus Christ as today. Before Mr. Gandhi went to prison, he sent his last message to the youth of India in words like these, "If you sincerely love your country and want to serve your motherland you must study the life and teachings of Christ and try to imitate them." Today these faithful followers of Mr. Gandhi are studying the gospels. They want to know whether Jesus Christ could really solve the problems of India, if given a chance.

Last year there was a great agitation in the central provinces called "flag agitation." I have a paper in my pocket here which I received some weeks back. Twelve hundred young men were ar-

rested and thrown into prison because of disobeying police orders. When sent to prison they were asked to choose what book or periodical they most wished to be given to read in jail. Later the magistrate who presided over their trial told one of the missionaries that three hundred of these young men had asked the government for copies of the New Testament to study in jail.

Yes, whatever may be their motives, they are there today studying the life and teachings of Jesus Christ.

I ask these young men and women of India now in jail, I ask the young men and women of India who are not in jail today, "Do you understand what you read?" and the answer is given, "How can we, except some one should guide us?"

It is a new day, Christian friends, when a non-Christian journalist in one of his addresses and through his paper makes this public plea to the Christian missionaries: "There are many eminent non-Christians who turn for guidance in the perplexing problems of national life to the teachings of Christ. India earnestly hopes that the great body of Christian missionaries in this land will stand by her in her endeavor to apply the central teachings of Christ to her national life."

It is a new day, fellow students, when last year the then vice-chancellor of a university, a non-Christian, educated man, in an address to the students said these words, "If you ask what is the most powerful influence that has entered my life to shape it, I will tell you it is the Bible."

This man is a Hindu. What influenced his life? Not history or biography, not poetry or prophecy, but a living personality, Jesus Christ.

It is a new day, fellow students, when a Hindu Professor of a Hindu college at a meeting last year said these words, "There has been no other such character in human history as Jesus Christ. He is the greatest character that has ever appeared."

It is a new day, fellow students, when His Highness the Maharaja of Travancore, can say these words, "It is the Christian's Bible that sooner or later will work out the regeneration of India."

Here are the words of a non-Christian thinker: "If ever there was a time when educated India has consciously paid homage to Jesus Christ it was in the year 1922."

I have said that India is yearning for a vision of the great divine. "Blessed are the pure in heart, for they shall see God." India needs purity of heart. India needs a change of heart. Who will transform India's heart? Who will give India holiness and

purity in heart but the Savior? Christ the Savior is the only hope and need of India.

If Christ is presented to India only as a teacher India will reject him and say with a great sigh, "We have seen philosophers and teachers in our country. They do not meet the need of my soul."

India is the cradle of Buddhism, but India has turned Buddhism away from her shores. Buddhism may find shelter in China, Japan and Burma, but not in India. India is looking for a higher and nobler life.

You have found joy and peace by sitting at the foot of the Cross. India wants the same joy and the same peace. How can she have it until she gets a vision of the crucified Savior?

Last April an article appeared in the *Hibbert Journal* written by a British official in which he traced the history of the present political agitation and unrest in India. He said, "This agitation is against the Christian civilization." Several leaders in India took the matter in hand and replied to this gentleman saying that India was not revolting against the Christian civilization but her revolt was against the un-Christian civilization.

Then the writer ended his article with these words, "At no other time in India has there been a more lively appreciation of Christ and His character today. Many of her children are turning their eyes to the Cross, the centrality of which tragedy in the world's history is beginning to grip them with romantic power."

One of our prophets in India, who was a great admirer of Jesus Christ and a great student of the Bible, but who did not accept baptism, or join himself with any church gave his message on behalf of India to the Christian nations of Europe in these words; I repeat them before you as India's appeal to the Christian students of America and Canada: "Christian Europe, India will have no other atonement with thee except in Christ. Any secular reconciliation or political treaty she would altogether repudiate. We Asiatics invite the nations of the West to a spiritual alliance and an international federation upon no other ground than that of Christ's atonement; in His name let us forgive and forget the hostilities of centuries, and in His name shake hands with each other with true brotherly love."

Yes, India is in travail. Let us pray and toil that Christ be formed in her.

Several years ago one of our prophets who exerted a great influence over our young men and women gave this message to the youth of India before he died, "You cannot deny that your hearts have been subjugated, captivated, enslaved by a higher and nobler

power. That power is Christ. None other ever deserved this precious, this bright diadem, India. And Jesus shall have it, Jesus shall have it."

The seer on the Isle of Patmos had a vision of the glorified Savior and he saw on His head a crown of many jewels. One of those shining bright jewels will be India. Will you Christian students come to the help of India? Come to the help of the church there which is an infant church, a weak church, so that India may be won for Jesus Christ and the Kingdom of Heaven be established at last over the whole earth.

JAPAN

HIROSHI HATANAKA

Dean of Kobe College, Kobe, Japan

Will you allow me to express on behalf of the people of my country their heartfelt gratitude and appreciation for what you have done for them since the earthquake? We have learned to trust the people of this continent since that wonderful conference in Washington, and even more since the earthquake, because of your kindness and the help which you have given to us. We also have learned to trust the peoples of all nations for the same reasons. There always will be times when, because of international difficulties, we shall need to carry on negotiations and frank discussions with other nations, but in that case it will not be because we do not believe in you, it will not be because we believe that we have come to the point where we must take up guns and swords—not that at all—but because we believe that we can trust the peoples of the different nations, trust in the justice of their public opinion and in their good judgments.

Japan has been, for some time, a cause of much worry and anxiety to the rest of the world, and a target for international political criticisms in the Far East. However, no thinking Japanese has ever blamed the rest of the world for this attitude. They themselves were far from contented with certain conditions within the nation. They also were aware of the fact that for many reasons, both external and internal, Japan has been forced to take the course she has.

Japan, with an annual increase in population of 600,000, with a very small amount of coal reserve, with practically no iron mines,

with all her cotton coming in from America and India, with a very small area of tillable land, with no sufficient outlets for her surplus population, faces the very grave problem of supporting her own people.

In accord with the Washington Conference the Japanese government dismissed 10,000 workers from the munition factories. This action and the general business depression have left tens of thousands of people today without work.

The earthquake destroyed \$5,000,000,000 worth of property, more than the annual income of the entire population. Fire destroyed a half million houses in Tokio, and spared only 92 houses in the great city of Yokohama. It rendered over 2,000,000 people homeless and very greatly increased the number of unemployed.

Imagine for yourself, if you please, what a tremendous crisis Japan is facing today. The more serious problems are the social and moral problems. There is a growing consciousness of the worth of the individual. Labor problems are everywhere intensified. Class feelings are being aroused. People are breaking away rapidly from old social conventions and moral standards. There is very much discontent with social and political conditions and with formally organized religions. Four hundred and twenty-five disputes between land owners and tenant farmers, and twice as many disputes between the capitalists and the laborers, were reported within the first half of 1922. The agitations of former outcasts for better social recognition, the woman suffrage movement, the improvements in standards of living, the emphasis on a single moral standard for men and women, are significant signs of change and progress in Japan today.

Japan is moving. It is easy to guide a moving train, but that train becomes dangerous when it is misguided. Unless these various problems are rightly solved, unless all the forward movements are rightly directed, Japan is in danger of another earthquake which may turn out to be many times more disastrous to her, as well as to the rest of the world, than the one just experienced.

On the other hand, Japan's newly obtained position, her scientific knowledge, increased foreign trade, and, above all, the great confidence and the sympathy of the people of this country and other nations for her, so markedly expressed since the earthquake—all these give her ever larger opportunities to play her part in the world's affairs.

Will Japan be able to solve her internal problems, fulfill her world responsibilities and be worthy of the trust that she has had placed upon her by God and other nations?

Japan has been and is accused of being a militaristic nation. Will she continue to be such? A wave of dislike for militarism is sweeping over all Japan. Among two hundred daily newspapers scattered all over the country, not one of the really influential papers is militaristic today. Before the great war the government military academy used to pick its students out of thousands of applicants. This last year it was able to muster about one hundred applicants while the set number was 200. September 16, 1923, is a red letter day in Japanese history. On this day Captain Amakas of the Military Police killed the two Socialists, Mr. and Mrs. Osugi, and their seven-year-old nephew, thinking they were the cause of disorder during the confusion that followed the earthquake. When this act was announced in the newspapers, Captain Amakas was denounced as the worst kind of anarchist, having killed unlawfully when it was his business to enforce the law. Later he was arrested and now is being tried. While in court he is reported to have said that the educational system of our army has many defects, that the army ought to give more spiritual training to the men. By these words he is supposed to have admitted his mistake and attributed the cause to defective education in the army.

Events of this kind make the people distrust militarism more and more. Japanese militarism seems to us at the point of breakdown—certainly in need of a surgical operation. Although Japanese sentiment has been against militarism, the policies of the government have been quite militaristic, because the government has been controlled by a few and not by the people. However, thanks to the leaders, by whose hard fight and persevering agitation the goal has been reached, universal suffrage will be extended to all men of twenty-five years and over by the parliament now in session. Women, too, will have the same privilege in the very near future. Manifestly, universal suffrage will not eliminate all our political evils, although without question it registers a decided step in advance. With general suffrage assured, a government of the people expressing their sentiments and ideals is sure to result. Then the mist covering the land of sunrise shall be cleared away.

The Christian churches may well be proud of themselves. Among their liberal-minded leaders are such men as Mr. Kagawa and Mr. Shimada. These men are the leaders of a new Japan. Mr. Shimada, once a Speaker of the House, passed away a month ago at the age of seventy-five, saying to his friends, "In forty years of my political career I have always acted with clean conscience." He was a statesman. He was an orator and a Christian.

During the confusion following the earthquake, rumors were spread that the Koreans were setting houses on fire and coming to attack the Japanese. Perhaps a few of the Koreans were caught in some criminal act, but a greater number of Japanese probably were caught in similar crimes. Due to racial prejudices and unfortunate political circumstances, the rumor of Korean violence spread over Tokyo and Yokohama much faster than the fire itself. The people became terrified. A mob killed about two hundred Koreans, and some Japanese and Chinese who were taken for Koreans.

This unnecessary and unforgivable crime was committed because the Japanese lacked understanding, sympathy and faith in the Korean people. No words are sufficiently adequate to express our regret and sorrow for this most cruel and uncivilized conduct of our people. Christian leaders and liberal thinkers have always urged us to trust the Koreans and let justice and freedom rule the peninsula, but the long existing prejudices and distrust on both sides finally brought about this unspeakable humiliation and sorrow. However, the blood of these innocent Koreans is sure to strengthen the cause of liberalism and liberal movements.

Many of our Christians have been champion leaders in breaking down racial prejudices and class feelings. Kagawa, who was to have addressed you today, Suzuki and Hisatome, all Christian men and the leaders of labor unions, have done more than any one else in my country to let the laborers, as well as society in general, know how important a position the working people occupy, and to bring employers and employees to a better understanding of each other.

Our Christian forces are not as well organized as they might be, but we are on the way. Last month representatives of all denominations and mission boards in Japan met together and formed the National Christian Council on which a committee has been at work for a long time. They organized their forces and are cooperating not only among themselves, but with a large number of non-professing Christian leaders.

Do we believe that the cause of Christ will win in Japan simply because of these more or less social trends and liberal movements in Japan? No, far from it. Indeed these things which I have been telling you about tonight, apart from belief in one great fundamental, which is that Christ lives in every human heart, all these modern trends, all these liberal movements, are the most dangerous things in the world.

Through the recent earthquake, through the ruins and in the fire we have seen that Jesus Christ dwells in the heart of every man,

whether he be conscious of it or not. During the earthquake and fire many nursemaids, employed by foreigners in Yokohama, literally risked their lives to save the babies in their care. Three hundred thousand people took refuge in the army uniform factory in Tokyo, thinking it a safe retreat. Later forty thousand were burnt to death in the fire that swept through that very section. A man and his wife with three children of their own, the oldest five and the youngest a year old escaped the fire, together with an old lady and two children who had become separated from their parents. When I was engaged in relief work last October that mother told me, as she carried her baby on her back with a boy of five playing by her side—she was removing the débris away from the place where her little store formerly stood—“although we lost everything we had, the fact that we have been able to save not only three of our own children, but two others and an old lady who were left there in that factory, is a greater joy than any wealth could buy.”

A carpenter went to Tokyo, thinking it a good place to make money. After a few days' work he climbed up on one of the buildings and looked down on the twenty-five square miles of burnt bricks and stones, then came to one of the relief centers and said, “I can not take money away from these unfortunate people.” He laid down what he had earned on the counter and offered himself for service, building huts, without any wages, for people whose houses had been burned.

An old woman employed in one of the relief centers saw several unfortunates sleeping one evening without any covering. Immediately she took all the kimonos she had, covered each one of them and came away without disturbing them.

A missionary friend tells how she owes her life to a Korean boy who stayed by her while the fire destroyed everything in Yokohama.

In spite of misunderstanding in China and past unhappy feelings, when the people of China poured out their hearts in sympathy and when coolies in Shanghai refused to receive any wages for the goods they loaded on shipboard to send over to Japan for the relief work, we could not but forget both our racial and national prejudices and trust all people irrespective of differences.

We have seen wonderful things taking place. We have seen even a larger miracle than the feeding of five thousand. Over 2,000,000 people in Tokyo and Yokohama, after all the food supplies of those two cities had been burned out, shared the little bit they had left with each other, and succeeded in subsisting until we were able to

reach them, within a week, with food supplies from unaffected sections of the country.

Men-of-war, built to defend national boundaries, brought us food and clothing. Hospitals with all that science could give, were also brought overseas and planted in the hearts of the burnt districts. Among the ruins and fires we saw racial prejudices and class hatreds disappearing and the spirit of service among our own people and those beyond the seas, finding beautiful expression. As social distinction, political organizations, caste systems, business interests were shaken down to dust, we saw people revealing the spirit of service, the spirit of Christ. Men, freed from class pride and selfishness, showed the living Christ in their lives.

We ask you to come to Japan to help us remove the evils, revealing Christ in their lives. We ask you to come and participate in a task that is larger than strengthening a denomination or building a church or even saving many souls. It is the great task of uniting nations, races and classes by the common spirit of Christ, upon the principle of the brotherhood of Jesus. We do not ask you to come because our people are born militarists and bad, but we ask you to come because we believe the spirit of Christ lives in our people, although sometimes it is hidden and disguised.

You are not coming as missionaries, to set up a foreign Christ in the hearts of so-called non-Christian people, but you are coming to discover for them as well as for yourselves the indwelling Christ, hidden beneath personal habits and customs, wrong economic systems or wrong national and international ambitions. In seeking for the solutions of the great problems we face, we must look to organizations of various kinds, educational systems, material and intellectual help and the best that science can give. The greatest hope and source of courage to me, however, is the presence of Christ in all human souls. Because of this great hope Christ was able to say when facing the Cross, "I have overcome the world."

He knew men would betray Him; He knew men would kill Him because of selfish motives. Many times we yield to temptations, but Christ knows that there is something in our hearts that never leaves us satisfied until we learn to love and serve. Men may seem to be criminals and to live degraded lives, but we cannot deny this great fact, that in every human heart Jesus Christ lives.

Can you treat a man, even an enemy, as your friend, when he comes up to you intending to hit you, believing that in him Christ dwells? The mass of humanity is like a gold mine to me. It is rugged on the outside; in some spots it is dark and gloomy, but as

we dig deeper into the heart of humanity, I can see the streams of love, as streams of gold.

It takes a man of pure heart to believe that in every human soul Jesus Christ lives. It takes a man of unselfish motives to believe that in every man Jesus Christ lives. It takes a man of courage, when everything is against him, when men are falling by the wayside by thousands, to believe that Jesus Christ dwells in every human heart.

Perhaps some of you will never go to any foreign field as missionaries, but in your business and in your different professions by changing your own surroundings, Jesus Christ can be made to live. Also Jesus Christ can come to live in the men who are surrounding you.

Can we treat ourselves as those who really have Jesus Christ dwelling within us? It makes no difference whether we make mistakes or not, Jesus Christ lives in us. Can we believe in men who are making mistakes, that in them Jesus Christ lives?

LATIN AMERICA

ANDRES OSUNA

Secretary of the Committee on Missionary Cooperation in Mexico

I hesitate to begin my talk this morning on account of the great and extensive subject with which I have to deal. I have to represent thirty different nations in Latin America, covering the great continent of South America, and a part of North America. I have to deal with more than 70,000,000 people, and if I were to go into details I would have to talk, for example, of the different languages and dialects spoken in those countries which number more than one hundred and fifty. You see, I could not do all this in the limited time given to me on this program.

In the first place, allow me to present some of the assets of Latin America. We have, of course, a great territorial expanse. We have room there for many millions of people. We have in some nations large sections that have never been explored. We have there natural resources that are unknown as yet to the world. In some of those interesting countries you find the most needed treasures of the world today. Naturally a great deal remains to be done. There is room for much development. There is a place in South America for the surplus population of many nations. It is time that we should

begin thinking seriously about the destiny of these Latin American countries.

Not long ago it was my good fortune to be entertained by the captain of a great warship of the United States. We were talking together of the oil resources of my country. A commission had been sent to study those great resources and in its report the oil reserves of Mexico were estimated at approximately one hundred and fifty billions of dollars.

There are many sections throughout Latin America where one finds other great natural resources of untold value, for instance, the many fine timber lands. In one of the states of Mexico there is a small tract of land, 125,000 acres in extent, in which, according to official reports, more than 200,000 tons of mahogany lie ready to be taken to the market. This is only one illustration out of thousands that I might speak of tonight if there were time.

Latin America offers a great market for manufactured goods. These new countries are constantly increasing their demands for manufactured products, and I venture to say that during any great dispute between the nations of Europe over the control of foreign markets, Latin America is never out of mind.

There are also ethnical values in Latin American countries. The main inhabitants of those lands are formed by the blending of two great races—the Latin races coming originally from Europe, from the great countries of Spain and Portugal,—men of great endurance, ambition, and talent; and the native races, found throughout South America and Mexico of whose origin the scientists of the world are still in ignorance.

I have had opportunity within the last few years to visit some of the ruins of the old races of Mexico, and I tell you these are well worth investigating and studying. The latest researches indicate that some of those ruined cities with their majestic temples and palaces date back four or five thousand years.

We have been talking about the origin of the early inhabitants of Mexico and South America. One theory is that they come from Asia or from Europe. I should not be surprised if before very long another theory should state that the Chinese lived originally in Mexico and went from Mexico to inhabit Asia, or that the different inhabitants of other countries had their cradle here on this continent!

Another very important asset of Latin America lies in the fact that the nations are still young and undeveloped. There is no telling how far this development will go if these nations are given a fair chance. Occasionally I read a newspaper article which declares that

the native races are a decided handicap to the development of Latin America. That is most unjust. The native peoples and the mixed races of Latin America have never had a chance to show their worth. They have never been educated. They have never been given opportunities to grow and develop their latent powers. Once in a long while they seize an opportunity and give us very prominent men. One of the most influential men of this continent in years past was a full-blooded Indian of Mexico, who had been given a fair chance. He undertook—and successfully undertook—to solve some of the greatest and most difficult political problems of his day in my country. For this he needed moral and intellectual courage to stand out against foreign invasion, against European diplomacy and militarism which threatened the continuance of peaceful democracy on this continent. That full-blooded Indian was glad to defend the great cause dear to every American republic, to carry the burdens of his own people, and to give his life, if needed, to advance the freedom of his own nation and race and make a better way for all who might come after him.

This leads me to say that the people of Latin America have very valuable racial qualities. I must talk to you in terms with which you are familiar. You are hearing constantly of revolutions in Latin America, especially in Mexico. Well, those nations are fighting people, but don't you know that the fighting spirit is a great asset in nations? What is needed is self-control and proper direction. What is life, if it is not a constant struggle, a constant fight? What is your activity in college life, if it is not fighting day after day, struggling week after week? If you have the fighting spirit you have a great personal asset. So I believe that in Latin America we have a very real asset in this fighting spirit. Only we must learn to put it to worthier uses and express it in worthier ways. We need revolutions in the educational world, in the industrial world, in the economic world, in various social activities. We need great leaders in each one of those activities. If you turn that natural inclination of the people into proper channels, the future development and peace of Latin America are assured.

But Latin America has another racial trait that I consider an asset. That is their desire for religion. The earliest natives of Latin America were very religious. The greatest monuments among the ruins that we are now discovering and uncovering are great temples. Occasionally we have discovered whole towns or even cities which seem to have been devoted to religious training, and religious training alone. We have in Mexico the ruins of San Juan Teotihuacan, a city

devoted to the religious training of the people and especially to the religious education of young priests.

Why is it, then, that we need missionaries in Latin America today? Well, just consider another matter. The established religion throughout Latin America was allied for many years with the political powers of the land in the interests of subjecting the native peoples and keeping them peacefully within the European domain. In its message this church forgot the great redeeming and uplifting spirit of Christianity, with the result that it has failed to do what ought to have been done in the religious awakening and development of the people. You may have heard already how sorely we need a revival of religion all through Latin American countries.

We need this because we have great problems to be solved. I mention only a few of them so that you may have some idea of what we have to contend with. In the first place, we have the problem of education. Latin American countries are in a pitiful condition. The two most advanced nations of Latin America report that forty per cent of their people are still illiterate. The majority of countries have nearly eighty per cent in the illiterate class.

Now when you remember how many years we have been trying to establish democracies in these countries, when eighty per cent of the people still do not know how to read or write, you can easily imagine the tremendous problem still before us. We have a few schools. We have universities and we have colleges, but these contain only twenty or thirty per cent of the entire population of school age. From all this you see our great need of more teachers and leaders in the field of education. Some of our nations are awakening to the seriousness of their need for education among the masses and are establishing normal schools and colleges, industrial schools and universities, with a good primary school educational foundation, but there still remains much to do. Latin America needs a good system of education, adopted to her people's present state. We have been trying different systems, importing some from foreign nations, and making the blunder of trying to apply to different racial temperaments and social conditions systems that have been tried and proved elsewhere under very different conditions. Some of our leaders have been trying to develop systems of their own, but of course that is slow work, and sometimes for lack of technical preparation they have not been very successful.

Again, we need money to support our schools. We have no endowment for schools and colleges in Latin America. You have successful business people in this country and in Canada who gladly

give large sums in support of education, endowing great institutions for many years. But we have no such benevolence in Latin America. The chief reason is this. Most of the large investors in Latin America are foreigners, who take back their money with them and leave nothing for our educational institutions. The revenues from taxes are not enough. Of course, we are making some progress in increasing our appropriations for schools and colleges. In Mexico alone the appropriation of the Federal Government, which used to be about 10,000,000 pesos or \$5,000,000 annually, has been increased in the last few years to 50,000,000 pesos. However, this is a very small amount when compared with the great need.

Then we have another obstacle to overcome in solving our educational problems, and that obstacle is politics. Whenever politics get into the schools—and they are always in the schools in Latin America—there arise situations most difficult to meet. I hope you don't have such conditions in the United States or in Canada.

Again, we have the economic problem. That is a very important one. In financing our own governments we have had to get loans from abroad and these have encouraged graft and oppression of the people to a distressing extent. Most of the capital for the development of our natural resources has had to be imported from outside. While these investments have been very profitable, they have not always served the best interests of the people.

You find in Mexico, for instance, and in most of the richer Latin American countries, immense amounts of money constantly exported to foreign countries in return for foreign investments. Mexico alone has given out of her mines more than one-half of the total amount of silver in circulation throughout the world today. The gold mines of Mexico also are rich. Today Mexico is considered one of the richest countries of the world in mineral resources. I have told how rich it is in oil. Nevertheless, our Mexican people who have been working in these mines, or who have been developing these oil wells, are as poor and wretched as if they were living in the most poverty-stricken region of the globe. Their share has been only hardship and poverty, while they have helped to amass immense fortunes for the foreigners who refuse to turn back their profits to the development of our country and the creating of better living conditions. A similar story could be told of any other Latin American country. To be sure, we need capital to continue the development of our resources; we need foreign investors. But, my dear fellow students, a new day has dawned on the world. We need a new spirit in the investors who come to Latin America; we need more unselfishness

on their part, more regard for the future, a more humane feeling within them in respect to their dealings with people.

Again, we have another great problem, and this is the political problem. Perhaps it is the most interesting to you because you hear more about this than any other problem. I have said that the problem of illiteracy in Latin America is simply tremendous, dreadful. We have still to establish self-government and democracy, but will you tell me how in the world we can ever expect to have real democracy in a country when eighty per cent of the people cannot read or write and so cannot be appealed to intelligently to pass judgment upon any one of the political issues of the day? Here is the root of many of our difficulties. Whenever some leader seeks political power and begins to organize a party, or to present himself as a candidate for public election, he has merely to gather around him other politicians of like mind who by organizing machinery and exerting proper pressure, find it an easy task to get whatever they want from an ignorant people. A good political machine can elect anybody to public office in Latin America. Before you pass judgment on the administration of any Latin American countries—before you put any confidence in the facts you have regarding the honesty and the unselfish patriotism of those at its head, wait until that administration is gone, and its power has passed away.

Education is at the root of most of our political difficulties. Of course, we have our colleges and universities, but allow me to say that the courses of study in these colleges and universities are not preparing the political leaders that we need. If you go to most of our Latin American countries, one of the greatest tragedies that you will find there is the lack of proper preparation for public duty. The leaders may be educated in the sense that they can go among the people and talk to them, organize them, and induce them to vote in a certain way, but they are not educated leaders in the sense of understanding the living conditions of our people, the problems which they have to face, and the best means of solving these problems.

Again, we notice among the politicians of Latin America great selfishness. I suppose that does not seem strange to you. It may be that you have some politicians in this country or in Canada equally selfish; only it is more disastrous in Latin America on account of the inability of the masses to correct such evils.

We have another serious problem throughout Latin America—the problem of militarism. You may hear some of the leaders claim that they stand for civil government and for civilians as public officers, but if you go and see what they are doing, you will find that it is

only a militaristic dictatorship that is established in most of these countries. Is it surprising that in order to solve political problems we so frequently resort to revolution?

I cannot tell how many revolutions are either going on or brooding in Latin America at this moment. There may be as many as twenty or twenty-two. One can't expect anything else as long as you encourage the military spirit and introduce force to settle all political questions.

The early settlers of Latin America were idealists in their creed. This high idealism came from Spain and was personified in all Spanish leaders of those days. In almost every country there were families, very high-minded in their purposes and unimpeachable in their standards. Today the majority of the people have lost those great ideals. They are given to programs of selfishness and materialism. They are content to look after economic interests and are not trying to help solve the political problems and social injustice that one finds everywhere.

If you analyze the present conditions in Latin America and their causes still further, you discover what I consider the most serious problem of all—the moral and religious problem. I have been mingling with the people of several Latin American countries for some time, going among the politicians and among leaders of all kinds. I have been in close touch with investors and merchants, with business people and with laboring classes, in fact, with everybody who might have an intelligent opinion of conditions, and I find everywhere an appalling lack and sense of need of spiritual leadership, moral ideals and moral force.

You will be surprised to learn that the Latin American people are revolting against most of the old-established institutions of their countries. Take religion, for instance. The thinking people are revolting against the Roman Catholic Church because of her reactionary program. Not long ago, in one of the Spanish universities a very distinguished professor was talking to his students in words somewhat like these: "My friends, we need to study the religious conditions of our country. If you go to any of the great churches or the great cathedrals of Spain, you will find as you go about, in almost all the altars, a dead Christ. If you go to the homes of the people, you will find there pictures and representations of a dead Christ. I will venture to say that if you open the heart of every Spanish Catholic today you will find there the image of a dead Christ."

Well, that is an exact description in religious terms of Latin

America. The people are resenting it and are trying to find something different. They are trying to find the religion of a living Christ in order to solve the most important problems of life. They cannot any longer allow a dead religion to continue controlling the minds of the people or to keep them down.

For instance, in Mexico when we gained our independence after three hundred years of Spanish control, we found that only one-half of one per cent of the people were able to read and write. Out of these about forty-five per cent were clergymen. Now that church, although it had all the millions it needed for education, all the workers—and we had a clergyman there for about every 500 inhabitants,—with the power of the government behind it, and with all the necessary obedience and control of the people, didn't care to offer the first essentials of education to the people, year after year, decade after decade. A similar charge could be made against the Church throughout all Latin America. The present leaders in Latin American countries are revolting against such institutions and such ideas. They want new things and new programs.

Let us now think for a moment about the cooperation needed from the United States and Canada. In the first place, we need better understanding in regard to our present condition. I don't want you to think that if you go to Mexico, for example, you have to deal with poor, wretched, illiterate people altogether. You will find a class there as highly educated as in any other nation. They have beautiful cities, as beautiful—except not so smoky—as Indianapolis, and we have a great many good things all over Mexico; but remember that we have there also no less than seventy per cent of the people who are submerged below the level of human civilization. The same thing could be said in regard to the other nations of Latin America. You will find a great many good things, but still remember the percentages. Keep them in mind.

We need good will on the part of the United States and Canada, especially the good will of the students of these countries toward Mexico and toward all Latin America. Allow me to talk especially about Mexico because it is the key of relationships with all Latin America. It is your next door neighbor. The Latin American nations are watching your dealings with Mexico, and are judging your nations in the light of them.

A great deal has been done during the last few years toward creating this good will, but there is one idea I want specially to commend to you. A group of students attending the summer school of the University of Mexico last summer devised this plan, namely,

to erect a monument on the international boundary line between Mexico and the United States, representing Lincoln on the one side clasping hands with the great Indian President Juarez on the other side, thus symbolizing the good will of the American people to the Latin American countries, especially to Mexico. The funds to meet the expenses are to be collected from the children and young people of both countries. I commend this idea to you because the solution of this problem of better understanding and good will between the United States and Canada and the nations of Latin America depends upon the students of both countries. If you undertake this task, the problem will be solved.

Then we need higher standards of Christianity in our Latin American countries. We need some of your people with strong Christian spirits to establish businesses of different kinds and deal with our people in the spirit of helpfulness and love.

I believe that the religion we need is a powerful, active, living religion. I believe that the Christ we need is a living Christ. We need a knowledge of Christ, and a great deal is being done in spreading this knowledge of Christ just now. In Mexico alone the government has printed a special edition of the Gospels in the language of the people, printing 50,000 copies to be distributed all over the country, and to be placed in all the libraries. Our politicians have said repeatedly that the only hope of Mexico is a knowledge of Christ.

But, my friends, we need beside the knowledge of Christ, the power of Christ. We need to establish there the life of service. We need American and Canadian investors to go to Latin America to carry this spirit of service, and to establish there business with a new program and higher ideals. We need every missionary who goes there to go with this spirit. I wish I had time to give you illustrations of some we have there already who are willing to serve in every possible way to help our people and spread this knowledge of better things and of higher ideals.

We need you to help us to solve our problems in a spirit of sympathy, understanding our difficulties and understanding why we cannot do better than we are doing today. We need your help in establishing schools; we need your help in establishing Christian Associations all over the continent; we are doing something already, but we need your cooperation and your sympathy.

Now, my friends, I want to leave this last word with you. Remember that the solution of all these problems depends upon the active cooperation of every one of you here today. If every one of you determine to do something, whatever it may be, to solve this

problem, there is no telling what you seven thousand students can accomplish all over this North American continent. The point is to do something, and to help others who are engaged in doing something. I wish I had the voice of 70,000,000 people to tell your college friends and your home folks all over this country that Latin America needs better understanding and more sympathy and more actual help in every possible way if she is ever to solve her many problems.

MOHAMMEDANISM IN THE NEAR EAST

KINGSLEY BIRGE

Formerly Professor in the International College at Smyrna, now Student Secretary of the International Committee of the Y. M. C. A. for New England

It was in the neighborhood of thirteen years ago that I began my study of the Mohammedan world, and during these thirteen years whatever "apparatus" the Lord saw fit to give me has been occupied from sixty to ninety per cent of the time in a study of the conflicting currents that have been sweeping over the Moslem world. And I confess tonight that I have been baffled many times as I have sought to understand the complex life of a faith so like ours, and yet so alien to ours.

I venture to speak to you tonight, not as a scholar who conceives himself capable of presenting in twenty minutes an adequate picture of Mohammedanism in the Near East, but I speak to you simply as a young missionary who has done little more than experience the wonderful fascination of the Moslem East, who carries with him as one of his most precious treasures the memory of the hours that he has spent with the preachers of Islam; as they have met with him in his home, or as he has been with them in their homes; as they have talked together in Christian Church, in Moslem mosque, and in fraternity lodge about the things of God; whose heart has warmed a thousand times as he has sat beside his Moslem brothers, and who has longed from down in the depths of his heart to give them the knowledge that he has of the way of Jesus Christ.

It was two or three years ago, during a summer vacation, in an effort to understand a little bit better this strange world to which I had gone that I ventured to take up my abode during the summer vacation in a Turkish *khan* in the Skutari quarter of Constantinople.

It was my pleasure during that period of my summer vacation to spend practically all my time with my Moslem brothers in the mosques, in the coffee houses, sitting there around the tables before I went to bed at night, reading their books and talking with them about the problems of their Mohammedan world.

I remember one night, before going down to a prayer meeting in one of their dervish lodges, talking with an old man who took out of his pocket a little bag and out of the bag some instruments, and who sat there as he talked with me sharpening those knives and spears. We were going down that night to worship in a place where men boasted that the reality of their worship of God was borne witness to by the fact that they could cut each other without bringing blood and without feeling pain; and as we walked down through the streets of Skutari that night, this old man beside me told me about the master of the way of life that he was seeking to follow. He said, "The wonderful thing about Hazret-i-Rufäi is that he is present in every place in all the world; that just as Hazret-i-Rufäi will show his power here tonight, so in Paris and London and New York and Tokio, in all quarters of the world, Hazret-i-Rufäi is to be found."

I wished as I walked with that man, that I could tell him about my Lord, who I believed also was prepared to show His power in every city of the world. Going into the place of worship I sat in a chair and watched my friends as they knelt in a circle, as they sat back on their heels and as they swayed their bodies back and forth, repeating hundreds of times the expression "God is most great; God is most great."

Then going into another phrase of it, "God, God, God," until finally my aged friend, with his companions, rose to their feet, swayed their bodies back and forth with the excitement of it, took one of those instruments from his pocket, and placing it in his mouth, put his face to the wall. Another friend of his drove that little knife through his cheek and nailed him to the wall. I saw him take one of those spears and drive it into his neck, through his skin and through some of the flesh, and with that instrument hanging out of his neck he drove another into his head and then walked around within three feet of me so that I could not mistake the fact that these things had actually been driven through his flesh. He said he could put one of those spears into my neck and drive it through without causing me any pain. I thanked him for the invitation and assured him I preferred to be an observer only.

I went into one of these dervish lodges in another city one night and stood with my friends, as they swayed their bodies back and

forth. Into the center of the little circle a brazier was brought, out of which the head man took small iron rods one after another, with little round circles on the end that had been heated red hot. Slapping these things on his hands, he gave them first to one, then to another of the people in the circle with whom I stood. Then, carrying those red hot irons so near me that I could hear the hiss of the hot iron, as the tongue touched them, they licked those irons until the red had gone and they had become cold. One man took the iron and closed his mouth over it, holding the red hot iron in his mouth all the while. They were worshipping God after the way that they knew.

In a Bible class in the college where I taught, was a little boy fourteen years old. Often on a Sunday afternoon I would go to the prayer meeting where his dervish lodge worshipped, and there I would see that little boy with his brother and his other friends come out in their long robes, and to the tune of a drum and a reed pipe, stretch out their right hands with palms up and their left hands with palms down, and with their head over their right shoulder, repeating silently the word "God, God, God," would whirl around that room, sixty-seven revolutions to the minute, if I remember our count correctly. They were whirling in an effort to experience and express symbolically the communion with the spirit of God, whose rhythmic harmonies lie behind the temporal universe in which we live.

I went one day up a great high rock in the interior city at the point of the junction with the Bagdad Railway, and as I climbed up that hill, here and there hanging from the branches of the trees I saw little rags; and, because I was but a traveler in the country that summer, I asked my companions what these little rags stood for.

They said, "These rags are the reminders to the spirits that hover about this mountain of the prayers of the ignorant men and women who have come up here to worship."

They were the prayers not of Mohammedanism; they were the prayers of animism, yet they were the prayers and only visible symbols of the beliefs and practices of perhaps more than half of the people of the Mohammedan world.

I climbed up a hill behind the old city of Philadelphia one Sunday afternoon, and going into the place where an old Moslem saint lies buried, I saw that underneath the cement that covers his grave there was a hole, and I asked my friend what had made that hole.

He said, "Why, Moslem women come here, and scraping away the cement, reach inside with their hands to take some of the dust of that old Moslem saint to their home, where they eat it, believing

that the imperfections of their bodies will thus be cured as the dust of the old Moslem saint comes into touch with them."

And so, when you go to a Mohammedan country, you go not only to see those who believe in the scholastic religion of Mohammed, of which you read in the books, but you go to find perhaps the vast majority of the people believing either in the mysticism that I have described, or in some form of animism, accompanied by gross ignorance and superstition. The orthodox teachers believe that God is the far away God of sovereign power. One of the fundamental teachings of their faith is that God is not like us, for He did not create us in His own image.

There came to our college a few years ago a young man who wore the long robe of a Turkish teacher of religion, about the red fez on whose head there was wrapped the white band that showed him to be a respected teacher of Islam; a man who every Friday climbed up into the pulpit, read out of the Koran and taught his people the Mohammedan faith; a man who taught them the scholastic faith of which you read in your textbooks in America, yet a man who had heard that the Americans and the English had come with a different faith, and who had become interested in it.

So, every day during the week, save Friday, he left his mosque, and coming out to the village where our college was located, he sought there to study this new Christian faith. I remember one day when we asked him if he would not like to kneel with us in prayer, how radiant his face was as he said that that was the thing he most longed for. Day after day after reading the words of the story of Christ, we knelt together and prayed to the God Whom he also had now come to know as his Father God.

One day that young man took off his dress as a Turkish preacher. He took off the white band around his fez and signed the card that said, "I purpose in the spirit of Christ to give my life in Christian service in my country." The first Christian student of Western Asia Minor was Shemsuddin Effendi, a former believer in the religion of Mohammed. To him Mohammed and Christ were like two great mountains. As one stood at a distance he saw those mountains towering almost equally high, but as he drew near to the mountain that stood for Mohammed it seemed to be only a jagged, hard, bare rock. As he drew closer to the mountain that stood for Christ there appeared on every side of it little streams of refreshing water. Beautiful little flowers sprang forth from the rocks. Knowing the cost, he nevertheless gave his life to the ascent of that mountain

from which there came springing forth the life-giving influences of the spirit of Christ.

The great tragedy of it is that in Turkey today educated young men like my friend, Shemsuddin Effendi, as they gaze upon Mohammed, also see in him only a jagged, bare mountain of rock, and turning from that vision in which they have found no life, have passed from faith into disbelief. The question for the educated people of Turkey today is no longer a question of whether they shall be Christian or Mohammedan, but rather whether they shall be Christian or without any faith at all.

It was one of these young modern men, an officer in the Turkish Army during the Great War, who had so largely lost his faith in Mohammed, and who, as he passed through the interior of Asia Minor, saw groups of Armenians cut down before his very eyes with the knives and axes of the Turkish soldiery. As he saw the living Armenians gather around the graves of the slaughtered, singing their hymns and offering their prayers, he frequently would go away with his heart deeply moved and with a great longing there to understand the faith that these Armenians had shown.

About two years ago this same young man came to our college, a confessed believer in the religion of Christ. If you ever think your life is hard, remember that Turkish brother of mine who dared confess the Christ. A year ago last summer he visited his father in a city not far from Smyrna. When the Turks entered Smyrna a year ago last summer that father, although he, himself, was a professed believer in Mohammedanism, yet because he had entertained his Christian son, was reported to have been taken out and hung from the door of his own home. The father paid the penalty with his life because he had dared to entertain his Christian son.

Now it would not be fair to call to our minds all the evil things that the Turks have done, and not recall at the same time that the only understanding of the Christian world which the Turk of today has, is that of a world alien politically from his own. While the Turkish leaders have lost their religious faith, yet they fanatically hold to their religion because Mohammedanism is a political bond. All they know about Christianity is that it is the religion of the great imperialistic nations of the world, that where the great armies and the great navies are, there people worship the holy Christ. Is it any wonder that men who have experienced the militarism of the western world, its selfish commercialism, and its economic imperialism—is it any wonder that these men have not been able to understand the deeper spirit that lies behind the faith that you and I hold?

I cannot describe better the meaning of what it is to be a Christian in Turkey and to carry there the message of the Christ than to read to you a letter sent to me by a young Armenian boy, a boy who had been driven out of Cilicia when the French withdrew and when the Turks entered, a boy who later came to our college in Smyrna, and who, when the Turks came into the city last summer, was driven forth from that city with many others. The city had been burned; three hundred thousand of the Christian population of the city had been sent off to an alien land; the young men of eighteen to forty-five years had been exiled into the interior, their clothes largely stripped from their bodies as they went forth to face the hard ordeal of the coming winter.

This boy, after he had been freed from exile in response to a petition, which we sent to the general commanding the western front, wrote me this letter describing his own experience:

“On the third day of our captivity, in a place called Bunarbashi, the Turkish soldiers robbed us of all our clothing and money. They left us half naked and barefooted. We all, terrified, with tears in our eyes, awaited in fear the hour when we thought they would kill us. Just twenty-four hours later the soldiers came. They took whatever we had—shoes, shirts, coats, combs, looking glasses. They led us to a mountain, where on our left and our right we saw corpses swollen and stinking, others buried in pits, their arms being left out of the pit, black and putrefied. While climbing the mountain the soldiers shot and killed three prisoners in our group. The peasants rushed on us and asked the soldiers to sell us to them, for from twenty to fifty piasters, that they might kill us on that mountain.

“We all began to run forward on the sharp rocks and stones, barefooted, fearing the soldiers who killed the three prisoners behind us. That night we, fifty-two prisoners, thirty-two college students and servants and twenty others, were crowded into a stable, where took place an inexplicable and unimaginable crime, which my mouth and my pen are constrained not to tell and not to write. Oh, the horror of that cursed night, to see the Christian young men seventeen to eighteen years old being made victims to the brutal lusts of the Turkish officers and soldiers!

“The next day we reached Mamsa. There in the barracks officers from Cilicia, knowing that we were twenty Armenian students, beat us with iron rods. A little later they undressed us altogether and began to scourge us naked. Then they turned us over to the fourteenth battalion of the civil prisoners in Mamsa, all barefooted and in rags, one and one-half months exposed to the severe

cold and showery rain of winter, lice swarming over us, bread and coarse beans being our daily food. We suffered very much, working all the day long at various kinds of hard labor.

"Knowing the Turkish language pretty well I became the secretary to our regiment, only myself being exempted from work. Thank God, after one and one-half months, sweaters and money and later on shoes were sent to us, so that our condition began to be bettered; but the other prisoners, hopeless and faithless, many even denying the existence of God, suffered more than we suffered."

Then that Armenian boy goes on to say——

"——And for this very reason I am glad, even though I suffered much, that I was a prisoner as a Christian young man to comfort and exhort those poor prisoners, so that I could show them the loving spirit of Jesus by which they were strengthened to bear the strain of life, that as their Secretary I could show them the spirit of prayer and helpfulness. Moreover, I am glad that I could work among the Turkish guards, whose hands were stained with the innocent blood of our Christian brothers. I wrote their letters and their applications. I read their newspapers and their letters. I ate with them, blessing the table by the Lord's prayer in Turkish. I exhorted them, told them that they, being liars, immoral men and drunkards, were not even true Moslems, and I am glad that they confessed their sins and accepted what I told them as the truth.

"Thank God, Jesus worked through me and His spirit was loved and honored both by the Christian prisoners and by the Moslem guards."

MOHAMMEDANISM AND THE MISSIONARY'S TASK

PAUL W. HARRISON

Medical Missionary to Arabia

I am a socialist, and I am a socialist because I am glad to take a stake and drive it in about a half mile ahead of the interminable talk, the dust and the confusion that surrounds the discussion of economic problems; and then to sit out there and watch every inch of social progress come towards me and every inch of social retrogression recede from me.

I am proud that I am a missionary, because as missionaries we have driven a stake likewise about ten miles ahead of the interminable

talk, the dust and the confusion of the discussion of international relationships and racial difficulties, and there, too, every inch of substantial progress is an inch of approach toward the missionary position.

I am going to try to tell you what I regard as the necessary principles that govern missionary work for Mohammedans. You have heard a good deal tonight about the very bad aspect of practical Mohammedanism, and it is all true; but nevertheless the very first principles that must govern our efforts to carry the missionary message, the message of Christ, to the Mohammedan world, is this: that we cordially recognize all of the good that exists in that system. No more magnificent conception has been attained by the heart of man than the great overwhelming conception of God's omnipotence which Mohammed presented to the world thirteen centuries ago. It is the power of that picture that has carried Mohammedanism down through thirteen centuries without a single defeat, that makes it number 250,000,000 of the strongest, most virile and warlike races of the world today.

Now, the first principle in the missionary's approach to the Mohammedans is this, that we cordially recognize the good that is in that system. Some of us hope that one day the men and women of America will get into their blood a little of the iron, and into their souls a little of the strength and magnificence of that vision.

The second principle that governs missionary work to Mohammedans is this: that we recognize the absolute equality of the man with whom we are working. No man can hope to do anything for Mohammedans who looks down on those people as poor, miserable, degraded heathen to whom he reaches out a nicely sandpapered and polished-up religion like an apple on a long fishpole.

Sometimes, you know, we learn a great deal in a very few minutes. That happened to me once when I was out in Arabia, and sat on the deck of a river sail-boat as we came down the Tigris River. The captain of the boat turned to me one day and, hammering on the deck with his fist, said, "We don't mind you, but the English—we hate the English."

"Yes," I said. "Why do you hate the English?"

"We hate them," he replied emphatically, "because they treat us like dogs."

"See here," I said to him, "you know that's not true. They don't treat you like dogs. They give you a good government when they have a chance, and they don't cheat you in business."

The man took the words out of my mouth and carried them on.

"We know all that. We know it better than you do. We know they don't cheat us in business, and they don't accept bribes as government officials. They don't run away with other men's wives, but"—here he hammered on the deck again—"we hate them just the same."

"Well," I said, "what is the matter with you? What makes you feel that way?"

"Oh," he said, "they look down on us. They think they are better than we are."

Unfortunately, that was something which could not be denied. Every colonial government is organized on the same basis. Society is divided into two classes, the rulers above and the ruled down below. I am not here tonight to tell you how any colonial government ought to run its dependencies, for that I know nothing about; but there is one thing in this world that I'm a little bit surer of than of anything else I know, and it is this,—that you can't do missionary work that way.

Any man who goes out to Arabia or to any other part of the Mohammedan world, first, last and all the time has got to recognize that he is working for men who are just as good as he is. He must make himself one of them. It isn't always easy to do it. You travel all day long across the desert. Two hours before the sun gets up you start; you travel all day, and at sundown the caravan leader picks a place to camp; camels are unloaded and turned out to graze, and everybody scatters in one direction or another to collect some fuel. One man brings in some dry twigs from a stunted tree, another a bundle of weeds from further away. One finds some dried camel manure from a previous encampment and soon there is a fine bonfire.

But there is one man who didn't go out to get fuel. He is the caravan cook. He has to make baking powder biscuits for supper. So he takes his saddle, a piece of goatskin it is, about three feet long and a foot and a half across. He turns it wrong side up on the sand. That puts the hairy side down and the skin side up; then he pounds it in the middle with his fist, and so makes a dish out of it. Into that dish he pours some flour and some water, and kneads it up into a nice dough. Then he slaps that between his hands and makes a nice pancake out of it, as big around as a dinner plate and just as nice and light as a paving stone or a brick.

By this time his bonfire has burned down to hot ashes, so he scrapes a hole in them and buries his baking powder biscuit, leaving it to bake for twenty minutes, and that is to be your supper. If you

don't like it, you had better like it, for it is all you are going to get. You sit around the fire in the circle with the others, and they break you off a piece like a piece of pie, and you eat it,—good, solid, substantial food!

Oh, yes, if the missionary wants to he can sit back by himself and eat a sardine out of a tin can, provided he has got a tin can along with a sardine in it. But that is not the way to get acquainted with those people. The way to get acquainted with them is to sit right around the circle and eat what they eat and enjoy it. It doesn't answer the purpose either to be like the man who, when in trouble and advised by his friend to grin and bear it, replied that "he would bear it, but he would be dog-goned if he'd grin." Now the missionary has got to sit in that circle, and he has got to grin, he has got to like it, and have a good time eating that baking powder biscuit.

When the biscuit course is over, then most probably there will be a bon-bon course. The man next to you has taken twelve roasted locusts so you take six. A roasted locust is seized amidships. You pull off his bony hind legs—no one eats his hind legs—then you pull off his wings and throw them away—you don't eat his wings, either—and you pull his head out by the roots and what is left you eat.

In this way and in every possible way you identify yourself with your Arab friends, and just so far as you can you make yourself one of them, and if you have to pray for a zinc-lined and a copper-riveted stomach that night, why that is what you pray for.

This is ninety per cent of the missionary's methods, and it is a matter of the very first importance. I have yet to meet the first Arab with whom I could not be a cordial friend inside of ten days' time. I have never been in a caravan where we weren't all the warmest of friends by the end of the trip. You can be friends with anybody if you will approach them that way, and it is absolutely essential, not that you eat roasted locusts—maybe your stomach won't stand that—but that you get out of your soul the last trace of any idea of race superiority and race prejudice that Americans are soaked with like a wet sponge.

The third principle that must govern missionary work among Mohammedans is this: we want nothing but the voluntary surrender of a man's soul to the message of Christ. There are a lot of different kinds of coercion in this world. There is physical coercion, and there is no missionary that believes in that, I suppose. Yet I have seen missionaries, I have known them, medical missionaries, who made their patients pay a fee if they weren't willing to come and listen to a preaching service that preceded the clinic. If the gospel

we carry is so weak that it has to be bolstered up by coercion and compulsion, there is just one thing to be said, and that is that it is a weaker religion than the one we are carrying it to. Mohammedanism began from a standing start with no power behind it or in it except the inherent strength of that picture of God which Mohammed presented to the world, and there are 250,000,000 Mohammedans in the world today.

The missionary goes out in the confidence that he has in his hands a picture,—the example and the teachings of Christ,—a picture that is able to capture the souls of men. If that message is not able to capture them, we don't try to capture them. We want no physical coercion, and equally we want no intellectual coercion. I suppose weak men might be found out in Arabia into whose minds the missionary could drive his argument by the power of a superior intellect and training, but we don't want that kind of thing. We want men to look at the picture of Christ, and if Christ can't go out and capture those men we don't try to.

The presentation of Christ is the whole of the missionary task. He carries it in his hand, nothing else.

The fourth principle of missionary endeavor among Mohammedans is this: that we carry to Mohammedans a spiritual message. Ours is not a message of social rearrangement. I know of nothing that to my mind reflects more utter futility, not to say imbecility of thought, than the notion that we can go out into China, for instance, and usefully guide the Chinese nation in its task of social and industrial reconstruction.

There are 3,000 Chinese students studying in our universities now, and these men are infinitely better qualified to revise the social order in their country than any of us can possibly be. I know of nothing more futile than the idea that we can usefully attempt to go out and teach India how to think. India can teach us how to think and one day she is going to do it.

And so especially among the Mohammedans we go out to carry no futile program that we have failed to accomplish ourselves at home. We go out to carry to those men the one thing that they need, an effective contact with Christ.

The day is going to come when there will step out on the stage of this world's activities a redeemed Arabia which will teach us more about the science of government than we have ever known. There will step out on the stage a redeemed China, whose scientific attainments and patience and thoroughness in research will put into the shade everything that we have dreamed about, and there will step out

on the stage of this world a redeemed India whose penetration into spiritual truth and whose apprehension of the deep things of the human soul will go infinitely beyond what you and I can even understand.

The missionary goes out to hunt for something better than hidden gold. He knows that out in those countries there are treasures of the human spirit and accomplishments in human association that are capable of transforming our whole outlook on life, and idealizing our whole social order. There is no adventure in this world comparable with having an opportunity to be one of those who shall uncover these treasures and make them available for the whole of humanity. It is not a desirable thing, but a fatal thing, to go out and try to impose our civilization upon those lands. We don't want them to learn to think the way we think. We don't want them to copy our industrial and social systems. All we are to do is to carry to them the example and the teaching and the power and companionship of Christ, so that when His life and His power enter into their souls they will be able to develop into all that God intends them to be.

We don't want the Mohammedan world to be transformed into the image of America or Europe, we want that world to enter on the road of its own self-development. For that purpose only one contribution is needed—the contribution that the missionary carries. That contribution is a very simple thing, the simplest thing indeed in the world,—an acquaintance with and a participation in the life of Jesus Christ.

Scarcely anything in this world is as simple as missionary work. We are fond of confusing issues, and building up complexities, and making simple things look so fearfully complicated that philosophers could not make them more so. But missionary work is the simplest thing in the world. A man goes out to Arabia and he finds there a warm, personal friend. His soul comes into contact with the soul of that friend and on the basis of that contact his friend comes into contact with Jesus Christ. That is all there is to missionary work, the most simple thing in the world, the most magnificent thing in the world, the most important thing in the world and, I suppose, perhaps the most difficult thing in the world too.

The missionary goes out into Arabia and into the Mohammedan world to bring men into contact with Christ, so that as He enters into their souls individuals will rise up, a man here and a man there, and be the beginning of a new social order; not an order after our making, but the beginning of a growth, the beginning of a new order that shall be one of the most beautiful things that God Himself ever

made. And so, these nations that we now look on as backward will come up into their own heritage and be members in the great family of nations, that shall one day, as we said day before yesterday, be members of the family of God Himself. There is no enterprise in the world comparable with this, and these principles hold largely for all mission fields, I suppose, not only for the Mohammedan.

We go out, then, to the Mohammedan world to recognize all the good that inheres in the Mohammedan system, and cordially to try to incorporate it into our own spiritual lives. We go out there recognizing the essential equality and sometimes the superiority of the men for whom and with whom we work. We go out there desiring nothing but the voluntary surrender of the human spirit to Jesus Christ. Finally, we go out there to carry to those people the one contribution and the only contribution that they need—namely, a contact with Christ and a participation in His divine life, so that they can enter into their own heritage and grow up to be our equals and, please God, to be our superiors.

DISCUSSION GROUPS

DIRECTORS OF DISCUSSION GROUPS

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THE DISCUSSION GROUP PROGRAM

Three sessions of the convention were given to the discussion group program, two to the actual discussion groups and one to the student meeting in which the points of view, convictions and proposals growing out of these discussions were presented by students to the convention as a whole.

The attempt to give opportunity for student discussion had never before been undertaken in so large a convention. In order to give opportunity for free and frank expression on the part of students and at the same time in order to insure group thinking as significant as the time and other limitations of a great convention would permit, special attention was given to the selection and training of leaders, to the processes of group thinking within the groups themselves and to the relation of the discussion groups to the general sessions of the Convention. The following statement which appeared in the handbook indicates the philosophy and purpose of the groups and the general procedure agreed upon.

The purpose of the two group discussional periods during the Convention is to give an opportunity to discuss frankly and fully all questions of mutual and vital concern as well as to help each other in reaching solutions of the same. It is assumed that each delegate comes ready not only to con-

tribute his or her best thought and experience on the questions involved, but also to hear and understand in turn the viewpoint of others. By this process of give and take each will help the other, modifications of opinion will take place and new convictions will be formed.

On many questions it is hoped that group convictions may be reached. On other questions there doubtless will be genuine differences of opinion. Wherever there are group convictions, these will be recognized; where there are differences of conviction, such differences will be stated. The delegates will thus go from the convention helped to conclusions on many of their questions, and understanding one the viewpoint of the other on the questions in which they must continue to disagree. Perhaps the greatest result will be the stimulus to consider these questions further after students return to their respective institutions. There is also every reason to expect that such a thorough-going process will lead to united convictions on some questions and find expression in heroic action on many a campus.

The procedure assumes that the convention will be made up of persons with a wide range of convictions held with equal earnestness and honesty, and that the greatest service this convention can render is to enable these persons to discuss one with the other and attempt not to compromise but to integrate their experience and their convictions in a new and better group will, which may be for this group of students really the Will of God.

Such a process is one of genuine Christian fellowship. It assumes at the outset the honesty and integrity of all Christians present. It is a process by which these persons attempt to share with each other the most serious problems and the deepest convictions of their lives. There is no thought of preventing earnest presentation or of trying to restrain those who feel certain viewpoints with great conviction, but it is asked that all of this discussion go on in the spirit of fellowship, which recognizes that others may hold contrary viewpoints with equal honesty and conviction, and that the progress of the Kingdom of God demands that somehow or other Christians together work out the Will of God on earth through the integration of the very deepest convictions that each may hold.

The success of the discussions depends upon each person holding the convictions he has so earnestly that at the moment he would be willing to stake his life upon them, and yet be so open-minded that he is willing to realize that he may be wrong and another person right. This demands that no individual or group comes determined to get the convention to adopt resolutions which embody his convictions. Such an attitude would divide a convention into contending camps, close the mind to new evidence and destroy fellowship. In order to prevent this from happening, the Committee suggests that no recommendation be presented to the convention except such as have resulted from a thorough and frank consideration of the issues in the discussion groups.

Thus if any issue emerges from the discussion sessions which seems to be of sufficient importance and to be felt by a large enough number of groups to warrant its presentation before the general convention, on the mutual agreement of the Business Committee and the representatives of the discussion groups, the points of view expressed in the discussion groups will be presented without recommendations.

If the reports from the discussion groups show that there has been suf-

ficient similar conviction on any issue so that there seems to be reasonable hope that the convention's mind on this issue might be formed, on the mutual agreement of the Business Committee and representatives of the discussion groups this united conviction shall be presented at a general session of the Convention on Tuesday morning.

If at any time there should be any general demand for an expression of opinion on any particular issue, this will be asked for not in terms of recommendations to be adopted or rejected but in a way to show the actual state of mind of the gathering, either a unanimous voice, or major and minor convictions where conceivably four or five different opinions or points of view may be recognized, or a large proportion favoring with a small minority dissenting. Therefore it will not be possible to say that the convention has passed so and so. No formal resolutions will be adopted at any time by the convention.

The Committee asks for the cooperation of all delegates in this outline of procedure which seems essential if the discussions of so large a gathering are to be constructive and helpful. Faculty representatives, missionaries and other non-student delegates are invited to attend the discussion groups with the understanding that they will not participate in the discussions unless requested to do so by the leader.

The leaders were nominated from various parts of North America and selected on the basis of ability, experience and contact with student life. They included undergraduate and graduate students. Fifty groups were planned. One fell by the wayside and forty-nine were actually held. By a clever device of the registrar, in which delegates were assigned to groups according to the last two figures on their tickets of admission, the groups were representative of all sections of the country and of foreign students as well. Usually there was not more than one person from a single delegation in a group and there was no preponderance from any one state or section of the country. For instance, one group leader reported representatives from China, Japan, India, the Philippines, Russia, Holland, France, Canada, Texas, Mississippi, Georgia, New Jersey, New York, Michigan, Missouri, Nebraska, Colorado, California, a few visitors, including returned missionaries, and a faculty member from Kansas.

The leaders met at Indianapolis two days in advance of the Convention and spent twelve hours in preparation together. They gave their attention to the analysis and consideration of the possible and probable issues which students might wish to discuss and to the technique of the group thinking process which would be used in the groups. They were trained not by lecture, but by the arduous labor of going through and understanding processes through which they must eventually take others until the possible problems and their bearings became clear and the technique of group thinking emerged and

was understood by all. Since the opening addresses of the Convention presented industrial, racial and international questions, and since the students were free to introduce other problems, there was an exceptional strain placed on the group leaders because of the impossibility of knowing in advance the range of issues which might be introduced.

The opening session was planned by the leaders so that the students in each group would have an opportunity first to decide what questions they wished to discuss; and second, to break open and understand the issues in the questions decided upon. Out of a possible thirty-five questions which they felt students might wish to discuss, the leaders selected seven as "teasers" on the basis of their typical character and the range of problems they represented. The leaders gave special attention to these seven major problems, working out questions which might be used in stimulating discussion, looking to the statement of the points at issue and the understanding of the conflicting viewpoints. These questions were compared back and forth so that they formed somewhat type questions, which could be used with modifications extemporaneously made, as issues other than those foreseen were introduced. The following indicate somewhat the character of these type questions:

In what specific ways has this problem arisen in student life? What evidences are there that this question is of concern to students?

What different suggestions are made as to what should be done about this issue? What have you known persons or groups actually to do in attempting to solve this problem?

On which of these proposed courses of action or points of view would there be agreement? On which points would there be disagreement? Why? Why do some hold that certain of the proposals are practicable and desirable? Why do others hold that they are impracticable and undesirable?

Which of these proposals are most in line with the spirit and teaching of Jesus? Which of these are contrary to His spirit?

Summarize the chief differences of opinion or conflicting points of view on this issue? Which of these are differences as to fact, as to what is true or is likely to happen as the result of the proposed forms of action? Which of these are differences of opinion as to what is desirable?

What further evidence either as to fact or as to opinion do we need?

The last questions were included to open the way for the solution of the problems in the second session by sending students away

alert for evidence from the platform addresses and from personal and group interviews.

The seven major questions were in most of the groups placed on the blackboard. Students were asked to add to this list and to indicate which problem they felt should be given first consideration and which second, and why. This resulted in stimulating the students to think over the range of questions, to analyze possibilities, and to decide in the light of some evidence as to the relative importance of various questions. At the close of the first discussion it was evident that the problems of race and war would have chief consideration by the students. The race question was represented in the convention itself in the mingling of white and black, Oriental and Occidental, North and South, on a basis of equality and frankness, so that the cosmopolitan character of each of the groups emphasized this issue. The war question was brought to the fore by the convictions of those who were opposed to war, and compulsory military training in many of the colleges gave immediate point to the discussions. Quakers and others holding the pacifist position and R.O.T.C. officers were found in certain groups together. The seven major questions suggested by the leaders and some of the others introduced by students in the opening discussion and considered as possible principal questions for discussion were the following:

Should Negroes, Jews and those of other races be admitted on a basis of equality into classroom; dormitories; athletic teams; eating places; social affairs; fraternities?

What should students do now about war? In case another war comes, should a student refuse to take part?

What measures of force are justifiable in suppressing crime and immorality, in overthrowing opposing or dangerous beliefs, in inter-class, inter-religious or inter-race struggles? How about going to the length of terrorizing measures such as hazing, lynching, etc.?

Can a Christian conscientiously engage in any life work on a profit basis? Without the incentive of competition for money, position or renown, can we count on the work of the world being effectively done?

Are we justified in imposing, directly or indirectly, western civilization or western Christianity on other peoples?

What part, if any, should students take in industrial conflicts?

What is the student's share in economic problems?

What part should America take in European conflicts?

How can we interest the average college student in world problems?

What part, if any, should a student take in international affairs?

Should a student have political notions?

What about law enforcement among students? What attitude should students take on prohibition and law enforcement?

What attitude shall students take on evolution and the conflict between science and religion?

Is it essential that we believe in the virgin birth of Christ and the infallibility of the Bible?

In what social pleasures should a Christian participate? Do amusements tear down what the church tries to build up?

Shall a student take part in athletics if he feels they are corrupt?

How can democracy be secured on the campus?

How can we make the campus more Christian and secure Christian control of student activities?

How can we cultivate the moral and religious life of medical and other professional school students?

Should chapel and church be compulsory?

What can be done to strengthen religious work on the campus?

What should be students' attitude toward the missionary enterprise?

What attitude should students take toward the church?

What should be the students' relation to the conservative element in the home church?

What about eugenics, birth control, double standards?

What shall we do about the lack of information, carelessness and indifference and the lack of consecration on the part of students?

Should students be organized into a student movement in order to have a clear, coherent voice in world issues or should the present student organizations cooperate in the great issues facing this generation?

Is there a place for the Christian Association in a college?

Is the Student Volunteer Movement or any other organization a dividing element in our common fellowship?

Shall we consider an amalgamation of the present student organizations for more united action of students in furthering the kingdom of God?

Have we a basis that will make us as students stick together and get results in united action?

Have we a Youth Movement in America and do we need one?

After the first discussion, the leaders met again to plan for the second session of the groups. In the light of the issues which had emerged, and again so far as the limitations of the convention would permit, consideration was given to fact and opinion material necessary for the discussions, and plans were made so that students would have the opportunity to examine evidence, compare points of view and come to their own conclusions.

The opening of the second meeting was given to deciding just what the students wished further to discuss. First a summary of agreements and disagreements was made. In many of the groups the discussion of the first session was then concluded, a second issue was opened, and tentative conclusions were reached.

The following indicate somewhat the character and sequence of the questions used in the second session in reaching conclusions and in planning for action.

What new evidence, either as to fact and opinion, has been gained? What weight should be given to this evidence? Why? Where do we still lack adequate data? Is it available?

On what grounds is each conflicting point of view supported or opposed? How can these conflicting points of view be modified or integrated?

Summarize that on which we agree unitedly, that on which there are still differences of conviction, and state the chief points of view held.

Where and how may students take hold in carrying out their conclusions? What definite suggestions or proposals are there as to what we as students are going to do?

At the close of the second discussion session, leaders and student representatives from the groups met to gather up the conclusions, to summarize the definite proposals, to plan the open student meeting and to select students who would present various points of view. Since there had been only four hours in the total convention for the discussions, the results were limited by the time which had been allowed. There was in general both surprise and gratification that the groups should have gone at the problems so earnestly and frankly, and that they should have done as much work as they did in so short a time. Conclusions were recognized as tentative and as the basis

for further discussion when the students should return to their colleges.

THE SPIRIT OF THE DISCUSSION GROUPS

Something of the spirit which characterized these groups is indicated by the following excerpts from the reports of the discussion group leaders:

"There was marked evidence that many members of the group came a long way in their thinking. Some had new attitudes as a result."

"At the end of the second discussion [a delegate] asked to say a word—told them he had come to the first discussion with very set opinions on the race question but that he had come to see it in a very different light, as a bigger problem than he had thought, and one that the white students from his part of the country had to face if they were going to be real Christians. It was tremendously effective."

"In spite of the strongly differing points of view on the part of some members there was little that savored in any way of personal friction."

"The change that came over the group by the time of the second meeting was convincing evidence of the power of fellowship, of the mellowing influence of discussion and of the spirit of the Convention in general."

"The very evident attempt at getting the other's viewpoint and weighing all possible evidence, much willingness to recognize the worth of others' viewpoints, no fear in going all of the way, no flag-flapping, no harsh words or feelings, splendid group thinking, not a lot of enthusiasms for personal action."

"An outstanding feature of the group was the challenge near the beginning of the discussion by a Filipino, that Americans should dare to live this brotherhood which their churches talk about. . . . At the close a fine spirited southerner who had called the Negroes inferior and yet equal with us in the sight of God, came up and shook hands with his principal northern antagonist."

"The students entered into the discussion in a very fair and friendly spirit, the white and the colored races each giving their sides of the question . . . the Negroes put their case very frankly."

"I think they took away with them the ideals of brotherhood, and a personal responsibility toward the big issues of the day."

"The statement was voiced by several that they didn't know enough about the things they were talking about, and that they were certainly going to find out some facts on the various subjects that they were discussing."

"The speeches of the convention and the outside meetings had aroused some interest. People wanted to talk and think *together*. Much tolerance, real search for truth marked the discussion."

"The willingness of students to face their own guilt struck me as quite remarkable."

"During one of these pauses when the group seemed to be thinking about Jesus' way of dealing with enemies and whether war could be included in it, the leader noticed many heads bow, at least a dozen handkerchiefs come out, and gulping and red eyes everywhere through the group. He himself was conscious of physical thrills running up and down his backbone. He noticed that three men who started in by making reservations to every extreme view stated, ended by voting with the group who agreed not to participate directly in any war after the following day, January 1, 1924."

CONCLUSIONS AND PROPOSALS

The actual conclusions and proposals on race and war as recorded and reported by representatives of forty-one out of the forty-nine groups are included in the statements which follow. This brief survey is interesting as giving a sort of composite view of most of the discussion groups. Each statement is from a single group, sometimes a unanimous, sometimes a majority, sometimes a minority opinion. Something of the conviction of the students is indicated by the recurrence of the same points of emphasis in different forms. So far as it was possible to determine unanimous or major viewpoints reached in a number of groups, these were reported in the general student meeting on Tuesday morning and are found in the stenographic report of that meeting which follows immediately after this chapter.

THE RACE QUESTION

ATTITUDES ON RACE QUESTION

"We as a group reached a conclusion that the solution of the race problem rests on a spirit of sympathy, fellowship and love, treating every person as an absolute equal, regardless of race."

"Unanimous for recognition of complete equality."

"Admit people of all races into all aspects of life: dormitories, societies (scholastic), athletics, fraternities and sororities, churches, Christian Associations."

"Single moral standard for all races."

"Moved that as students trying to follow Christ we should treat Negroes, Jews and foreigners on a basis of equality, admitting them to equal privileges economically, educationally, socially, and religiously."

"Our Group agreed on absolute racial equality (except for inter-

marriage immediately), backing this decision by *complete consecration* to our ideal, based on accurate information, study, interracial conferences, and exchange students."

THE QUESTION OF RACE SUPERIORITY

"We will refuse to accept without overwhelming proof the superiority of the white race. (Scientists believe that brain capacity is similar.)"

"Inferiority not proved; personal contact in spirit of love will overcome the spirit of superiority and inferiority."

"Agreed races intellectually equal."

"Agreed that belief in race superiority is false and is opposed to the Christian principle of the sacredness of personality. The belief in race superiority disappears when equal opportunity for intellectual and spiritual development is assured."

"Each race has a unique contribution to make."

"We intend to do our best to promote the universal recognition of the equal rights of all peoples, and receive the contribution that each race can give to the world."

"Found race domination unchristian."

"Agreed that our associations with others should be based on the principle that above all nations is Humanity."

"Since we believe in racial differences and not in racial inequality: Be it resolved that we individually and sincerely strive to feel within our own selves what is the attitude of Jesus Christ as to race problems and courageously attempt to walk and live in that attitude."

"Whereas, we believe that race discrimination is not in accord with the spirit and teachings of Christ, we resolve to dedicate ourselves to its eradication. (Definite suggestions followed.)"

OPPORTUNITIES FOR RACIAL DEVELOPMENT

"Suggestions of majority: Equality in education."

"The races should have equality of opportunity to develop intellectually, economically and spiritually."

"We as a group believe that the best means of arriving at a Christian Fellowship whatever the race may be, is at the present time parallel development; tending everywhere, according to the degree of progress made in overcoming antipathy and prejudice, toward a social brotherhood."

"Parallel opportunity for education and economic advancement was the unanimous opinion; education of both white and colored race to a position of understanding each other was majority opinion."

"In the race question, which took four-fifths of the time, we finally reached the point where Southern delegates said they absolutely believed in parallel education and did not have the problem as it is in colleges and universities in the rest of the country."

"Majority: all races in school together; minority: parallel schools."

"That group go on record as favoring segregation, cooperation and equal educational opportunities."

"That there should be equality within the colleges except that in matters of social life the races need not be mixed. Social life, such as fraternity life, is a personal and individual matter."

"One section: In fraternities treat men as men; opposing viewpoint: lawful but not expedient."

"The rest continued the discussion, believing identity had mutual benefits, and we should study and work together, having athletics, meals and dormitory life together, but more intimate social life such as dancing, leading to intermarriage had better not be. Scientific data too limited to give conviction about results of intermarriage. A few strong for intermarriage."

"Social equality does not necessitate personal intimacy, but a right to enjoy indiscriminately the rights of American citizenship."

"Agreed on the following points—That intermarriage is not the important part of the race question; That we are opposed to intermarriage as a general rule but that it is a purely personal matter and can take care of itself."

"Unanimous sentiment: Racial equality, not meaning necessarily intermarriage."

"Majority (large) opinion: That we regard intermarriage as inexpedient but the primary thing is giving every class of men no matter what race or color the same opportunity for advancement, and if intermarriage results, let it come."

"The question of the consequences of intermarriage is one on which we do not have enough biological and anthropological information to discuss it intelligently."

BASIS OF RACIAL DISCRIMINATION

"Unanimous agreement; recognition of sacredness of individuality, that it wasn't a matter of dealing with races, but with individuals."

"Respect for personality regardless of race."

"Value of the personality of any race is equal."

"Agreed that character is the basis of discrimination, not color."

"Agreed whatever distinctions are drawn should be drawn comparatively by all races concerned. Distinctions should be on the basis of the individual as such, not on racial lines."

PERSONAL ACTION ON RACE ISSUE

"We students must be living at all times the principles of racial equality and whenever the issue appears take definite stand; regarding foreign students in general unanimously decided we should create the atmosphere in which foreign students can take the initiative in forming international friendships. Genial good nature needed on both sides."

"Be living examples of race equality whenever issue appears."

"Resolved to cast aside our own personal racial prejudices, extend

the hand of friendship to all; and to do all in our power to educate others to this point of view." "All those at the conference go back to their respective campuses with a purpose to use Christian principles in our relations with others, regardless of race."

"Individual responsibility (defined as meaning 'the courage to apply democracy')."

"The fostering of friendliness on the campus. Every opportunity to become friends."

"Application of Christianity and the Golden Rule in a practical way (colored people are also human beings)."

"An endeavor to learn to know colored people intimately on a basis of real friendship."

"Be openly as concerned about Negroes' welfare as any other man's."

"Show by our conversation and attitudes we do not feel ourselves a superior race."

"We feel that the development of sympathetic and friendly contacts with other races is absolutely necessary in the solution of the problem."

"Have friends among the people of all races and nations possible." "Cultivate personal friendships between races."

"Individual interest in other races. Become acquainted with as many as possible."

"Closer personal friendships."

"Friends and family to give money."

"College life dormitories, societies, frats, athletics, churches."

"Convert family."

INTERRACIAL EXAMINATION OF MUTUAL PROBLEMS

"Recognize rather than ignore the problem."

"Become acquainted with problems of the other races."

"Real thinking as to whether reason for prejudice is justified."

"Arousing student interest and study (a) discussion groups, (b) forums."

"That different racial groups should meet together regularly for discussion and earnest consideration, calling in broad-minded faculty members and others who may be able to throw light on the problem through helpful and necessary facts in the case."

"Campaign of education through discussion groups, forums."

"Encourage discussion groups on topics relative to this question."

"This group should take back to the campus the discussion of the race question and introduce on the campus people who can aid the discussion and bring points of which the campus is ignorant."

"Urge college groups inform themselves on this through speakers, literature, etc."

"Study the problem; discussion groups on campus; interracial councils."

"Cooperation between races."

"Interracial discussion and study groups."

"Resolved that I will do what I can to form a group (of various

racers) for the purpose of mutual analysis and confession (followed by spontaneous prayer) to solve this race issue in the spirit of Jesus."

"Work for and on interracial commissions for the study of problems."

"Interracial commissions in North, East, South, West."

"Formation of interracial committees serving on campuses as well as in communities."

"Measures to solve the Problem—(1) Get facts from experts;

(2) make friends; (3) Interracial commissions."

"Race study groups to learn other man's point of view."

"Organize a Cosmopolitan Club for fellowship and study."

"Interracial commissions (1) community, (2) intercollegiate, (3) collegiate."

"Groups of various races with analysis and confession followed by spontaneous prayer in spirit of Jesus."

"Formation of international or cosmopolitan clubs on campuses."

"Interracial Commissions on campuses all over country."

"Get in touch with your Interracial Commission."

"Faculty discussion groups."

"Meet together at meals to discuss."

"Jews—Much of Jewish prejudice is unfounded, artificial, imaginary. Friendship and a frank attempt to agree on moral and religious questions by method of discussion groups should be made. Recognition of, rather than jealousy of, their ability needed."

"Education; understanding through contacts; Cosmopolitan Clubs."

"Working together for some great cause."

THE CREATION OF PUBLIC OPINION ON RACE QUESTION

"Education for Negroes."

"Christian education for the Negro."

"Aid in education of all."

"Eliminate superiority complex in primary schools."

"Some sort of course carried out in grade high school and college promoting good will."

"Additional curriculum—history."

"An endeavor to appreciate the Negro more through acquaintance with his progress in arts and sciences."

"Exchange professorships."

"Bring in leaders of other races."

"Bringing up the present generation without prejudice."

"Newspaper for achievements of colored race."

"Journalism to change press of the country."

"Christian journalism—both in college and out."

MEASURES TO SECURE JUSTICE

"Opposition to organizations for purpose of promoting attitude of supremacy."

"Oppose organizations working toward attitude race superiority."

"Condemn all organizations that tend to promote ill feeling."

"Work and talk vs the Ku Klux Klan."

"Abolishment of mob rule and lynching as these things cause hatred." Propose following resolution: "Realizing that all mob violence is a denial of the Christian principle and practice of Christian Brotherhood, we hereby declare ourselves as favoring and supporting Federal anti-lynching legislation."

"Try to secure justice before the courts."

"Abolishment of peonage and involuntary servitude."

"Fair return on taxes by Negroes, e.g., Negroes have to pay usual school taxes though their schools are of a very inferior grade."

"The doing away with closed unions so that the Negroes may have a chance to work on a fair basis."

"Political freedom in the south where colored people have no real voice in the government."

A FINAL EMPHASIS

"We propose that men and women on our campuses be brought into a more personal knowledge of, and closer fellowship with the mind and personality of the living Christ in his attitude on the question."

"That groups of Christian students should meet together regularly for counsel and prayer, thus centralizing the Christian forces on the campus. That we must be increasingly ingenious in discovering ways in which every race may be brought to take the attitude of Jesus towards all men."

"Discussion groups, chapel, lectures, social service, working together of different races."

THE WAR QUESTION

GENERAL ATTITUDES ON WAR

"Unanimous: War is a beastly bad thing. All but 1 voted: War is antagonistic to the spirit and method and teaching of Christ."

"However wars in the past may have seemed to achieve worthy ends; we are convinced from the evidence of the World War, that henceforth war as a method would be suicidal to the continuance of civilization, and that it is a denial of the teachings and spirit of Jesus."

"Main conclusion: Aggressive war is wrong always."

"Unanimous feeling that war is bad. Unanimous belief that we should strive toward a program for doing away with war. No agreement on method, and the group refused to express themselves on pacifism."

"Unanimous: War undesirable from practically every point of view. War not justifiable if there is a better way or moral equivalent. World order in which this better way may be possible can be built."

"War is, first, wrong in present world situation and for the future; second, unconstructive because it does not contribute to the accomplishment of its so-called objectives such as democracy or ending war; third, anti-Christlike; fourth, wasteful of human and economic values; fifth, demoralizing personally and socially."

"Ideally we abhor war. It is harmful in the long run."

"Majority agreed that war is un-Christian although occasions might arise when participation in war is a duty before God to humanity, such participation to be only in defense, not in a spirit of aggressiveness."

"War is wrong."

"Unanimous: War should be eliminated."

"Condemn war by all possible attitudes."

"Unanimously agreed that war should be done away with and that some form of international cooperation should supplant misunderstanding."

"All but five believed every means should be used to prevent war." "Unanimous conclusion: We should take an immediate and positive stand for prevention of war."

"Convention go on record as actively opposed to war."

"Since we do not believe war to be Christian, we will do all we can to prevent future wars."

"Unanimous in favor: We decry war as a means of settling international disputes. No vote, but no dissent expressed."

"That the group go on record as being opposed to war and in favor of a policy of education to bring about use of instruments of peace that will lead eventually to a pledge not to war."

PROPOSALS FOR INTERNATIONAL COOPERATION

"A majority expressed themselves for arbitration in settlement of all questions as far as possible; but when arbitration failed war should be supported. This attitude was to be a means to attaining the end of unconditioned peace."

"Outlawry of war."

"Compulsory judicial settlement of international disputes."

"Supporting resolution to outlaw war."

"Petition congressmen to outlaw war."

"That we should outlaw war legally."

"Legal means of ending war and settling disputes."

"Strengthening organs, official and unofficial, for international justice (all agreed to support as first step the League, the International Court by learning what it is, by raising public opinion, by making it a national moral issue)."

"We need some machinery of international justice."

"Some organization of international justice is needed."

"Some agency for international justice—in the nature of a world court of some kind."

"That we should establish and strengthen agencies of justice. That we should join the world Court of International Justice and the League of Nations."

"Practically unanimous: I will do what I can to get America to back a world court, whose impartial decrees will be backed by an impartial international police force."

"A very large majority in favor of World Court."

"Support measures for International Court—League of Nations."

"Endorsement of World Court."

"Creation of Court of Justice with police force. League of Nations."

"Continue along lines of the Washington Armaments conference until complete disarmament has been obtained, with an accompanying good-will and confidence and cooperation, which can be obtained in part by the example of the United States."

"A large majority for League of Nations or World Court."

"World Court or League."

"World Court, League of Nations, etc., but would fight if necessary."

"Resolved, that the students should do all in their power to further the interests of the League of Nations in this country to the end that this nation should join the present League of Nations."

"Support National League of Women Voters."

"Letters of peace tone to Congressmen."

"Christian Missions to all the World."

"Spread spirit of Christ through education and evangelism to all nations."

"Group and private prayer."

"Christianization of world prerequisite."

"Unanimous conclusions: Better to prevent things that cause war than to cure by war. Better for us to try to prevent war than to decide what our action would be in case of war. Better to settle disputes through arbitration."

ATTITUDES TOWARD PARTICIPATION IN WAR

"Refusing to support non-participation should war come."

"Majority opinion: against absolutist stand."

"Proposal for action: Practice non-resistant program."

"Believing that Jesus Christ was wholly right in His teaching of non-resistance, and believing in the power of His principle of love, nine in the group voted for the following: the students of America pledge themselves to refuse henceforth to aid in the prosecution of war either directly or indirectly and apply His principle of love unreservedly."

"Eighteen agreed never to participate in another war; twenty-one opposed this stand; the rest of the group thought they didn't have enough data or had not thought through far enough to vote on such a definite stand."

REMOVING THE CAUSES OF WAR

"Majority: Study causes leading to war."

"We feel that we should try to understand why wars are fought and deal with these causes."

"Causes of war should be studied."

"Educational—study and conviction on causes, this to be started by Discussion Groups and Forums."

"Attack war by seeking to understand its causes."

"Seek causes of war and remove them."

"It was unanimously agreed that we should do all possible to remove the causes of war, both social and personal, but should not be absolute pacifists."

"Agreed we should do everything possible to do away with the causes of war."

"We must understand the causes of war, especially the economic motives involved."

"Study economic causes of war. Removal of acquisitive motive and substitution of social and human motives."

"Rid the world of the evil economic system which leads to war."

". . . and convinced that we must strive to remove causes of conflict such as competitive armaments, economic exploitation of weaker countries, secret diplomatic and selfish nationalism, and that we must substitute processes of reason and justice by international action in place of violence, we do commit ourselves to the achievement of these ends."

"It was brought out that no one has the right to refuse to take part in the next war unless he does all in his power to prevent war *now*. We should try to understand the causes of war and then try to prevent them. One cause of war is the propoganda and untruths spread by the press, and a number of examples were given. We should take some definite action for, until we do, nothing will be done against it."

"Christianize the economic order."

"We believe war to be fundamentally un-Christian and advocate an aggressive educational program that will strike at the causes of war by eliminating race prejudice and by social and economic adjustments based on the teachings of Jesus Christ."

CREATION OF PUBLIC OPINION ON WAR

"As people holding public offices, politicians, business men and women, and newspaper men and women, we will try to mould public opinion against war, and for permanent world peace."

"Education of public opinion away from selfish nationalism."

"Enlist the Press."

"Elimination of newspaper propoganda."

"Work for the truth from Press and Pulpit."

"Support truthful press."

"Formation of International opinion."

"Creation of International public opinion."

THE ATTITUDE OF EDUCATION ON WAR

"Rewrite history."

"Work for textbooks giving impartial view of history."

"Refuse to teach history so that it glorifies war."

"Demand honest teaching on causes of war."

"Oppose glorification of war in textbooks."

"As teachers, both in secular and Sunday Schools, we will teach peace, understanding between nations and races, and diminish the emphasis laid on wars and battles."

"Work for mutual understanding among peoples, by studying other people's histories."

"As home-makers, we will teach and live peace, and not hold up to the younger generations the glories and honors of war."

"Work to abolish war by education."

"Putting up to the educational associations of the country the task of educating away from selfish nationalism as a part of their next year's program."

"Majority solution—world opinion created by education."

"Need truly Christian education, world-wide, in public schools as truly as in church schools."

"Christian, world-wide education for peace."

"We agree: That a world wide Christian education is needed."

PROPOSALS FOR IMMEDIATE STUDENT ACTION

"Unanimous conclusion that the students should go back to the campus and work to remove hate, fear, prejudice, and racial distinction and come to fellowship of mind and help build the Kingdom of God with Christ."

"Majority opinion: Need for individual living out of Christian tolerance and active Good Will. We need a common Christian fellowship in thinking."

"Students should do all that they can by study to find a constructive solution for problems of international affairs. We do not have enough facts for judgment."

"Action to take back home: complete consecration to our ideal based on accurate information and study of *facts* about war."

"Establish Forums of discussion."

"We as leaders will go back to our campuses and try to create public opinion there against war—through discussion groups and college papers."

"Campus publication propaganda."

"Create sentiment against war on and off campus."

"Discuss with our personal friends."

"On the war question, the group was determined that students should make themselves heard, but it was felt that some method not so dramatic as non-resistance might serve the purpose."

"Treat all foreigners in our schools, etc., as brothers."

"Student visitation."

"Student interest and activity in affairs of citizenship."

"Pair with some other college in some other nation to refuse to take part in further war."

"We should join the European students who are taking their stand against war."

"Exchange of professors and students."

"Voted that American students attend European student conferences to develop international understanding."

"The group agreed unanimously that war should be prevented by definite action for peace. It suggested that to this effect a resolution be placed for adoption before the student meeting of the Convention Tuesday morning something like this: Whereas it is our opinion that the establishment of closer international fellowship between students of all lands is urgently needed, be it resolved that our government set aside money for exchanging students with other countries for the accomplishment of this purpose and in line with similar action taken by the Canadian Student Christian Movement and the Chinese National Government."

"Organization of student expression: (1) By national straw votes through existing organizations (Y.M., Y.W., etc.); (2) By establishing new organizations with national student leadership."

"Make ourselves heard."

"Elevate R.O.T.C. to physical education, not military."

"Thirty-six students agreed to work for the elimination of military training in American colleges and schools, six of these coming from schools where R.O.T.C. is compulsory."

"Action against R.O.T.C."

"Work for the abolition of R.O.T.C. and other war-makers in college."

STUDENT FRIENDSHIP FUND

"Unanimous: Student Friendship Fund should be back as a positive means of creating international good feeling among this student generation."

"Student Friendship Fund as expressing International Friendship."

"Construction program of friendship—Student Friendship Fund."

"Work for mutual understanding among peoples by furthering Student Friendship Fund; by assisting other peoples in catastrophes—Japanese earthquake."

"Sentiment of the meeting that the Student Friendship Fund should be supported by us and brought before the convention Tuesday morning."

"Specific method of attaining this end—Student Friendship Fund support."

"Majority for participation in Student Friendship."

"Majority suggestions for action: Student Friendship Fund."

A Devotional Exercise

NORMA DUNNING

Woman's Medical College, Philadelphia

I would like to have you think of one word that Jesus said before Pilate as He stood before him in the judgment hall. He had proved by His life that no one could live better than He and that His was the only way. Pilate asked Him, "Art Thou the Christ?" And Jesus turned to him and said, "Sayest Thou this of thyself, or did another tell it Thee concerning me?"

As we go home tonight let us think of the things that we have heard and ask ourselves, "Sayest Thou this of Thyself? Do we know it or did somebody just tell us?"

Let us bow our heads in prayer.

Our dear, Heavenly Father, may the words of our mouths and the meditations of our hearts be acceptable in Thy sight, for we know that only as we use our hands for Thee, our feet for Thee, our voice for Thee, canst Thou really speak.

Bless us, we pray Thee, in Jesus' name. Amen.

STUDENT SESSION

STUDENT ADDRESSES

ERDMAN HARRIS

Of Princeton University and Union Theological Seminary, Presiding

CHAIRMAN HARRIS: At two of the sessions of this convention we have been engaged in a process of group thinking, in an attempt to find our way through some of the most difficult problems which confront us at the present time, on the basis of fact, opinion, ideal and conviction.

This particular method in a convention as large as this is somewhat of a new departure, an adventure, an experiment. When any one of us, as the result of experience and thought, arrives at a conclusion on some matter of importance, the temptation is to defend that conclusion every time we are given the chance. It is with some difficulty that we maintain a spirit of sweet reasonableness in our discussion. We may find others ignorant of facts which we knew years ago. We may run up against all sorts of misrepresentations. We may find ourselves surrounded by those whose thinking is, we feel, muddy, inconclusive, unconvincing; and the temptation to become impatient and intolerant is very, very strong.

Now the revelation that a real, genuine, loving, sympathetic spirit was achieved in group after group on Saturday morning and Monday afternoon is of great significance. According to actual reports of leaders, participants and outsiders present, real group thinking has been accomplished. An educational feat of considerable difficulty has been performed. In many cases it has been evident that points of view have been deliberately and definitely altered, that new vistas have been opened up, and that a real appreciation of what

the spirit of Jesus might mean if uncompromisingly applied to the major issues of life has been developed.

In some groups the experience of the presence of the living God Himself has been so keen and vibrant as to make us feel and understand His definite cooperation with us, in facing these tremendous issues.

It is sincerely hoped that the method of social thinking which we have enjoyed will be taken back by us to our campuses. There are four excellent discussion courses prepared on the specific issues we have been facing here, which can be secured through any of the Christian organizations represented at this Convention. These contain bibliographies for those who are interested in examining authoritative sources.

There were forty-nine discussion groups conducted, each meeting for two sessions. In forty-one out of forty-nine the question of racial relationships was taken up in some detail. In thirty-five out of forty-nine the subject of war was discussed. In many both of these subjects were thrashed out. In eleven the problem of whether or not we have any right to impose our western civilization and Christianity upon foreign peoples was taken up.

By agreement on the part of all groups, it was decided that at this open session the first two prominent problems should be presented by students, popularly nominated and elected. The purpose of this meeting is not to discuss these issues further, but to attempt to summarize the points of view already presented in the majority of discussion groups.

We realize that this can be done only in substance, not in detail. Due to the difficulties of hearing what each has to say, and the impossibility of avoiding confusion in a gathering as large as this, speaking from the floor seems inadvisable. The program has been arranged as carefully as possible, to present a cross section of the attitude of the entire Convention. I might add that every viewpoint of major importance on race and war will be presented this morning,—absolutely every viewpoint of major importance.

We may be tempted to think that this is an anti-feminist demonstration, as no women are to speak. Half of these discussion groups were led by them, and it seems a shame that they aren't going to speak from this platform this morning. However, the one and only reason that we did not include them in the program was because, from the nominees given to us, it was very difficult to find any one whose voice could be heard in all parts of this auditorium.

The issues on the race question which have emerged in the

group discussions, and have been reported by chosen representatives from all these groups, were mainly these: What racial distinctions, if any, should be drawn? What is the meaning of the term "racial equality"? Can we let the fear of race fusion by marriage stand in the way of race equality? Is the tendency to race segregation Christian? Is parallel development a possible solution? How much is economics at the basis of some of our race feeling?

It is interesting to note that votes were taken on some of these issues. Nine of the groups were unanimously in favor of no racial distinction at all. Eight additional groups voted, and a majority came to the conclusion that there should be no racial distinctions at all. Four of the groups were unanimous in favor of no racial distinctions, so long as that did not involve inter-marriage. Three additional groups had a majority vote that way—that is, that no racial distinction should be made unless it involved inter-marriage, and two of the groups (and this is an interesting point), were unanimously in favor of no distinctions unless those distinctions were mutually decided upon by the races involved.

We shall now hear from four students who will speak for five minutes each on various attitudes on this question. These points of view are not of course exhaustive or officially representative, but they are felt to be more or less typical of the attitudes which emerged in the discussion groups.

We shall first hear from Leonard S. Cottrell, Jr., of the Virginia Polytechnic Institute.

MR. COTTRELL: I suppose I am at once labeled as a Southerner. In beginning may I say that in talking on this very question with a good old Southern lady some months ago, she made this statement: "You young folks think we old folks are fools. We old folks know you young folks are fools."

However, fellow students, I think you will agree that I have a difficult task in five minutes to represent several, or many, I might say, conflicting viewpoints of a serious issue.

In the South today relatively few people stand for any absolute subjugation of any one group of people. May I in the beginning say that I believe a great majority of both blacks and whites today stand for absolute justice, fair and honorable dealing each with the other.

In the first place, I believe that the majority of our black brothers want justice under our laws, they want fair play in our courts, they want a chance, a fair and equal chance for development educationally and in the economic realm. They feel that it is unjust

to put any limitations upon the development of any group on account of color. I believe as firmly that a vast majority of the whites in the South really deep down in their hearts desire for their black brothers fair, honorable and just dealing, and they are willing to pay a price, if a price is required, to see that fair play is the order of the day.

May I say, too, that in spite of opinions to the contrary, there are several very significant movements on a constructive basis in the South that are attempting now to solve this very difficult problem of relationship. In the first place, I mention that great Inter-racial Commission with its wonderful work which started, you remember, in 1919, when race riots were sweeping across the whole nation. The leading men of both races of the South met in Atlanta to attempt to find some way by which a better relationship between races could be established, and in which friction could be eliminated. Today that Inter-racial Commission is working in a great many communities of the South, bringing together the whites and the blacks in whom confidence is reposed by the community, to discuss the points of friction, to find out the points on which people have grievances and attempt in a fair and just way to settle these problems.

I think a great deal of honor is due to that Commission because of the fact that it not only represents fair-minded men but it represents men who are definitely by an act of will attempting to overcome a great mass of inherited prejudices in themselves and their fellows.

May I say, also, that in addition to this work of the Inter-racial Commission, the students of the South are attempting in a fine way to discuss these things among themselves and between the races so that they may reach a fairer understanding of the problem, may know the facts better, and may better appreciate each other's viewpoint. Individuals like Dr. Weatherford and Dr. Alexander are making notable contributions by their research work in this very problem.

The group of which I happen to be a member came to the conclusion that no discrimination ought to be made on the basis of color necessarily, that each race ought to have a fair and absolutely equal opportunity for its development, that if a race is to give its greatest contribution to the great family of races its own individuality should be preserved. We ask that our fellow students shall go back to their colleges and see that a fair and just attitude is maintained, and that each race has every opportunity to make the best contribution it may have to give to the great family of races and to the Kingdom of God.

CHAIRMAN HARRIS: The next speaker will be Mr. F. Eugene Corbie of the College of the City of New York.

MR. CORBIE: Mr. Chairman and Fellow Students: The last speaker has practically taken away from me all that I intended to say. Nevertheless, I shall try to be a little more fundamental and attempt to go into the psychology of the things that make for discrimination, so that you may have something to work upon. If psychology is anything, discrimination is bad, because it makes for differences which must manifest themselves sooner or later.

Moreover, the thing that you call culture is not something that can be picked up on the streets. All that makes for your civilization is something that you have got by contact. If you as a superior race, so called, having all the things that make for your culture, attempt to adjudge me because of my poor standards, and at the same time you keep me in an environment that makes for crime and debasement, I say you are not logically clear when you talk of my inferiority.

So when we ask you to stop discrimination and give us the right to come to the fountain of life, yea into your very colleges where you get your best, so that we may assimilate of your best, we are asking only that we, too, be given the right to develop ourselves as manfully and as womanly as you, in order that in time we, too, may make a contribution to your glorious civilization.

When we talk about equality we are not asking the right to marry a white woman, because we feel that no social legislature can dictate to one human being how this man or that woman shall determine her life, or who shall be his or her wife or husband. We feel that that is an individual contract which society itself regulates. Moreover, the psychology of setting up standards is bad. Sometimes I wonder where is that spirit of moral virtue which should permeate your soul. When I look back and see my race transformed from its blackness until today it is so hypothetically white, when I see there is very little inter-marriage among the races, and then when I hear the clamor for purity of race, I wonder where the white women are and what they are thinking of that double standard of morality which is set up by white men.

On that count let me say that if you have due respect for your women, believe it, too, that we are human, and we love to respect our women. Respect yourself, sir, and I ask you out of common decency of mind, don't make my household a house of debauchery. If you are going to say your white women must be pure, we want ours to be pure.

Now when we ask that, what is the contribution which the black man has made that entitled him to a fair share of the rights of citizens? You have the gift of genius and you see your inventions manifesting themselves. Have you ever thought of the cotton seed as the gift of Africa? Did you think of that genius that today has been the nucleus of your very big economic life? Have you thought of the sacrifices in human flesh and labor that have enriched you so?

And after all, is it not right that you give us the chance to be men and women? Think if you will of the fact that although you lashed us with the whip as we toiled for you, transplanted and transformed, we accepted your God, and when we hadn't your reason to appeal to, we appealed to the Christ that you gave us. And then we sang the song of love. That is our contribution. We ask you to give us not the chance to be beggars, but the right to live. Give us the chance to be men and women, so that carrying on in the spirit of love eternal, we may be able to live here as one common people, associated, friendly, but by no means familiar; that your contribution and my contribution shall stand out for emulation in time, so that when life with us shall be no more, the black race we represent will leave something for the coming black race, and race pride as such, without race hatred, will be a manifest thing for the good of the universe.

CHAIRMAN HARRIS: The next speaker will be Mr. Robert A. Mallory of Cornell University and Auburn Theological Seminary.

MR. MALLORY: Mr. Chairman and Fellow Students: I am reminded through all this discussion on the race problem of those two British Tommies who were in a shell hole in France with the shells bursting around them on every side. One of them became disgusted, and to him the other said, "Well, if you know of a better hole, go to it."

We are in this problem, this great, deep, broad problem of the race question, and I know that we cannot evade it. If any of you know how to evade it, go to it. The rest of us have got to stay and face it.

It is a hard task which we have before us, one which challenges every bit of energy and sympathy we possess. We are not convinced "God's in His heaven, all's right with the world." We are convinced rather that mankind by his stupidity and hardness of heart has brought our struggling civilization into a most miserable mess, and God is here present among humanity, striving his hardest to straighten it all out.

There is in the Declaration of Independence the assertion that

all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

It reads that all mankind is endowed, not merely those of us who consider ourselves members of the white race, but that all mankind is endowed with these great gifts.

In our civilization of today we cannot say that we offer an equal opportunity to every person to enjoy these gifts. We do not offer to all an opportunity to benefit by these gifts. We do not offer to all the great opportunity to serve their fellow men which they should enjoy. We discriminate against many people because they are not of the same color as we are, because they are not of the same race as we are, because they do not hold the same creed which we hold. We discriminate against them on some other basis than the pure basis of character, which is the only standard which Jesus Christ would use.

Every one of us can go back to the days of our earliest childhood and remember that there was a time in our lives, when we did not care who it was who told us stories, who it was who rocked us upon his knee, as long as he was a person whose character appealed to us.

And that is the challenge to us, which is thrown out by this great racial problem in the world today, namely, to stop discriminating against our fellow men on other lines than the pure lines of character.

We should not feel a sense of pity for these other races whom we consider inferior to us, but rather we should have a feeling of sincere shame for our conduct. It is a blinding, bitter shame how we have fallen away from the gospel of Jesus Christ, which we have enjoyed for two thousand years, and which we begin to see better understood and interpreted by races comparatively new to this great message.

CHAIRMAN HARRIS: The last speaker on the race problem will be Mr. P. M. Blanko, of the Philippine Islands.

MR. BLANKO: Fellow Students: I do not know how I can stand before you and say anything more after the wonderful speech given by the man from the College of the City of New York. There are certain phases of the question that still lie untouched, however, and those I will endeavor to present.

I take it that the main task of the world today is to bring about world peace. This is particularly a task for the Christian world to perform.

If there is anything that stands in the way of the realization of the motto that this Convention has taken up as its slogan, "the Evangelization of the World in this Generation," it is that the so-called inferior races have been looked down upon by the white people. Every self-respecting man who has contact with college life, and knows the scholastic records of his race can not but challenge this claim of superiority. I plead for equal treatment of all races without any qualifications whatsoever, because I see that this is the only way to evangelize the world. I do not believe that there is such a thing as innate superiority of races. Because of varied circumstances and other factors, different races have their distinctive contributions to make to the welfare and progress of mankind. I do not believe that there should be any discrimination whatsoever between races, because such an attitude has a very great deterring influence on the progress of mankind, and is a big obstacle in the way of Christ's kingdom.

Friends, brothers and sisters, it is not enough to believe in these obvious facts, it is far more important that we preach them and advocate them by the conduct of our own lives. For after all, it is deeds that count and not words. This is the way to peace and happiness. Let this thought be made manifest by our conduct, be our heritage to the generations that are to come, and the Church of Christ shall live and we shall not have convened in vain.

Being a native of the Philippines, I know more of that country, that land of sunshine, magnificent sunsets and enchanting moonlight. I shall, therefore, draw upon it for further material. I would suggest that those who contemplate going on their honeymoon for the first or second time can do very well by going to the Philippines, because I assure you you will enjoy it most out there.

At this point I wish to digress for just a second and say that the oldest university under the American flag is the University at Manila. It is fully twenty-five years older than Harvard. We gauge the capacity of the people by the extent of enlightenment existing among them. The percentage of illiteracy in the Philippines is thirty per cent as compared with fifty per cent for Argentina, fifty-five per cent for Bulgaria, fifty per cent for Spain, seventy per cent for Portugal, and so on. I am convinced that Filipinos and Americans have been drawn together by the guiding hands of Providence to fulfil a great mission.

For the past three centuries my country has witnessed the blending of the races, brown, white and yellow. This has given to the world one of its greatest men, great because, in the first place, he was

a man of God and because in the second place he was a man who worked for the reform and progress of his people, that we also might contribute our bit to the progress and welfare of mankind.

CHAIRMAN HARRIS: The following definite proposals came out of the discussion groups, as to the way in which certain individuals and groups are going back to their campuses and follow specifically the principles they had agreed upon at this convention.

These are only representative of many other proposals, which were made in the groups: eliminate the white superiority complex ingrained in primary schools; get together various races in groups on the campus for prayer, thought and fellowship together; bring in leaders of other races to speak and meet students; utilize every opportunity to become friends with members of other races, whenever we meet them—this in some sections would involve visits to segregated areas; oppose organizations encouraging an attitude of racial superiority; work through journalism in every possible way to change the attitude of the press across the country. The suggestion was also made that we begin tackling the problem by converting our own families.

Work to break down discriminations due to race distinctions in dormitories, societies, athletics, fraternities, churches, and college life generally; give money to support organizations which are working for these ends; promote education; do all we can for the inclusion in the curriculum of courses in history which present a fairer and more Christian attitude than the ones now given; be living examples of Christ's spirit in this matter whenever an issue appears; indulge in real thinking and study on the reasons for the present prejudiced attitude; right concrete racial wrongs and work together with those from other nations for the same great cause.

It is interesting to note the representative character of the discussions out of which these suggestions came. Twenty to ninety different students took part in every single group. That is to say that as it is averaged up, about half the delegates of this conference actually took part in the discussions.

The speeches that you have just heard and the ones which you will hear now were prepared since twelve-thirty this morning.

On the war question there was general agreement on a number of points, such as the following: that war is a beastly and horrible thing; that we should do all we can to remove its causes; that we should have an educational policy to bring about the use of instruments of peace; that we should cease to glorify war in our history books; that we should positively exert ourselves by all the ingenuity

of love to eliminate attitudes which blossom forth into war; that we should establish and strengthen agencies of justice and outlaw war legally; that we should do all in our power to Christianize the social order and the industrial system, realizing that predatory economic motives lie at the root of many military operations.

In many groups a large majority was for the immediate joining of the League of Nations and the World Court. The majority in most groups doubted the wisdom of taking an absolute stand against war at the present time, but there was seemingly in practically every group an earnest, honest number who were opposed to participation in any military operations and had taken the complete pacifist stand.

After the speeches on war, there will be an opportunity for us all to go on record as to where we stand on this question. The four speakers represent the four main possible attitudes which emerged from the discussions. These are as follows:

1. We believe that preparation for the emergency of war is the best way to avoid war, therefore we urge our nation so to prepare that any future war shall be brought to a speedy and righteous termination.

2. We believe that war is un-Christian and should be abolished through a process of education, but that non-resistance is now impracticable, and that occasion may arise wherein it is our duty to engage in war, after all means of prevention have failed.

3. We believe that war is un-Christian and that the League of Nations is the best means of preventing it, but we should resort to war in case an unavoidable dispute had been referred to the League or World Court without successful settlement.

4. We believe that henceforth war is an utter denial of Jesus' way of life, ineffective as a means of settling differences between nations. Therefore, we declare our resolve not to sanction or participate directly in any future war.

The speaker on the first view, that is the preparedness view, will be H. McAllister Griffiths of the University of California and Princeton Theological Seminary.

MR. GRIFFITHS: Mr. Chairman and Members of the Conference: We have at last arrived at the discussion of war. Let us hope that we haven't arrived at a war.

We believe that preparation for the emergency of war is the best way to avoid war, and therefore, we urge our nation so to prepare that any future war shall be brought to a speedy and a righteous termination.

Now, as has been said by the Chairman, none of us believe in

the glory or the rightness of war as such. We all hate war; we believe that war is one of the blemishes upon our modern civilization; we believe that almost anything is preferable to war, but what we do differ in, is in our methods of preventing war. Let us never be misled by any enthusiasm against war as such into the certain advocacy of any one project for eliminating war. In other words, our enthusiasm, our indignation against war is not bound up with any particular method, necessarily, of doing away with it.

In the first place, we who believe in preparedness believe in it, because we can not prevent war by saying that we don't like it. You can't get up and say, "I don't believe in war; I don't like war" any more than you can get up and say, "I don't believe in disease, I do not believe in smallpox, I do not believe that I want to get sick." We can't keep from getting sick by saying that we don't want to get sick, and you can't stop war by simply saying if one comes along, "I don't want to get in a war." War is going to come anyway, and therefore it only seems sensible to prepare for it, so that when it comes, you may be able to meet the emergency.

Secondly, no international thug is going to attack a nation which is prepared to defeat him, just as in our present day individual life no thug is going to attack a policeman whom he sees with a great blackjack at his side; no international thug is going to attack us or any other nation so long as we have the instruments for defense at hand.

Third, history shows that unpreparedness is a breeder of war. The United States has never been prepared for any single one of the wars in which she has been engaged; never once, and yet we have been in war after war. Unpreparedness has never gained us peace. Not only that, but the classic instance of what unpreparedness can do in fomenting war is shown in the case of the Republic of China. There was no excuse for the partition of China by the Great Powers except that China was defenceless, and you know for yourselves what happened as a result of that partition—War! It was one of the direct contributory causes of the last conflagration in Europe. These Far Eastern disputes and that sort of thing are necessarily a breeder of war.

Fourth, preparedness will reduce the cost, the length and the loss of life in any war that may come. We do not believe that preparedness is going to prevent wars, but we do say, that it will reduce the cost and the length of any war.

Fifth, it is the duty of the state to protect the life and well

being of the people, no matter by whom that life and well being are threatened.

Sixth, Christ Himself recognized that man has a reciprocal duty to the state, that having received from the state he owes a duty to the state, and that duty is one of protection.

Prepare against any emergency, thereby seeing that the emergency never comes, and there will again be an opportunity to preach to the world the gospel of Christ, which alone is the hope of the lost and dying world.

CHAIRMAN HARRIS: The view that war as un-Christian should be abolished by a process of education, but that non-resistance for the present is impracticable will be presented by Theodore C. Sargent of Boston University.

MR. SARGENT: Mr. Chairman and Fellow Students: This point of view that has been expressed includes three essential propositions. The first one is that war in itself is un-Christian. That is fundamental, and also that war if it is to be abolished, cannot be immediately abolished. It must come through a process of education. Education, we will freely admit, is the only efficient method of securing any reform. That is the fundamental proposition.

Secondly, a policy of non-resistance cannot practicably be held. An illustration cited in one of the discussion groups will serve my purpose here.

A certain man walking down a certain street of a certain city saw an excited sailor about to attack a white girl. He rushed to the scene immediately, interceded and stepped between the two; whereupon the sailor delivered three blows in succession on the gentleman without any resistance on his part. And then, as the story goes, the sailor after that broke down and cried over his action. That sounds like a very ideal method of solving such difficulties, if applied to war, but I cannot conceive of the Kaiser breaking down and crying, had Belgium and France taken that same attitude of non-resistance.

We must bear in mind that what we want now is a proposition that will serve our immediate needs. We cannot immediately adopt non-resistance, and let the nations of the world that care to, walk all over us; for human nature cannot be transformed in one night. That is the second proposition.

Thirdly, resort to fighting will come only in cases of extreme necessity; that is, after all possible means have been used to prevent war, whether this be through arbitration boards or any other form of arbitrate means. You may choose the League of Nations or

any other agency whatever; we are not stating the means, but only insisting that such means shall be employed to the very limit.

If, however, human nature does not care to accommodate itself to this point of view immediately, we hold that it is our duty to fight, for the reason that we must defend the possibility of securing an ideal. The ideal we want is absolute peace. It cannot be achieved immediately. Therefore, we must safeguard the possibility of achieving it, by at least safeguarding the possibility of the life of those who are working for that end.

To summarize, we believe that war is un-Christian fundamentally, but that it can be abolished only through a process of education. Non-resistance is impracticable because it is too immediate. We must first employ processes of education, so that human nature will be able to accommodate itself to the advanced point of view.

And then, lastly, we believe that it will be our duty to engage in war or warfare only after all other means have failed. Certainly no one of us holding this point of view would say that America or any other country is justified in warring on the immediate pretext of any situation that arises in the immediate future without full consideration. We believe this statement covers the point of view and provides for the achieving of an ideal through sensible means without the sacrifice of what Christ called our human life and its values. Therefore, we are advocating Christ's idea through the very method He Himself used.

CHAIRMAN HARRIS: The next speaker will be Mr. Wendell Berge, of the University of Nebraska.

MR. BERGE: Mr. Chairman and Fellow Students: I represent that thought in the convention which believes that the League of Nations and the World Court are the best means of preventing war and preserving peace.

We want peace. We hate war. We believe that it is un-Christian, that it is hideous and that it is inhuman; but we do not believe that the way to prevent war is to prepare for it. We do not believe that education alone can accomplish our end, although we concede that it is of great importance. We do not believe in the stand of the pacifists.

We believe that the fundamental cause of war today is the lack of world organization, the lack of organized relationships between the different nations of the world. We have today a world society in the sense that we never have had it before. Let me illustrate in this way: One hundred years ago it didn't matter much to the people living right here in this section of the country what happened in

Europe or in Africa or in Asia; it didn't matter much to the people living in China or Japan what happened here or in Europe or in Africa, but today we have come to the point where the world is a sensitive whole. When the President of the United States dies in San Francisco, ten minutes later the newsboys in London are announcing the fact. When there is an earthquake in Japan, it is immediately felt in the stock markets of New York.

What better illustration of a world society than this Convention right here? Here are students from many of the countries of the world, all listening to the same ideas, all reaching more or less the same conclusions and going home to their respective countries to preach the same doctrines.

Now, with this state of world society how can we expect, as citizens of this modern world, to eradicate war unless we have world organization to meet these new conditions? Today we are like a ship without a rudder, like an automobile without a steering gear.

We believe that with some form of organization to settle international differences as they arise; to provide a tribunal for the settlement of disputes, economic and political, between nations; to codify international law, if you please; that then, when we get this world organization, the nations of the world will have no hesitancy about disarming; then there will be no fear that they will lack protection; because when you stop to think about it, much as we love our Christian ideal of peace, there is today in the final analysis no substitute for force.

What we of this school of thought believe is that the best way to accomplish the Christian ideal is to provide a substitute for war, a legal substitute, a means whereby these differences can be practicably settled without resort to brute force.

We believe that when this agency is established there will be no need for pacifistic doctrines; there will be no need for preparedness; for the people of the world will come to the conclusion through the processes of education, through the development of spiritual brotherhood, which conventions such as this can further, that war is unnecessary and that the means have been provided whereby disputes can be justly settled.

Now the present League of Nations may not be the solution, but there are a large number of us who think it is, and we want to give this League of Nations and the permanent Court of International Justice a fair trial.

We believe that the students of this Convention share this conviction; that those who belong to countries now members of the

League are going home resolved in their hearts to do all they can to cultivate sentiment within their countries which will make that League a more-than-ever living reality, and that we of the United States who hold this thought, are equally determined that we shall do what we can to bring the United States of America around to this point of view, so that we too may soon join the League and take our place as leaders in the world for justice, liberty and peace.

We believe that by this means we can by the grace of God do something to help speed the day when peace and good will shall reign among the nations and all peoples of the earth.

CHAIRMAN HARRIS: The last speaker on the war issue, who will present the absolute pacifist stand, will be Mr. Allan A. Hunter, student at Union Theological Seminary, New York City.

MR. HUNTER: We are not talking about using the violence that handles a police case where there isn't a policeman 'round in the street. We are talking about modern war as now organized. Modern war as now organized defeats its own end, and does not protect the helpless. Look at the facts today, directly due to the war, 20,000,000 men killed, 9,000,000 children left without fathers, 5,000,000 widows, and 10,000,000 refugees.

War today defeats its own end. It does not end war. It sets into motion, we have found, new potential causes which once released only tend to start new wars. Ever since November 11, 1918, the part of the world that was most affected by the Great War has continued in an almost constant state of war.

And one more thing: Those who know best the forces now operating in the world, and seem to see furthest into the future, discern a cloud coming. Twenty world-renowned and responsible statesmen, historians and journalists say today that judging by the way the world is now going, we are headed directly toward war. As we see that cloud coming, all of us who believe in education are for education, yes, but unfortunately we haven't at our disposal the necessary thirty years. Our hope is one hope, and that is not just a dramatic gesture but an absolutely consecrated protest on the part of those who are willing to go the way of Jesus, and are willing to stand up and take whatever consequences may come.

I believe that if Abraham Lincoln were with us, a man who rose up to a great emergency, and a good many of my friends who were killed in the war,—men better than I can ever hope to be, men who had intrepidity, men who had a contempt for comfort and softness, men who surrendered their private interests to something beyond selfish ends, men who were obedient to command—

I believe that they would summon some of us who believe in Christ's way to leave the old dug-out of force and violence and go up to something more. And I would be ashamed as I think of these friends, not to go out of that dug-out and go on no matter what happens, no matter what people are going to say about me. I can't now look into the eyes of Jesus Christ and take any position that will help to sanction war. I am not talking now about the past. I believe Christ's way of trusting all men and of giving Himself, as my friends gave themselves for this new time, I believe that that way will win. The way of Jesus, who tells us to look at those on the other side and to love them. The way of Jesus, who took a chance.

This cloud coming! There is a chance to ward it off, if all over the globe we can get a few here and there who will stand out for Jesus's way, and go that way and take the gaff—that way of just loving people, not with a fist—we are tempted to do that, we fellows get angry—but that way of loving people with all of our lives. The world did not believe Christ then, and it does not now. The world took that young man up into its hands, the way a rat terrier takes a rat in its mouth, and it shook and shook but it could not shake out of Christ that unbreakable faith in men, that trust that he had in their power to work together.

We would not deny Him, and thereby cause organized war. Because war,—the kind that is going to come in the future, if it comes,—defeats its own purpose, failing to protect the helpless, failing to end war, and because war as now constituted is contrary to the way of Christ, some of us now take this stand.

CHAIRMAN HARRIS: A few of the concrete proposals which have emerged from the discussion groups, as to how we can best mobilize the forces against war on our college campuses are as follows: work for the truth regarding war from both press and pulpit; establish forums for discussion; discuss the question with our personal friends; work for the elimination of the R. O. T. C., the required military courses and other war makers in college. These proposals were not unanimously agreed upon by any group.

Individual things which smaller groups or individuals are going to do on their campuses when they get back, are these: change the motive behind the R. O. T. C. to a more extensive physical education program; organize student expression through straw votes by means of existing organizations; study the economic causes of war; study and pray as to how war may be prevented; study other nations' histories; exchange with other countries for fellowships and also pro-

fessors; put into practice constructive programs of friendship like the Japanese Relief and the Student Friendship Fund.

It may be wondered why such a prominent place is given to war as evidenced by the fact of these speeches and by the vote which we are now going to take, as over against a question like race. The answer is simply this: there has emerged from the groups a desire for a registration of conviction on the war issue, whereas on the racial issue the differences are less distinctly drawn and the issues less crisp, clean and clear cut.

We shall now proceed to a show of hands on these four propositions which have been presented by different student members of this Convention.

First, we believe that preparation for the emergency of war is the best way to avoid war; therefore we urge our nation so to prepare that any future war shall be brought to a speedy and righteous termination. Will all those who believe this, raise their right hands?

A DELEGATE: How many of these may we support, Mr. Chairman?

CHAIRMAN HARRIS: You may support all, if you can conscientiously do so. [About 175 * supported this proposition.]

Second, we believe that war is un-Christian and should be abolished through a process of education, but that non-resistance is now impracticable and that occasions may arise wherein it is our duty to engage in war, after all means have failed to prevent it. [About 4,000 * supported this proposition.]

CHAIRMAN HARRIS: Third, we believe that war is un-Christian and that the League of Nations is the best means of preventing it, but we would resort to war in case an unavoidable dispute had been referred to the League or the World Court without successful settlement. [About 5,500 * supported this proposition.]

CHAIRMAN HARRIS: Fourth, we believe that henceforth war is an utter denial of Jesus' way of life, ineffective as a means of settling differences between nations; therefore, we declare our resolve not to sanction or participate directly in any future war. [About 400 * supported this proposition.]

CHAIRMAN HARRIS: We will now join in singing Hymn No. 40. Following the singing of this hymn, we shall be led in a short devotional period by Mr. Samuel Shoemaker, Jr., Secretary of the Philadelphian Society, which is the Y. M. C. A. of Princeton University. After Mr. Shoemaker has led us in this short devotional

* The numbers here stated are estimates only. No count was made.

period, we shall hear two views of how we as students, can consecrate ourselves, in view of the tremendous issues we have faced here this morning, to the task of making ourselves fit instruments for the carrying of these things into the world.

[Hymn No. 40 was sung.]

"Fairest Lord Jesus,
Ruler of all nature,
O thou of God and man the Son;
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy and crown.

"Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

"Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling, starry host;
Jesus shines brighter,
Jesus shines purer
Than all the angels heaven can boast."

MR. SHOEMAKER: We have been looking during these days for the mind of Christ, and I think some of us have come nearer to appreciating the mind of Christ since we have been here than ever before. A problem that faces us as we get away from this Convention is how we are going to achieve the levels of life on which we have been thinking and planning while we have been here.

It is my belief that we will hold on to the things that we have gotten, that we will dare to stand by some of the stands we believe we ought to take, just in proportion to the depth and reality of our own discipleship to Christ. So let us come back again for a few minutes as we always must come back to Him.

I want to read the twenty-first chapter of the Gospel according to St. John.*

After that Jesus disclosed himself once more to the disciples at the sea of Tiberias. It was in this way: Simon Peter, Thomas (who was called "the Twin"), Nathaniel from Cana in Galilee, the two sons of Zebedee and two other disciples of his were all together. Simon Peter said to them, "I am going to fish." They said, "We are coming with you, too." Off they

* Read from "A New Translation of the New Testament" by James Moffatt, D.D.

went and embarked in the boat, but that night they caught nothing. Now at the break of day Jesus was standing on the beach (though the disciples did not know it was Jesus). "Lads," said Jesus, "have you got anything?" "No," they answered. So he told them, "Throw your net on the right of the boat and you will have a take." At this they threw the net, and now they could not haul it in for the mass of fish. So the disciple who was Jesus' favorite said to Peter, "It is the Lord!" Hearing it was the Lord, Simon Peter threw off his blouse (he was stripped for work) and jumped into the water, while the rest of the disciples came ashore in the boat (they were not far from land, only about a hundred yards), dragging their netful of fish. When they got to land, they saw a charcoal fire burning, with fish cooking on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught." So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them, but for all their number the net was not torn. Jesus said, "Come and breakfast." (Not one of the disciples dared to ask Him who He was, for they knew it was the Lord.) Jesus went and took the bread and gave it to them and the fish, too. This was the third time now that Jesus appeared to the disciples after rising from the dead.

Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed my lambs," said Jesus. Again he asked him for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to my sheep," said Jesus. For the third time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?"

So he replied: "Lord, you know everything, you can see I love you." Jesus said, "Then feed my sheep. Truly, truly, I tell you, you put on your own girdle and went wherever you wanted when you were young; but when you grow old you will stretch out your hands for some one to gird you and you will be taken where you have no wish to go." (He said this to indicate the kind of death by which Peter would glorify God); then He added, "Follow me." Peter turned round and saw that the favorite disciple of Jesus was following, the disciple who had leant on his breast at supper and had put the question, "Lord, who is to betray you?" So, on catching sight of him, Peter said to Jesus, "What about him, Lord?" Jesus replied, "If I choose that he should survive till I come back, what does that matter to you? Follow me yourself."

Let us pray.

Let us think of Jesus Christ standing at break of day by the shore of a new year dimly known to some of us, eagerly watching our work as fishers of men.

Let us think of His concern about us, His hope, His urgent desire that our work should be truthful and remain, His sorrow and disappointment when we fail Him.

Let us face that question of His, "Lads, have you got anything to give?"

He asks of every one of us "Do you love me? More than the

ordinary followers, more than the church members that we have criticized, more than those who could have come to this Convention and didn't come, more than we did ourselves when first we got here?"

Let us face the sin that stands between some of us and Him, the pride and the uncleanness and the self-will. Let us pray to Him for strength day by day to keep in touch with Him and take the time to be near Him.

And he measures our love for Him in terms of service, "Feed my sheep."

Let us think now what we ought to do, each one of us, for those in the world who are actually hungry today, and then let us think about those who are spiritually hungry, desperately unsatisfied. Let us think of that one man or woman back on our campus, who has been on our hearts and who wants to find Christ, who ought to find Christ.

Let us ask what we have got to do concerning our life plans, whether there has not got to be a change, whether we have got to go up on higher ground. Can we say we love Him, and do the thing we plan to do? Let us face the issue of entire surrender of our wills to the will of God. Let us consider that for us the days of undiscipline and self-will are gone if we take Him, that we no longer go where we will but go where we are sent, and that that does not mean restriction and bondage but freedom and peace.

Let us make sure we are not dodging our own responsibility by asking, "Lord, what shall this man do?", or hoping that somebody else is going to shoulder our burden. Let us pray to be made conscious that the things we have heard in this Convention are like idle talk, unless we can translate them into concrete life, unless we love some people back home that we never loved before, and pay attention to some people we have always ignored before. Let us pray that in this hour God's holy spirit may be with us and tell us what He wants us to do now.

O God, our father, unto whom all hearts are open, all desires are known, from whom no secrets of our hearts are hid, we feel helpless and very nearly futile in the face of the needs that we have seen. We are afraid as we look into the face of a new year and a new life, that we shall fall short and be found wanting. Unless we commit ourselves to Thee, soul and body, unless day by day through prayer we find Thee anew, we know that we shall fail.

Somehow, we know that in the midst of all these problems we are ourselves the great problem. We know that Thy Kingdom cannot come through us until we are willing.

O God, give us the grace to face complete surrender and to turn wholly to Thee, to begin to look on life as through the eyes of Christ, to seek Thy kingdom first, to search for Thy will for our lives. We have got to make a start somewhere. Keep us this day from making any trivial resolution, when what we need to do is to begin a new life.

Come to us in our perplexity and need and take us. Make every one of us a spiritual force in the places to which we go.

Take our wills. They are all that we have to give Thee, and just as Thou wilt and when and where, use us in Thy Kingdom. We ask it for the sake of Jesus Christ, our Lord. Amen.

CHAIRMAN HARRIS: In response to a very wide-spread request on the part of students and discussion group leaders that there be presented at this time the student attitude on consecration and how we can put into practice the things we have learned and faced here together, we shall now listen to two brief addresses by two of our own number. The first speaker will be Mr. E. Fay Campbell of Yale University.

MR. CAMPBELL: There are just two things that I want to say this morning, and I am going to say them just as quickly as I can. I assure you that I mean them with all the power that I can express.

The other day I heard an address on law enforcement by Admiral Sims. At the beginning he read a letter which went something like this: "Dear Friend: I am very sorry that I was not able to attend to the affairs that I should have this last week, but I was drunk most of the time and couldn't get at it." This letter was from one minister to another about 100 years ago back in New Haven.

We can all find records in history of people who didn't find any difficulty at all in saying that slavery was one of those things that was ordained by God. Apparently, Paul had a hard time convincing the Corinthians that sexual cleanliness had anything to do with religion.

I have gathered from different people here with whom I have talked that there is some question as to whether or not we have been talking about religion at this convention. Believe me, we have been talking about religion at this convention just as certainly as if we had been talking about drunkenness or about purity or about whether or not human slavery was ever justified. If we have not been talking about the Christian religion here, I am through with the Christian religion, because I believe that the Christian religion deals with every phase of a man's life. I can't see how any of us can express our love to God in any other way than through our relationships with

other men and women. Certainly we have been talking here about that. The questions we have considered during this convention concern Christianity, and Christianity is not anything less than those questions. We can't call ourselves Christians if we are not interested in the questions which have been raised; and we are ridiculous, it seems to me, in the sight of God, if we do not go back to our campuses to think further and more seriously about these very things that have been discussed here.

For myself, I want to thank those people who dare to say what I believe to be right, namely, that for them they are going to try the way of aggressive good will from now on and that never again can any nation call on them to take up physical force. All I can say about it is that this is religion, and it is the right religion for humanity today.

The second thing I want to say has to do with where this religion is going to lead us. Remember how at one time Jesus said, "He who would come after me let him take up his cross daily and follow me." Did you ever think that He didn't say these words *after* He had been nailed on two pieces of wood erected on a hill outside of Jerusalem? He didn't say these words *after* that happened. He said it while he was in his active ministry. I don't suppose Jesus had any conception of the wooden cross when he said them. I don't think He knew at that time where or when His death was going to be, but He knew that the way of life was the way of the cross. He knew that we were living in a world where the only way to really live is to lose life.

I would like to bring that right down home. At the time of the Yale-Princeton football game a man came into our place who used to be a Yale leader in religious work back on the campus years ago. He had thought of going into the ministry, but decided in the end to try business for at least a year or two.

When he came in, I said, "Bill, how is it going in business?"

"Not too good." He was a little bit noncommittal. I kept pressing the point and tried to find out just how he stood, until finally he said: "Well, I have got to get about a ten thousand dollar income so that I can come down here to a game if I want to, so that I can have a nice machine, and won't have to worry about things. I have got to have that and I am not sure I can have it in the ministry."

Men, there is a lot of that spirit on your campus and there is a lot of it in you and in me, isn't there? I want to thank God here today for the examples that we have had from this platform in Dr. Mott and Dr. Speer, who to me seem to represent what we need

about as much as anything else in this world. They are two men who could have gone into any other profession or any other line and made good so far as we can see, men with capacities and abilities that would put any of us here to shame, so far as I have been able to judge, and yet these men found that the thing for them to do under God was to throw themselves completely into this Christian enterprise. They didn't count lots of things as worth while which my friend Bill counted worth while month before last. They said, "No, we are going to throw that aside and we are going to go with all the energy that we have in us into this enterprise."

Do you know that about ninety per cent of my class are either down in Wall Street or scattered throughout this country in business? I remember one man at Des Moines four years ago, and how we knelt in the hotel and prayed together and talked together. That man is out in India today. He could have made just as big a success on Wall Street as a lot of these men, but he saw that the thing for him to do was to go out and live what he believed to be the fullest life he could, giving himself in full-time Christian service out there.

I was talking a few weeks ago to a former classmate of mine, who is now down on Wall Street, making good. He has already published a book on foreign exchange which is being widely used, though he is not yet thirty years of age. Yet he told me, "If it were not that I am married and settled here and have the expenses I have, I'd get out and teach school; I know I ought to—but I am in the system now and I have got to go through with it."

Isn't there a lot of that on your campus, too? What I have got to say is simply this: where this religion of Jesus Christ, that touches every side of a man's life, is going to lead us is right straight to the cross. We have got to start to take up our cross right now, or we had better quit religion, because there is no place for us in Christianity. We must go back on to the campus and start with it right now.

So far as I am concerned I believe some of us must go back to the campus and say, "No, I won't serve on that Junior Prom Committee or on that other committee that you have put me on. I am a busy man. I have a lot of studying I must do. I have to think through a lot of problems. I have to talk personal religion with a few men on this campus. I must help them. I haven't time to sit around planning and frittering away hours on questions as to whether we are going to have a lot of flowers at the "prom" or not. I have some things to do that are worth while."

Some of us have to go back and do that. Maybe some of us

will have to refuse the captaincy of some team because the Christian Association needs us to get down and live there where we ought to live, and give time to thinking about what it means to be a Christian in this day. I believe it is going to mean that when fraternity elections come along, some of us will have to say, "No, I am not going to separate myself from the rest of the student body. I am one man here with others and I am not going to assume that I am any better than this man who didn't make a fraternity. I am a brother with every last man on this campus."

Are we ready just to take this Christian business seriously? Is it going to take absolute control of our lives? St. Paul once said, "For I bear banded on my body the marks of Jesus." Can you point to any marks on your body? Has Christ got us? Have we got on us His stamp?

Dean Sperry the other day in a sermon at Battell Chapel said, "I believe that there are a lot of gamblers going to get into Heaven before a lot of people that I know who have taken religion simply to play safe." It startled a few of the good folks back there on our campus, but I am ready to say that he is right and, as for me, I pray to God that I may go back from this convention to be reckless, not caring what people think about me; that I may go back in the great Christian adventure to abandon all for Him.

I pray God that a lot of us may feel that this is our job, as we think about what we are going to do back on the campus.

CHAIRMAN HARRIS: The last student who will address us is Mr. Henry P. Van Dusen of Princeton University and Union Theological Seminary.

MR. VAN DUSEN.—I want to say at the outset that I believe tremendously in this Convention; I believe tremendously in the democratic processes that have been started here, in the discussion groups that have had their issue in the reports that we have had this morning, and yet the Committee has asked Fay Campbell and me to say not what the discussion group leaders should dictate, nor to summarize their convictions, but to give personal statements of the things that are most on our hearts.

I want to say one thing and one thing only and that is this: that believing as I do firmly in all that we have been doing to try to see our way through the problems that confront us today, there is an issue before this Convention and before each one of us that runs deeper than that. I have felt that somehow or other we weren't

getting at the heart of the matter, that we were doing well but we weren't doing well enough.

I believe personally that the question before the world and our nation today is not a question of finding solutions and plans and positions, but one of finding men and women.

I believe that the great issue we face individually as we come close to the end of this Convention is the question of whether we have individually within us the qualities of leadership, not the programs of leadership, which are needed in the world of our day.

I can see that in the first place the emphasis that needs to be made at this time is this: the emphasis of personal character. I don't think we have had enough emphasis in this convention on the actual quality of personal character required in you and me, if we are going to lead this generation.

And yet I know you feel, as I do, that if we are to contribute anything to this world in which we live, if we look beneath the surface at the facts we have talked about this morning, there has got to be reborn in us individually and corporately a quality of personal character far beyond that with which we came to Indianapolis and far beyond the measure that most of the platform addresses have presupposed.

My friends, I don't have any hope personally for the day in which we live except through men and women who can meet unqualifiedly the exacting standards of personal character that Christ set. Take first the standard of absolute purity. You know what that means on our campuses today, and what it means in the life of some of us, with the petting question and all the rest. Then take our standard of absolute honesty, honesty of thought. There was real, genuine, honest thought in discussion groups, but there was not enough of it. There were not enough men and women, as I saw it, who went there determined to control the bias of their convictions and to look at questions absolutely foursquare, with the mind of Christ and through the eyes of Christ.

Take absolute unselfishness and love, a test which strikes home to every one of us, to the very roots of our being. We must have more faith in one another. We must believe in one another and love one another more, a test which strikes, as some of us were saying yesterday, to the heart of the people who organized this Convention, to the Committee and the leaders, to the center of this platform, in order that the divisions and the jealousies and the cleavages which in spite of all our Christian consecration exist among us, shall be done away with and that we love one another as brothers,

remembering that where the spirit of Christ really is there is unity. If there is one lesson that we can learn from the older generation, it is this: that you and I of the younger generation shall have done with differences and divisions and jealousies and cleavages and shall believe in one another and present a united front as we face and lead the student movement of our day.

And then it seems to me that there is one other test, the most important of all that we face individually. It is the one that Mr. Campbell has referred to: the test of courage, courage to the point of self-sacrifice, for, personally, if I am convinced of one thing in the world it is this: that there is one way and one way only to meet the problems of our day, and that is through men and women who have put the experience of the cross at the heart of their lives. I am not talking for the moment of the cross of Christ. I am talking of the principle embodied in that cross.

We have heard much in and out of the sessions of this Convention about a new youth movement. I believe we have got the genius and the genesis of this movement here. Yet isn't it true that as you study the people who are thinking in terms of a great up-springing of youth in this country today, they divide themselves quite unconsciously into two groups. On the one hand is the group through whose thought and through whose vocabulary there run the ideas of self-expression, of self-development. I think that most of us have come here with such ideas as these very, very strongly in our minds, and when we think of a movement of youth in this country today we think in terms of self-expression and self-development and self-realization.

The other group of men and women is a smaller group, who seem to me to have seen through to the heart of the matter, and in whose vocabulary and in whose thought these words and these ideas of self never occur, who are not talking about self-expression and self-development and self-realization at all, but who are talking about a world to be saved, mankind to be redeemed, the Kingdom of God to be brought in on earth, and who realize that in the realization of those objectives there is no room for thought about or desire for self-realization or self-expression.

In God's name let's think through some of the issues that confront youth today and see that the principle of self-realization and self-expression stands as the antithesis of the principle of the cross, the absolute surrender and dedication of myself, body and mind and soul, for the cause of God and for my fellowmen.

I believe personally that our day waits on the up-springing of

a group, however small, of men and women who will place the cross at the heart of their life and mean it, not now when we stand here under the impetus of mob psychology, but when we go back to our campuses, cost what it may—and it means cost.

If there is one thing that this convention has impressed upon me it is this: that Christianity today is an infinitely harder thing than I had ever imagined it was before. And whatever else is true, this is true: that there never has been a time in Christian history when the following of Christ involved more of the experience of the cross for those who really meant to follow Him.

For you Southerners, it means going back into our colleges to take a stand on the race question which will be absolutely unpopular—the stand which Christ Himself would take.

For the Westerners on the Pacific Coast it means going back to take a new attitude toward the Oriental students and the Japanese question, an attitude which, as I see it, if you press it through to the end, means inevitably the experience of the cross to the point of persecution. For all of us it means going back into our colleges, into social systems, fraternity systems, athletic systems and all the rest, where if we would follow through the meaning of this convention, we shall have to stand out against the tide of current thought in our institutions and in doing this we shall know what the meaning of the cross is in human experience.

I would like to say just a word about the relation of the younger generation to the older generation because a number of references have been made to this relationship during the Convention, and it has existed in the background of much that has been said from this platform.

I want to say this to the younger generation: that when you and I produce leadership of the character of Speer and Mott and Eddy and Wilder, when there has shone forth on our faces and in our lives the quality of life which is in those men, when we are ready and prepared to take up in our day the cross which they took up in their day, when we are prepared to lead from this platform as they have led, then and then only are we ready to demand from them the leadership of our generation, and I believe that then and then only they will gladly hand it over to us.

But let us not deceive ourselves and think that until we have duplicated in our lives qualities which these men possess, we can take out of their hands the leadership which they rightfully hold. I don't believe the older generation is doubtful about us; they have faith in us, in spite of our peculiarities, in spite of our unwillingness to see

the meaning in words and experiences which they see, but I pray God that they will demand of us commanding qualities of personal character and consecration before they surrender into our hands the leadership of the task of Christ in this day.

I believe we are looking forward to a great, new student Christian movement, but let us be sure that in the first place it is not less Christian but more Christian than the movements which we have today. Only so shall we get what the situation in the student world today demands—a unity of command and of organization, a unity of the massing of spiritual power in a new student movement—when there springs up from the life of us individually and collectively the wells of living spiritual power for which the world waits today; because it seems to me that that is the fundamental need, for a rebirth within us of living, spiritual power, which shall give dynamic and before which the existing obstacles shall disappear.

To me—and here I go where I am afraid some will find it difficult to go—there is one great reality in this convention and only one. That reality is the living God. I believe that He stands here amongst us, the one great fact before which all of the material of our discussion and our thought fades away into insignificance. I believe that He stands looking out over the world today,—a world desperately in need, demanding salvation,—with a heart which weeps and breaks for men and women everywhere who are overburdened with all of the problems which we have discussed, and with a heart, too, which weeps and burns for us because we do not see deeply enough into the problems which we confront, and because we do not align our lives absolutely with His and merge our petty resources in His infinite resources.

The student world and the world beyond wait for men and women who can re-establish their personal relationship with the living God and who can allow His infinite resources to flow through their resources, and I believe that that is the one question which we have to face here.

I am tremendously concerned that in this convention no decisions shall be reached which are not permanent, because I believe that where the Spirit of God really is there is quiet and assurance and confidence. For myself I seem to see Him and hear Him calling unmistakably for a deeper consecration, for a gathering together of men and women who see the implications of the life with Him and of Him today and who will give themselves absolutely to that life.

As I go back the only answer that I can make to the question which He puts as to whether or not we will follow Him all the way

is this: "Not in my own strength but in Thy strength I will." And I believe that is the answer which this convention must give if the issues and the problems which have been raised in these days that we have spent together are to be successfully solved during our generation.

CHAIRMAN HARRIS: I cannot but feel that this has been one of the most important sessions of this Convention. The time is up, but before we close with the final hymn, I should like to make just two remarks.

The first is that in the face of the tremendous challenges that have been hurled at us from this place, not only today but before this time, in the face of the terrific difficulties in thinking our way clearly through the racial, international and economic problems, we must realize that where God calls us to go, will be absolutely the best place that we can possibly be in. That means that heroism is going to be shown and needed not only in the strictly Christian professions, but in absolutely every ramification of our national life; that if any of us here get the clear call from God to dedicate ourselves to His service, no matter where it may be, we can rest assured that only by permeating our entire corporate life with the spirit that has been manifested in this Convention, can we hope to bring in the spirit of brotherhood and love and sympathy and decency and wholesomeness and fineness and chivalry and self-sacrifice and courage.

The second thing is this: That some people get the idea that the surrender of ourselves to God is a gloomy, drab, gray, and grim thing. I should like to put myself on record that it is no such thing, that the way of the Cross if we see it clearly, is the way which eventually our best impulses make us want to follow, and if we do follow this way, we know that God's hand is on our shoulder and his voice in our heart, saying to us, "You are on the right track."

With that comes the tremendous joy and thrill at the possibilities of our generation sweeping out in a new crusade to organize all the forces of fineness and nobility in this time of crisis. Self-denial and discipline, yes, but also real fundamental everlasting joy.

A story that Robert E. Speer told to the school to which I went, and which has made an indelible impression on the minds of all those who heard it, is one with which I should like to close.

At one of our great universities a boy had on the walls on his room pictures which obviously should not have been there. His mother inadvertently stepped into the room one day and looked

around. Being a wise mother she made no comment upon the decorations at the time, but after a few days simply sent him a copy of Hoffman's "Head of Christ." Three weeks later she returned to that boy's room. She looked around and over here instead of the pictures that were there before were pictures of Yellowstone Park, over here were pictures of some of his school athletic teams, behind her were some reproductions of famous paintings and on this wall was the picture she had sent him of Hoffman's Christ. She said to him, "Why, Bill, where are all the pretty pictures you had in your room?" He answered, "Well, Mother, they would not go with Him."

If there is any message that has been brought to us by these students who have spoken, it is that inter-racial, international, economic hideousness, injustices, impurities, dishonesties, selfishnesses and that spiteful, unbrotherly attitude of carping criticism and biting sarcasm, will not go with Jesus Christ.

That is the standard, that is the note—and must be—of this Convention.

[Dr. Walter H. Judd took the Chair.]

CHAIRMAN JUDD: After our closing hymn we want to ask our good friend Studdert Kennedy to dismiss us with a closing prayer.

[Hymn No. 38 was sung.]

"Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

"Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than thy blest name,
O Savior of mankind!

"O Hope of every contrite heart,
O Joy of all the meek,
To those that fall, how kind thou art!
How good to those who seek!

"But what to those who find? Ah, this
Nor tongue nor pen can show;
The love of Jesus, what it is
None but his loved ones know.

"Jesus, our only joy be thou,
As thou our prize wilt be;
Jesus, be thou our glory now,
And through eternity."

THE REV. MR. STUDDERT KENNEDY: Let us stand just for a moment in silence and each make his own act of consecration to God and his own prayer for honesty.

[A moment of silent prayer.]

Keep that light in your eye and go up directly thereto and thou shalt come unto the gate at which when thou knockest it shall be told Thee what thou should do.

Almighty God, give us grace that we may cast away the works of darkness—the things that we hide and dare not tell, the things that are secret—that we may cast away the works of darkness and put upon us the armor of light, now before it is too late, and before the misery of the world gets so bitter that we can't really help.

Help us to do it now in the time of this mortal life that when Thy son, Jesus Christ, comes in glory with the assurance of His victory, He may find us ready for Him.

God help us to bear the Cross that we may find the crown, and have the pain in order that we may enter into His peace and find the power that that peace brings.

Through Him who lived and suffered and rose again and ascended into glory and reigns forever, to be the source of all our power and our strength, Jesus of Nazareth, carpenter and Christ.

Into God's eternal keeping we commit you; may the Lord bless you and keep you, may the Lord make his face to shine upon you and be gracious unto you; may the Lord lift up the light of His countenance upon you and give you peace, in your going out and in your coming in, in your lying down and in your rising up, in your labor and your leisure, in your laughter and your tears, until you come to stand before Him in the day to which there is no sunset and no dawn. Amen.

A Prayer

KENNETH SCOTT LATOURETTE

O God, our Father, we give Thee thanks for the men and women who through the many years have gone out because of this movement and who have poured out their lives in other lands.

We give Thee thanks for all that they have meant to the lands to which they have gone. We give Thee thanks for those who have labored in years past and still labor that this movement may continue to be a growing source of blessing to the world.

Help us, we pray Thee, in the silence of this moment to forget those about us, to remember Thee.

Bring before us our trusteeship to Thee. Bring before us our selfishness, our foolish expenditures of money, our wastefulness, all the un-Christian features of the way we in bountiful America use Thy bounties; and then because Thou dost touch our hearts, help each one of us as stewards of Thine to know what Thy will is.

Strip us, we pray Thee, of our selfishness, and lead us to deeper devotion to Thee through Christ, our Lord, who gave his life that we might live. Amen.

FORUMS

SYLLABI OF FORUMS ON TYPES OF CHRISTIAN SERVICE THROUGHOUT THE WORLD

The possibilities for life investment in the various types of Christian service abroad were presented by experienced workers. Time was given for questions and discussions from the floor. Where possible, consideration was given to Christian service both within and without organized Christian agencies, but in each forum opportunities in connection with the missionary agencies of the Church received particular attention. The syllabi suggest the range and scope of the various forums, though they are not exhaustive.

RURAL EVANGELISTIC WORK (MEN)—REV. A. E. ARMSTRONG, presiding: Proportion of populations in rural areas—Danger of under emphasis due to growth of institutions—Importance as source of leaders—Varieties of approach—Evangelistic bands—Team work as a means of developing native leaders—Following up direct evangelism—Integration of evangelism with literary, medical and educational work.

RURAL EVANGELISTIC WORK (WOMEN)—MRS. H. R. STEELE, presiding: The use of mass meetings—Opportunities for evangelistic tours—Teaching classes of women—Training of Bible women for rural evangelistic work—The organization and superintendence of village Sunday schools—Cooperation with other workers in rural fields.

CITY EVANGELISTIC WORK (MEN)—DR. A. L. WARNSHUIS, presiding: Increase in urban population because of commercial and industrial expansion—Resulting complexity and instability of the social composition demand wide variety of method and personnel for effective evangelizations—Relative accessibility of different groups, as students and laborers—Importance of combining "religious" with "social," "educational" and personal service approach—City-wide planning denominationally and interdenominationally—Intensive, long-term evangelism by Bible study groups, hostels, and enlisting of seekers in unselfish service.

CITY EVANGELISTIC WORK (WOMEN)—HELEN B. CALDER, presiding: The relation of the evangelistic woman missionary to the work of the city church and Sunday school—Opportunities afforded in girls' schools—

Cooperation with medical work in hospital, home, and with nurses—Possibility of reaching the well-born, well-educated non-Christian women—Recruiting and training native women evangelistic workers.

MEDICAL WORK (MEN)—DR. E. M. DODD, presiding: The professional and other training most necessary for a man going into the average kind of general medical missionary work—Types of work being done on the field—The more highly specialized types of work, such as medical education, and public health—The problems of team work, emphasis and constructive outreach.

MEDICAL WORK (WOMEN)—DR. MARY MCDANIEL, presiding: The peculiar opportunities, responsibilities and problems of the woman missionary doctor, including such types of work as itinerating, dispensary, hospital, medical school, and community work—Subjects in which women medical students should specialize—Need for women medical missionaries—Readiness of the Boards to send them out.

NURSING AND TRAINING NURSES—MRS. MILTON T. STAUFFER, presiding: The demand and opportunities for nurses—Training that should be taken—The specializing most advised—Scope and relationships of their work—Choice as between the study of medicine and nursing—The multiplication of themselves by the training of native nurses.

ELEMENTARY EDUCATION—PROFESSOR OSCAR BUCK, presiding: Discovery and teaching the essentials that every citizen in the given country should know (health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure, ethical character)—Vital relation with local needs—Influence on the community—Contribution to the government system of education—Supervision and Administration—Teacher Training.

SECONDARY AND HIGHER EDUCATION (MEN)—PROFESSOR LUCIUS PORTER, presiding: Necessity of evolving an education suited to a given people—Dangers in mere imitation of Western models—Constituencies on which education should concentrate—Maintenance of adequate standards—The distinctive contributions of Christian schools in an educational system—Desirability of cooperation and union in missionary educational work with examples—Relation to national systems.

SECONDARY AND HIGHER EDUCATION (WOMEN)—MARGARET BURTON, presiding: Types of education most needed—The kind of preparation advisable—Plans of higher education (separate, coeducational)—Circumstances rendering different types of education desirable for women—Opportunities for pioneering and experimentation under Christian auspices.

TEACHING SPECIFIC SUBJECTS—DR. T. H. P. SAILER, presiding: The place for teachers highly trained in one specialty—Subjects most needed in various fields—Degree of scholarship required—What besides scholarship—Danger of specialist attitude—Religious education.

COMPREHENSIVE AND COMPARATIVE PRESENTATION OF THE VARIOUS TYPES OF EDUCATIONAL WORK IN DIFFERENT LANDS—PROFESSOR E. D. SOPER, presiding: This forum was intended for those whose interest is in education, but whose knowledge and special interest had not yet prepared them to make a choice between the preceding specialized educational forums. A more general treatment of all types of educational work was given. Since the most pressing educational needs differ in different lands, a rapid survey was made to show what are the distinctive national needs.

AGRICULTURE—REV. T. S. DONOHUGH, presiding: Problems of agriculture in other lands—Growing importance of agricultural missions—How the general missionary may help—Agriculture in primary, vocational and middle schools—Experimental farms and demonstration centers—Agricultural colleges or departments of universities—Relation to other phases of the missionary enterprise—Necessary qualifications and training for agricultural missionaries.

INDUSTRIAL TRAINING AND ENTERPRISE—PROFESSOR J. C. ARCHER, presiding: Opportunities for Christian service open to Western engineers and representatives of Western industrial enterprises—Why the missionary forces must deal with industrial problems—Relation to new educational programs of India, China and Africa—Large business enterprises—New industrial era advancing in Orient—Relation of industrial work to other forms of Christian service.

LITERARY WORK—DR. J. L. MURRAY, presiding: Opportunities for Christian service by professional journalists and correspondents—Evidence of good work done by them—Reducing languages to writing—Bible translation and revision—Forms of Christian and general literature needed in various fields and for various types of people—Selection and training of foreign and indigenous writers—The Bible, Tract and Christian Literature Societies—Publication and distribution—Work and influence of the great mission presses—Christian periodicals and newspapers—Use of paid space in the press for evangelism.

Y.M.C.A. WORK—FRANK SLACK, presiding: How similar and how different from work in America—Emphasis on native leadership with consequent expectation of working with or under nationals—Opportunities for specialized service among boys, students and commercial, agricultural and industrial groups—Coordination of Association with Church and mission—Place of the Association in city-wide Christian strategy—Interdenominational service—Ministering to needs of Occidental residents and travelers.

Y.W.C.A. WORK—SARAH S. LYON, presiding: Organizing and developing Associations—The part of the whole Christian task for which other mission bodies have asked the Association to be responsible—Groups of women to whom its work is especially adapted—Its fourfold program—Training and qualifications of the American secretary in view of the way women nationals are rapidly assuming full responsibility for the Association's policies, program and support.

SOCIAL AND COMMUNITY SERVICE—DR. D. J. FLEMING, presiding: The relative opportunities for specialization in social and community service within and without mission service—Opportunities for social work in connection with general appointments—Institutional churches—Welfare directorates in factories—Social surveys of cities and larger areas—Schools as community centers—Social service in colleges—Adult education.

WORK INVOLVING BUSINESS AND TECHNICAL SKILL (MEN)—E. C. CARTER, presiding: Accountants and business agents of missions—Architects—Builders—Printers and press managers—Engineers—Commercial and industrial representatives.

WORK INVOLVING BUSINESS AND TECHNICAL SKILL (WOMEN)—ANN T. REID, presiding: Extent and variety of opportunities open to women—Stenographers—Private secretaries—Organizers and heads of offices—Training of others.

GOVERNMENT SERVICE—GALEN M. FISHER, presiding: The growing variety of government service abroad—Assumed by other nations to be representatives of the best ideals of U.S.A. and Canada—Opportunities to help or hinder missionary enterprise—Influence upon right understanding between races and nations, upon preventing un-Christian legislation and conduct by home government and people—Government servants who have been positive exemplars of Christian ideals.

OPPORTUNITIES FOR MARRIED WOMEN WITHIN AND WITHOUT THE HOME—MRS. C. K. ROYS, presiding: Influence of a Christian home—Opportunities for Christian service in the homes of native neighbors, in the church, in schools, through writing, etc.

DEVELOPING AND DEEPENING THE INTEREST AT HOME IN FOREIGN MISSIONS—DR. RALPH WARD, presiding: The deterrent effect on missions of non-Christian elements in North America—Removal of provincialism—Support of the financial and educational programs of the churches on the part of students and recent graduates.

EXTRACTS FROM ADDRESSES DELIVERED IN THE FORUMS

NEGLECT OF COUNTRY DISTRICTS

Mr. S. T. Wen, Commissioner of Foreign Affairs at Nanking, who spent over a month negotiating with the bandits over the Lincheng affair, gives it as his profound conviction that the outbreak of banditry in that region is a natural and inevitable result of the extreme poverty and terrible ignorance of the people. Mr. Wen appeals to the Christian forces for a widespread development of rural evangelization and popular education, and raises the suggestive question as to whether the present emphasis of missionary and church activity is not directed too exclusively to the cities and large centres, to the neglect of these vast country districts.—Extract from *Honan Messenger*, December, 1923—quoted by A. E. Armstrong, Secretary of Board of Foreign Missions, Presbyterian Church in Canada.

EVANGELISM IN WESTERN INDIA

A. R. BRYAN, Kodoli via Kolhapur, Western India

To most of you, the "rural work" in Western India means very little. It is hardly a title to attract crowds. Still we hope that some of you may eventually find yourselves in the villages of India. At any rate, we want you to know how real and vital the work is. To this end we bring you three sketches: one, of our Western Indian countryside; one of our methods of telling and teaching the "Good News"; and, finally, a sketch of our missionary life and spirit.

For us the centre of the countryside is not the "capital" of the state, or district. It is a little village of some four thousand souls, situated twenty miles from the railroad, and composed of mud and stone-walled houses, with red-tiled or grass-thatched roofs. Being so much like the color of the earth, such a village would present a difficult mark for an aeroplane marksman, blending as it does so perfectly with the country landscape. On the edge of the village is the "mission compound," surrounded partly by a neat wire fence, partly

by a clipped hedge of the rank prickly pear cactus, showing just where our finances ran low, so far as fence building is concerned. On the compound are two white plastered bungalows, with red-tiled roofs, and vines and shrubs about them. Inside is home. School, kindergarten and Indian workers' homes cluster about. Christian songs, happy faces, and kindly manners make this mission compound a refreshing place.

Out from the bungalow, after a taste of tea and toast, we start on a bicycle, with a water bottle or canteen over one shoulder, and a knapsack of sandwiches over the other. The red disk of the sun is just peeping above the mango and banyan trees on the far eastern horizon. Though it is barely six o'clock, the people are up and out to draw water, or wait for the warm rays of the sun, in the chill morning air. Just outside the village the twisting path bends sharply down to a little watercourse. We dismount, stoop to remove our shoes and socks, hoist the bicycle to shoulder and wade through the clear sparkling water, while a green flash in the trees and a raucous cry tell of the presence of the parakeet, and the crashing of a branch over the arching lanes reveals a troop of large monkeys on their way back to the mango trees after their early morning visit to the brook. Finding a smooth beaten trail by the little watercourse, we mount the bicycle and wind along under beautiful trees, past flowering shrubs and green fields of sugar cane, wheat and millet, until the mud walls and the thatched roofs of the next village appear.

The pariah dogs, the yellow curs of India, announce our arrival. We find a little group of men crouched down in the morning sun, with black wool blankets wrapped around them, passing a stemless pipe of tobacco among themselves, and each drawing on it in turn. A cheery Christian hymn wakes them up, some of them keeping time with their heads as the tunes they love are sung. They listen attentively as we tell them the "Good News" and try to make it live before their eyes, dressing it in terms of the field, the harvest, the birds of the heavens, the grass of the meadows, all of which lie out before their eyes as they sit in front of their little cluster of thatched huts. As we talk, we understand how Christ used so many countryside illustrations, and we know that if His Spirit only awakens the hearts of our little group they can understand perfectly even some of the depths of His teaching.

The scene changes. Behind three or four bullock carts, piled high with tents, boxes and general camp furniture, we trudge along. The winter's touring season has come. In the distance is a beautiful grove of mango trees, with their sweet odor, for it is blossoming

time. Water from a well is near by; permission is gained from a friendly farmer, and soon the tents with their white canvas gleaming in the sun are up, and a curious crowd of men and boys gather to see how the white man and these Christian countrymen of theirs live.

Dusk is falling. The moon is already high in the sky, casting a beautiful silvery light over the fields and trees. Under a dense tree a curtain is stretched, to shade it from the moonlight. A stereopticon lantern is set up, and soon the "Life of Christ" in beautiful colored pictures is being made real to the simple country folk.

The next morning, as we set out from the camp, a country lad joins us on the narrow path, to ask more about this new "Guru" or Master of Whom we are telling. He knows about gods, who send plague and cholera and smallpox and leprosy, who have to be constantly placated and appeased with offerings and pilgrimages. But he wonders when he hears about a Savior who came to offer Himself because He loved men so. He sees that our Indian Christians are not afraid of the spirits that inhabit every tree, well and stone for him. They have a happy, almost carefree manner. They go about fearlessly at night, never trembling lest some demon overtake them. He sees that they are kind to their wives, and do not beat them, as his father beats his mother, and as his sisters are beaten by their husbands. "How can I find this Jesus?"

When we go back a year later, the lad has been taught. He knows that the idols of his parents and friends are the work of men's hands. He has given them up. As he stands to confess his faith in his new Savior, Jesus, he breaks the necklace of carved bamboo beads from his neck, the sign of his enslavement to the "god of the brick," and gives it to us, saying that he is now bound to Jesus Christ, and he can wear no idol token. Formerly our lad was a singer of vulgar songs, well known throughout the villages. Now he goes about singing the love and happiness that Christ gives, and the people gather to hear and wonder and enquire themselves.

Such is the work. What of the workers? In that mission station in the two bungalows are seven missionaries. It is Thanksgiving, and we are all gathered to celebrate, not with a turkey, but with our substitute, a young peacock, shot from a neighboring field. There is real joy and companionship, with much to tell one another of the work of the past week. We know each other very well. We know one another's faults, yet we are happy to be together, and life seems very full. Similarly, with our Indian preachers, teachers and other workers, we are much in contact. When on a tour and living in tents, we sometimes are with them constantly for several months,

with no other society. Yet, because we all have a message, and all know the joy of service, we do not miss the wider companionships, or rather do not think of them. The companionships, both Indian and missionary, are among our most precious gifts from the King in Whose service we rejoice to be, and hope also to see some of you some day.

RURAL EVANGELISTIC WORK IN CHINA

PETER MATSON, Siangyang, China

Rural evangelistic work in China means the evangelistic work among eighty to eighty-five per cent of the total population of the country. As compared with the city population the people in the country are more simple-minded and religious, so offer a more promising field for missionary efforts.

The methods of evangelism necessarily vary in different districts and in different stages of the work. No hard and fast rule can be laid down. The first problem is to establish points of contact. In the early days this was no easy matter, for there was so much prejudice and suspicion to overcome.

In most places we begin with itinerary work—that is, the missionary goes either alone or preferably in company with Chinese fellow workers from place to place preaching the gospel. The usual thing is to have with you a supply of gospels and tracts which are sold at a nominal price. With these books in his hands the missionary finds no difficulty in getting into conversation with the people. Everywhere in China there are lots of people who seem to have nothing to do, and given a fair knowledge of the language the foreign messengers seldom lack an audience. Of course, we do not preach only, but try to get into more personal touch with people and to point them to places where at stated times they can receive further instruction.

At this stage of the work there are two things I would especially emphasize. One is that these visits to country districts should not be undertaken at random. In order to accomplish something worth while and permanent, the same places and the same persons must be visited again and again, and as regularly as possible. Better to work a smaller district thoroughly than to spread out over such a wide area as to make it impossible to follow up the efforts made. To make the message of salvation intelligible to ignorant Chinese means a great deal more than preaching here in America where people have grown up under Christian influences.

The other thing I would emphasize is the fact that you need to guard against unprincipled persons who seek to get into relationship with you in order that they may be able to use your name and influence for private ends. "Into whatsoever city or village ye shall enter, search out who in it is worthy." In most places you will find men of good reputation who take an interest in the moral welfare of the place. These people we should make special efforts to win. If we cannot win them for Christ, we ought at least do our very best to win their friendship.

Another very useful method of work is to have several Chinese fellow workers with you and hold a series of meetings of several days' duration in each center. The Christians in the neighborhood should be urged to take part by inviting friends to the meetings, and by giving them testimonies. Between sessions homes may be visited, both Christian and non-Christian. The meetings are usually announced by placards posted in conspicuous places and by flags and bulletins at the meeting house. Songs are written out on large scrolls and a great deal of singing is introduced. Lengthy discourses are avoided. Brief addresses and testimonies are given.

In places where no suitable meeting house is to be found the tent has been used with a great measure of success. In fact, there are districts where the tent meeting is an established institution, the missionary with a number of Chinese workers going with the tent from one center to another conducting evangelistic meetings for a week or a fortnight in each place.

This leads me to a third method of work which is to organize the interested parties into classes where they are taught to read and are given further Christian instruction. These classes are usually in charge of Chinese evangelists. It is tedious work, and you have to teach them line upon line; but if you want to achieve results you must lead them on and make it seem worth while for them or they will lose interest and drop out.

By the time the missionary has arrived at this stage he discovers that the direct evangelistic work can be done more effectively by faithful Chinese fellow workers. The most fruitful and most effective way of evangelizing the rural districts is to train a group of good Chinese evangelists and place them in strategic centers in the district. The main work, then, of the missionary is to visit these centers regularly, hold special meetings, and encourage and advise the evangelists. Further, once or twice every year the Chinese workers in the district will be invited to the head station for a few weeks of Bible study and meetings for the deepening of the spiritual life,

thus keeping them fresh and better fitted to fulfil their ministry as evangelists in the outlying districts.

The attitude of the missionary toward the Chinese fellow workers and the people should be one of sympathy and helpfulness. The spirit of nationalism is strong in these days, and we need to be very careful lest we assume an air of superiority and thus shut the doors against ourselves. Don't let your first approach be that of a critic. Seek the good points in their customs and religions, and begin your approach with some commendation. You will find temples and religious observances everywhere, showing the universal religious need of the human heart. Make *that* your starting-point.

Another thing of the utmost importance is that we do everything in our power to counteract the tendency of so many Chinese fellow workers to regard the missionary work as a Western enterprise which they are serving for so much pay per month. In all our efforts we need to make clear that the work is really their business more than ours, and that we are merely helping them until the time when they shall be able to carry on the work without our aid.

As to our message I would say this, that we let Jesus Christ, who was delivered up for our trespasses and was raised for our justification, be central in all our preaching. We cannot emphasize too much the fact that it is not merely a system of new rules or new doctrines we bring them, but a new life, the one living and true Saviour.

PREACHING IN THE VILLAGES OF ARABIA

G. D. VAN PEURSEM, Maskat, Arabia

Family life in a farming community of Arabia is very different from what it is in America. Here a family consists of a man, his wife and his children. In Arabia a family consists of a man with all his wives and their children; his sons with their wives and their children. All live under one roof and all contribute to the family support. Then, too, these families are not isolated and alone like families in North Dakota. They are grouped together in little villages which constitute the community-center.

In the Arabian Mission every missionary is expected to tour among the villages at least six weeks each year. The first essential for the missionary working in rural districts is that he be well liked. Without some degree of popularity it is next to impossible to influence these simple people in the right way. The missionary must be all things to all men. He should try to be efficient in everything to

which he puts his hands. There is nothing he has ever learned that will not be of use to him at some time or other. He carries a stock of harmless medicines with him, and the people look upon him as the foreign doctor. Our American ministers did the same in the West in pioneer days. He carries his tooth forceps with him and becomes the village dentist. In fact, the more things he can do, the more popular he becomes, and the Arabs call him "Shataan," meaning "Satan" literally, but when applied in this sense, meaning "clever."

In Arabia rural work is still very primitive and the missionary must do much of it himself since there is no native church and few native Christians to fall back upon. It is best to visit each village weekly. The people should know when the missionary is expected so they may arrange to see and meet him. The children will look forward to his coming and will bring their mothers to see this strange man from America. They will want to see some new picture he has brought or listen to some new story he has to tell. The men will congregate to ask the foreigner many questions about foreign governments. The phonograph has become a great attraction in certain parts of Arabia, though in many places we are still forbidden to use one. Lantern slides are also very effective in bringing people together. The singing of a Christian hymn, often to some native air, brings people together like magic around the missionary.

When the crowd has gathered and the right moment has arrived, the Christian message is given. This is always of a positive nature, with no uncertain sound for the ears of these ignorant village people. The man who speaks knows the truth and there is no need for discussion or apology. The illiterate villager knows little of the Mohammedan objections to Christianity, so the missionary does not hold these up like so many straw men in order to knock them down again. Portions of Scripture are sold or given away. In every case, the one who purchases or receives a copy of the Gospels is reminded that he holds God's very words in his hands. The most important passages are held up before the Arab so that he, himself, can turn to them easily when alone.

When itinerating in Arabia the missionary usually finds entertainment in the house of a friendly Arab. The local sheik generally acts as host. It is very necessary to keep on good terms with him, for it is always in his power to prevent the frequent visits of the missionary. If not known to the sheik, a letter of introduction usually opens the door to lavish Arab hospitality. If the missionary sets up his own quarters in the town, he is independent and can entertain all classes alike and incidentally preach the Gospel. This is next to

impossible in the house of a sheik. The missionary must be liberal in offering things to eat and drink, for the Arab will not forget a kindness in this respect.

Humility is a cardinal virtue among the Arabs and they vie with one another in showing it. There is no man anywhere who enjoys flattery as much as the Arab, but in the face of praise and honor from others he continues to call himself "Hakeer"—the despised one—even though he would resent being so spoken of by others. The missionary, therefore, watches for these Arab traits, and as far as Christian practice and honesty permit becomes all things to all men.

It is noteworthy that from these villages the best Christian workers come and the closest friendships are made. It is my honest conviction that the evangelization of Arabia must extend from the villages into the cities rather than from the cities into the country, remembering the words of the Master: "I thank Thee, Father of heaven and earth, that Thou hast kept these things from the wise and the prudent and hast revealed them unto babes."

OPPORTUNITIES FOR EVANGELISTIC TOURS

AGNES THONSTAD, Juning, Honan, China

I might mention, first of all, the opportunity which comes at the time of the spring offerings to the heathen gods. These idol worshippers—often coming great distances and in large numbers—are mostly country women, seeking peace for their souls. Before going home they frequently stop at the mission station, where the Gospel is presented to them earnestly and simply. Some of them receive and believe at once; others receive only imperfect impressions. The very fact, however, that they come to our station and visit us opens the door of their homes later on, when we tour the rural districts whence they have come. On one tour some women recognized me and turning to their neighbors said, "She spoke to me last spring; I drank tea at her place; I have studied the tract she gave me."

Great opportunities to present the Gospel are also given at theatricals and country fairs. In order that the evangelistic meetings at these places may be a success, it is generally necessary to have a large tent, a good supply of Gospel portions and tracts and a large group of Spirit-filled workers. These evangelistic bands have the opportunity of making any out-station or country market place their headquarters. From such a center they go out, two by two, into all the surrounding villages. Special efforts are made to locate the

homes of Christians and inquirers, as well as the homes of students in our mission schools.

Opportunities are pressing on every hand. The country is open. The people are eager to hear. With very few exceptions we are welcomed wherever we go. What we need are young men and women filled with a love for Christ and a passion for souls, obeying the command of the Lord, when he said, "Go ye, therefore, and make disciples of all the nations."

CLASSES FOR WOMEN IN THE COUNTRY FIELD

MISS MARY McCLURE, Fenchow, Shansi, China

Fenchow is one of two American Board stations in the Province of Shansi in northwest China. The territory for which our Fenchow church is responsible is 40,000 square miles. Does this mean much to you, I wonder? Figures so seldom do! Will it mean more if I tell you that this is more than eight times the size of the State of Massachusetts, or about as large as the State of Ohio? In this field there are now one hundred and fifty churches, with resident pastors, and radiating out from each church as a center are many "preaching places," where there are small isolated groups of Christians, whom the pastor visits regularly on his itinerating trips. My work is to itinerate among these country churches, holding classes for the women, seeking out those who might best profit by the more intensive Bible training course in Fenchow, and trying to train these women in the principles of the Christian religion, and to bring them into vital, living contact with the Master, who came that they "might have Life, and that they might have it more abundantly."

It will give you some idea of the immensity of our task when I tell you that today among the thousands of church members in this great field the proportion of men to women is 95 to 5. This means that only five men out of every hundred can have Christian homes, and can hope to have their children brought up in the knowledge of Him who is "the Way, the Truth and the Light." Isn't that a challenge to those of you who have your preparation nearly completed, and are looking for something which offers you the biggest possible opportunity for service?

I want to draw for you now as briefly as I can a picture of one of these classes or "station classes," as we sometimes call them, for the women. Word is sent out in advance as to the exact date of our

coming, and all during that last long day on the trail—for we travel on pack animals, you know, over those narrow mountain trails—my thoughts are with the women who that day are completing their arrangements for a ten days' absence from home, and are starting on their way over the trails, on donkey back and on foot, all eagerly anticipating the priceless opportunity which is to be theirs for the next few days. And that night, in the flickering shadows of the dim little oil light in the chapel, we gather for our first evening vesper service together.

The next morning at daybreak our big family is astir. Mothers and babies are washed and dressed—the littlest ones are always too little to be left at home—breakfast is eaten, and bowls and chopsticks put back in place, rooms and courtyards are swept before the call comes for the women to enter the little chapel for their first class. Not one of them has ever had an opportunity to go to school before, and not one of them can recognize a character in the books which we hand them as they enter. This is their first opportunity to explore the unknown realm of books.

First comes a class in the National Phonetic, that boon of the great illiterate masses in China. This is followed by one in hymnology, the memorizing and singing of some of the more popular hymns. Then there is just time for a class in hygiene and the care of children before the little noonday prayer service. This prayer service is the time of all others during our ten days together when we come closest to each other and the Master, as we seek to learn more of Him, and of His wonderful Way of Living.

In the afternoon another class in the phonetic, one in memorizing the Lord's Prayer and other selected portions of Scripture, a class of Bible Story telling, followed by a play hour in the courtyard, and the first strenuous day is over, except for the evening prayer service at "lamp-lighting time," when the fine young pastor begins his series of simple, straightforward, helpful talks on "What it means to be a Christian."

This, then, is just a glimpse of what we are trying to do for these fine, intelligent, but sadly neglected Chinese sisters of ours, women whose lives for generations have been bounded by the four walls of their own courtyards, so that their whole life has been dwarfed and warped as their feet have been by that terrible custom of foot-binding.

We are seeing new visions during these convention days; our horizons are broadening; values are changing, and our sense of consecration is deepening. Never again will we be able to slip back into

the old easy way of living; into the old ways of thoughtless extravagance. Twenty-five dollars will give some bright-eyed, eager little Chinese sister the opportunity for a whole year in school! Never again, I hope, will we be able to spend on a single party or dance money enough to give four or five of these sisters of ours on the other side of the world their "fair chance at all good things." Oh, that we might all be able to catch during these days on the mountain-top "The vision of a civilization in which all men in all nations shall wish for every man in every nation such a fair chance at all good things as a man would wish his brother to have."

CLASSES FOR WOMEN

Much individual teaching is done by Bible women and missionaries, but a class saves time. Because the women are timid before men and embarrassed by their presence, these classes are always taught by women. Most men know how to read a little, and from the beginning this automatically puts men and women in different classes. Differences in their early training also give men and women different points of view, and the experiences to which one can appeal in teaching are therefore so different for men and women that separate classes offer distinct advantages. Most women are not used to study, and many have been taught that girls and women cannot learn. Someone must therefore urge, encourage and help them. Even though they feel surer of themselves after the first year, the fact that each new course is a little harder than the one just completed makes the class group necessary and most advantageous. A class in a church or circuit helps the women to overcome inertia and procrastination, two of the great enemies of progress. For this reason there should be one class each year within easy reach of each woman. This is often impossible because of lack of workers.

There should be graded courses of study to be pursued from year to year; also outlines or questions to provoke thought and aid in understanding the text. The Bible study should be supplemented by studies in sanitation, hygiene, cause and prevention of contagious diseases, music, organized play, etc.

Very little can be accomplished in less than four or five days, and it is often difficult to spend more than two weeks in continuous class work. The aim of the class should be to promote individual Bible study and to start church members on courses of study which they can pursue in their respective homes and churches. Examinations according to the grade of the students and fitting in with the

method of the teacher are beneficial. Certificates of work done, presented with a suitable program in open meeting, bring satisfaction to the students and help forward the progress of the church in the community.

The evenings, when the classes are in session, are generally devoted to open evangelistic meetings. A campaign urging Christians and non-Christians to attend is carried on before the class begins and continues until it closes.

TRAINING BIBLE WOMEN FOR RURAL EVANGELISTIC WORK

MARY CULLER WHITE, Soochow, China

"The Evangelization of the World in this Generation" will not be accomplished unless the gospel is taken into the rural districts of the non-Christian lands and there preached in such a way that country women, as well as men, can understand. This can never be accomplished if the heralds of the Gospel are all of the male sex, for the men will preach over the country women's heads. They aim at reaching the most intelligent persons in their audiences, and consequently the women, wholly untrained in the art of concentration, get little or nothing. This is where the Bible Woman gets her job. She holds meetings for women and makes her message so simple that even a woman with a crying baby can learn a little between the baby's paroxysmal wails. And best of all, she visits in the homes where there is sickness and sorrow and by her kindness there makes new friends for the gospel.

To train Christian women of every race for such a ministry as this is the work of the Bible School on the mission field. These schools may be roughly divided into three groups:

1. The Bible school of lowest grade admits middle-aged women who have had no educational advantages; leads them to know Christ as their Savior; teaches them the Bible; gives them such other training as they are capable of receiving and sends them out on a ministry of love to their weaker sisters. Schools of as low a type as this are unknown in mission lands where the government makes education compulsory.

2. The Bible school of medium grade admits Christian women who have come to maturity, and have only a few years of education to their credit. It trains these women in all the elementary school branches, gives them a good knowledge of the Bible and sends them out after four or five years as graduate Bible women. These women

have the equivalent of elementary school education and a practical knowledge of how to do Christian work. Such women, if old enough, are usually stationed in country districts in connection with some organized church. That church becomes a center from which the Bible Woman pushes out into unevangelized territory.

3. The Bible School of highest grade is a well-equipped institution, not greatly different from the training schools of North America. It has strict entrance requirements, admitting only high school or college graduates of high moral character and ripe Christian experience. It gives a standard course of two or three years, with special emphasis on the Bible, psychology, sociology, and other regular training school subjects. The students who graduate from Bible Schools of this type are younger than the average Bible Woman and are often called by some other title such as evangelistic worker, deaconess or social service secretary. These young women have the advantage of having had their mental powers trained from childhood and they readily become strong Christian leaders. When assigned to work with missionaries, it is as their co-workers and not as their "helpers." Thus the wise missionary will be willing to lead from *behind* and will often have the joy of seeing her young sister of the native church take over the duties which, it was formerly thought, only a missionary could perform.

KIND OF EVANGELISTIC TEACHERS NEEDED

MRS. F. B. WATSON, Careysburg, Liberia, West Africa.

Since many of the women in rural districts are well educated, only consecrated, well-trained women teachers should be sent to conduct the Bible classes. Superficial training in this age of efficiency will fit no one for leadership. Not only should these teachers be college or university graduates but they should have training along some special lines, and also be practical, all-around women. They should be thoroughly saturated with the subjects they are to teach, and should know how to impart properly the knowledge they have to give on any subject. They should have contagious enthusiasm, and should know how to make the facts live before the eyes of their students.

By all means, they should have a large amount of the "Royal Three G's," Grace, Grit and Gumption. They should be filled with the Grace of God, live the prayer life, and be highly spiritual. Grit

is another name for perseverance. By all means, hold to God's unchanging hand and there will be no room in your vocabulary for such words as discouragement, failure or disappointment. Many have failed for lack of perseverance. Gumption years ago was called by your parents "good, common horse-sense." This is a very necessary asset, since the teacher will meet all classes of people in rural districts with their problems and imaginary needs.

JUNIOR SUNDAY SCHOOLS

KATHARINE R. GREEN, Fukien, China

In my part of China our Junior Sunday Schools usually occur on a week day. They are really Monday schools, Wednesday schools, or Friday schools and are called Children's Bible story meetings instead of Sunday schools.

One of our old Chinese pastors, in speaking of leading women to Jesus, once used this apt illustration. There are no sheep in our part of China, so the sheep in the Bible are changed into *goats* and we calmly sing about Jesus' Little Kid. "Well," said the old man, "if I wish to lead a strange mother goat, it is in vain that I tug at a rope fastened about her neck, neither does she respond gracefully to a switch. Instead of using these methods, I pick up in my arms her baby kid and as the kid utters his '*meh-meh*' cry, she meekly follows."

So in our Bible story meetings we reach many mothers by reaching the children. The hymns, short prayers, and simple Bible stories, illustrated by the large colored Bible pictures, suit the simple understandings of children very well; and we always welcome the generous fringe of elders who listen eagerly to the stories told to their babies.

The meetings usually are held in a Christian home, where our hostess gladly makes herself responsible for borrowing the required number of benches and inviting the children. Sometimes, however, an ancestral hall is loaned to us. We always have in mind the training of our Chinese young woman assistant, and so leave the whole management as much as possible in her hands. Simple hymns which teach the Christian truths are very popular with the children, and they remember the lessons taught by them.

The Bible story of the previous week is recalled by the children when the review picture is shown, and later a new picture illustrates a new story. After some more hymns, questions help the children

to retell portions of the new story and, at the last, picture cards on the new lesson are distributed to each child.

I have known children to be able to attach the proper story to these pictures after a lapse of a couple of months. So we see that in some cases at least the junior Sunday school has been effective.

COOPERATION WITH OTHER WORKERS IN RURAL FIELDS

ELLA N. RUDY, Wuchow, South China

First, there is the cooperation with other missionaries.

Then, cooperation on the part of the new missionary with the older workers on the field, who know by experience what the younger missionaries do not know.

Lastly, there is cooperation with the native worker. We are guests in foreign lands; this we must never forget. We are not even invited guests. We come unannounced and often are not welcome. It is well, therefore, quietly to live the love-life of Jesus, and where it is possible, to dress like those we go to serve and live like them as nearly as possible. Often I hear the people say, when they see my Bible woman and myself together, "How much like her mother the daughter is."

It is *joy* to go forth thus into His service, and I can wish you no greater happiness than I have had.

CITY EVANGELISM—SUMMARY OF OPENING STATEMENT

A. L. WARNSHUIS, Secretary, International Missionary Council, London

We need not spend much time in trying to describe the cities in Asia, Africa or Latin America. These are all that cities are in North America. They are not a new feature in the field of foreign missions. Many of them are ancient cities that have been centers of influence for ten or twenty centuries. In them have gathered the more intelligent and more progressive people out of a nation advancing in economic strength. These cities include the capitals of government, the seats of universities and the great centers of commerce. From these cities there have gone out into the countries in which they are located the forces and influences that have moved the people politically, intellectually, commercially and sometimes spiritually. The influences have been both good and bad. Somebody has said, "Twenty-five cities are China." There is as much truth in that as to say that twenty-five cities are the United States of America.

But there are also new cities in these countries on the other side of the globe. We must take into account the modern growth of Yokohama and Osaka, the open ports of China, Calcutta, Madras, Bombay, Capetown, the cities of South America and many others, into which western commerce and industry have come, adding to their strength and influence and greatly increasing the complexity of life. It is in these new cities especially that the two civilizations of West and East, of Latin and Anglo-Saxon, have their meeting places. Here takes place the "cross-fertilization of cultures." Here the practical application of Christianity is most severely tested.

The growth of these modern cities has been very rapid as western commerce and industrialism have spread during recent years into all parts of the world. Reference to Mr. Galen Fisher's "Creative Forces in Japan" will show how startlingly great that rapid growth has been. The expansion of western influence in these cities has outrun all regulative legislation. At the same time, there has been a rank growth of all the evils of unrestrained greed and selfishness.

We might speak of child labor in the cotton mills of Shanghai. We might also tell of the National Christian Conference in Shanghai last year, in which the only resolutions adopted by the whole Conference were those that referred to these industrial problems. These cities challenge the truth and power of Christianity, and with splendid courage and with practical measures the Chinese Church is facing these new questions. In China the Church has taken the lead by insisting upon standards of justice and brotherhood in the industrial development of the country.

These cities call to the Christian young men of America for helpful service. Surely, our interest in these cities must be more than that which is related only to commercial and industrial advance. We are exporting to these countries our western politics and systems of government, our social customs, our factories, our methods of business. We owe them also our knowledge of Christian truth and our experience in its practical application to all these changing conditions of life. Moreover, the solution of the problems of Christian life in modern society, business and government must be a solution that is world wide in its practicability. The true solution of these problems cannot be worked out in the narrow confines of a local situation in an American community. Not with any sense of superiority, but in the true spirit of comradeship, we are called to go out to these cities overseas to work with our Christian brothers there in meeting the new conditions of life that have become world wide in extent. Here is a real chance for fruitful service in dealing with

the questions of race, of war, of industry, and of all the other questions that the youth of the world must face.

Is the call to life service a question of geography? In one sense "No," for it is simply the question of doing one's duty and giving one's life for what will count most anywhere. But in another sense "Yes," because these great needs exist in foreign lands, where the forces of righteousness and truth are few and weak and where volunteer reinforcements are desperately needed.

City life, the world over, is to be dominated by the spirit and power of Christ. The whole world cannot be evangelized until these cities are Christianized. To recall these masses of people to the simplicity and beauty of country life is not only futile, but is not the true ideal. These cities are to be won in the name and power of God. The river of the water of life is to run through the streets of the city.

EVANGELISM IN BAGHDAD

H. A. BILKERT, Baghdad, Iraq

Mention of Baghdad always arouses memories of Arabian Nights and the glories of that old city under the Caliph Harun al Rashid. But I am afraid that "the glory hath departed" and the romance has been deeply buried under desert sands. The situation today is well described by the remark of an American newspaper correspondent who visited Baghdad in August when the thermometer had a daily register of 110 to 120 in the shade. When asked what he thought of Baghdad he replied, "Well, I can understand how they wrote *Arabian Nights*, no one would want to write about *Arabian days*."

Mission work in such a situation is far different from what it is in Kobe, Shanghai and the other cities about which you have been hearing here this afternoon. As these other men were speaking I could not but feel how far we are behind them in Arabia and how much pioneering we have still to do. One reason for the difference is the government restriction which, up to the present, has been placed upon the work. Under the Turkish regime street and bazaar preaching, such as have been so successful elsewhere, have been prohibited. Under the British mandate a treaty has been negotiated which provides for religious freedom for the individual and also for freedom to missionary agencies for carrying on their work. It is hoped that under this treaty it will be possible to employ some of the more open and public methods of other fields.

Probably the best way of showing you how the problem has been attacked thus far is to tell you what was done in Baghdad. Baghdad is a city of 250,000 people. And let me say in passing that never, not even in New York or Chicago, has the impression of vast crowds seemed to me so overwhelming as in Baghdad. The city lies on both sides of the Tigris River, which is spanned by two bridges. As one watches the constant stream of people flowing across these two bridges and crowding the very extensive bazaar he cannot but be impressed with their number. How to make some sort of entering wedge into this throng with no backing such as comes from the institutional work of schools and hospitals presented a real problem. The way that seemed most to commend itself was through literature distribution. A small shop was secured in the midst of the bazaar and in close proximity to the Government offices and the Law School. The shop was equipped with settees and tables beside the bookshelves, which were well stocked with Christian literature in Arabic, consisting of everything from small four-page tracts with collections of Scripture verses to larger apologetic works presenting the claims of Christianity versus Islam. The success of the venture was almost more than had been hoped. The people of Baghdad, since the war, are omniverous readers. They bought the literature so rapidly that it was difficult to keep the shop stocked.

From one point of view the venture was not quite so successful. On the tables were the local and Egyptian newspapers and Arabic periodicals. In our other stations such book shops had become a rendezvous where the missionary could meet his friends and make new contacts to be followed up in private. This was not the case in Baghdad. The spirit of the big city is upon them. Even in the East, proverbially slow moving, there is a hurry and a bustle which is much akin to the spirit of our own big cities. But they purchased the literature and that was the main object of the undertaking.

Another effort was begun but was not followed up very extensively on account of some unlooked-for consequences. A list of all the teachers in the Government schools was secured. The plan was to mail periodically to these young men Scripture tracts, leaflets on purity, temperance and religious subjects. The first of the series was mailed to them. It consisted of a four-page folder of Scripture selections and a card "Compliments of the American Mission" and the address. It was considered that no objection could be made to these, as the Moslems themselves know, and, in a certain measure, respect our Old and New Testaments, which they call the books of Moses and Jesus. But one of these fell into the hands of the very

fanatical Arab Minister of Education. He immediately sent out a circular letter to all the teachers referring to this literature, giving orders that it and any other subsequently received was to be turned over to his office. But the teachers had already read the first portion and we saw some results from it. A number of the teachers came to the book shop and purchased wide selections of the reading matter there on display. This is a method full of promise and one which should be tried consistently. Owing to possible complications with the native government in the present unsettled state of affairs it was not deemed wise to follow it up at once. A similar list of the students of the Law School was secured and a similar campaign with them contemplated. But the list came too late to be used owing to the imminent departure on furlough of the missionary in charge.

Newspaper evangelism was also contemplated. The editor of the combined Arabic-English newspaper, more or less a government publication, was approached, but owing to his official connections felt it impossible to do anything of that nature. With the growing broadening outlook and increasing freedom it is hoped that some of the vernacular presses will be willing to undertake such work. It is a growing conviction on the part of many that such literary evangelism offers the real opportunity in cities like Baghdad. Fanaticism and ignorant prejudice make open inquiry or real friendship with the missionaries a dangerous thing. But the printed page can be read in secret and its message pondered over. Real interest can then devise a safe method, if secret, for further approach to the missionaries.

Beside this work, which was the nearest approach to an organized effort, there was always the attempt at the personal approach wherever possible. Articles were bought for which there was no need at all just for the sake of engaging the shopkeeper in conversation, hoping on another day to approach him with the real message. Now and then an acquaintance could be formed in the coffee shops. But everyone who wore "a big hat" (sun helmet) was looked upon as a government employee. And there was a time when the Government was in great disfavor and the missionary's task was therefore all the more difficult. Going into a city of 250,000 people as a stranger and trying in that multitude of people to get a hearing for the Gospel message is a real challenge and calls for more than human help.

When I was starting for Arabia one of the senior missionaries on the field said to me, "We are a young mission still and we have no traditions that hamper the work. We have found no royal road

of approach to Moslems. You won't find any of the older missionaries saying to you, 'Here, young man, this is the way, walk in it.' But if you find you have any particular talent for city work or for village work or for itinerating or whatever it may be, all of Arabia is before you and you'll find plenty of scope for your efforts." The same still holds today and if any of you have any bright ideas you would like to try out in city evangelism or in any other department, why, just come along to Arabia and we'll give you a warm reception and plenty of opportunity to try out your ideas.

CITY EVANGELISM AND WORK AMONG STUDENTS

HENRY SMITH LEPPER, Tientsin, China

What is City Evangelism? It is the effort to achieve adequate expression and exemplification in individual and social life of the five-fold Christian ideal involved in Jesus' way of life. Viz: Sacredness of human personality; the necessity for brotherhood; the universal application of the motive of service; the supreme place of love in human relationships; the reasonableness of faith in a Christ-like God and the potential Christlikeness of all men. Bringing *this program* and its implications before every group in the city by every possible means is to my mind "Christian City Evangelism."

How do we attempt to conduct City Evangelism for students?

By friendly contacts personally established in the schools, such as social calls, hikes and walks with students, participation in coaching school athletics.

By friendly contacts in the missionary's home, leading to:

Bible classes and discussion groups in the home of the missionary (starting, for example, with informal discussion of a problem and bringing in the Bible as a means of working out a solution).

Groups in universities (usually organized by others than the missionary and inviting his leadership).

Retreats and conferences during the term time.

Summer conferences for leaders.

Occasional nationally significant gatherings prepared for by group discussion.

Attempts, not yet signally successful, to line up students with the local church situation by holding special meetings in churches for them, such as social and religious meetings; by getting students to examine the need of their own city and the place of the Church in meeting that need—thus inducing them to see the need of the Church for their assistance; by interesting students in daily vacation

schools, poor schools, lectures on health, industrial surveys, etc.; by occasionally introducing leaders among them to church leaders from abroad in a home atmosphere for personal conference.

By frequent large city gatherings with noted speakers of the type of Dr. Mott, Dr. Eddy or nationals of distinction.

By the establishment of student centers or dormitories under direct Christian supervision.

The present line-up in most Oriental cities includes Independent indigenous churches, mission churches, foreign missionaries of various denominations, the Y. M. C. A., the Y. W. C. A., the Salvation Army and local Christian institutions like medical schools or colleges.

These find united action possible in Tientsin, for example, through two main agencies—

(A) The Tientsin Christian Union

This includes both nationals and foreigners of the above groups; and it acts to

1. Divide areas of service geographically and otherwise.
2. Thus prevent duplication and work at cross purposes.
3. Present a united front on large problems of political, social or moral significance.
4. Provide stimuli and inspiration and the spirit of cooperation through social, religious and intellectual group activity.

(B) The Missionary Union

This includes only the foreign missionaries and Christian friends in the business or diplomatic community. It provides

1. A common place for discussion.
2. A medium for utilizing the contributions of prominent Christian visitors of any denomination, or none—as John Dewey during his recent visit to China.
3. Encouragement for the study of common problems through the surveys made by members and read before the association.
4. An organized group of foreign Christians, with which the nationals can deal along certain lines more readily than with individual missionaries or missions.

HOW WOMEN STUDENTS HELP IN EVANGELISM

MARY McCLURE, Fenchow, Shansi, China

Close up under the shadow of the mountains, bordering the western edge of a fertile plain in the Province of Shansi, is the

walled city of Fenchow. Here is one of the two American Board mission stations in that province, a typical mission station, with its schools for boys and girls, its Bible Training School for men and women, and the big brick church, dominating the group of buildings on the compound both by reason of its size and the power and virility of its message.

But the center and core of this busy mission station is the Catherine S. Harwood Bible Training School, with its earnest, consecrated group of two hundred or more men and women, all definitely committed to and preparing for the task of passing on to others the light which has come to them. Many of the students have come ten and fifteen days' journey, on foot and on donkeyback, over dangerous mountain trails, and at considerable sacrifice both to themselves and to their families, in order that they might prepare to return to their isolated mountain communities as bearers of the Good News.

However, it is the women in this training school, and their part in the missionary activity of this busy community with which we are chiefly concerned today. The school was started by Miss McConaughey nine years ago with but five women. Today the number of students is limited only by the mission's ability to provide suitable dormitory accommodations and teachers for them. This last summer a fine new recitation building was built, relieving for the present the congestion of the dormitory courts. You would be surprised and pleased, could you go with me to visit these women in their new quarters this afternoon, to see the eagerness and earnestness with which they are applying themselves to the mastering of the "three r's," and the intelligent interest with which these women—all of whom have only within the last two or three years abandoned their household idols and sought and found the "one true God"—are applying themselves to the study of "the Jesus Way," and seeking to know more of Him that they may share with others something of the light which shines in their own eyes and hearts.

It is this body of students, then, which is carrying a large share of the evangelistic work which is being done in the city. We will find groups of them each afternoon starting out to the various suburbs where they will hold in some Christian home classes for the women. We will find others carrying out a regular program of house to house visitation, just getting acquainted and winning friends, inviting the women, perhaps, to attend the next meeting of the Women's Club at the *Kuan Chih Yuan*, the mission's civic service center, and never losing an opportunity to bear witness to the Savior

who has opened wide the windows of opportunity for them. We will find them visiting and teaching the women in the city's model prison, bringing comfort and healing to the sinsick souls confined there for one reason or another. Former students are ministering to the spiritual needs of the women in the hospital, and following up, so far as limited funds permit, those who in suffering and illness found strength and comfort in the words of the Master, and for whom, during the few weeks of their stay in the hospital, a new Light had dawned as they watched the little Bible women, with "shining faces," ministering to and teaching those about them, and with infinite patience and understanding and loving sympathy, explaining to them some of the wonderful things in the Book of the Holy Word.

It is these women, then, who will be your friends and helpers when you come out to join us. These "hath He quickened who were dead in trespasses and sins." But the task which Christ has given unto them, that of bringing the Good News into every home in that great city of Fenchow, and into all the surrounding towns and villages, and through all the vast Fenchow field, which is eight times the area of the State of Massachusetts and as large as Ohio, is still more than they can hope to accomplish without help. And the plea which I, as their friend and fellow-worker, make to each of you this afternoon is "Come! Come over into Shansi,—and help us!"

SOME OPPORTUNITIES IN CITY EVANGELISTIC WORK IN JAPAN

BERTHA STARKEY, Fukuoka, Japan

The city evangelistic missionary in Japan today needs the best possible all-round, up-to-date training in religious education and social service she can secure, for the opportunities open to her are many and varied.

One is the kindergarten where she and her Japanese teachers have the opportunity not only to give the little children Christian teaching, but also through them to gain entrance into thousands of homes. Following such openings, she can arrange mother's meetings, bringing the Christian message directly to the mothers as well as teaching them how properly to care for their children, giving lessons in hygiene, preparation of food, proper clothing and other needful courses. The kindergarten thus becomes a great evangelizing agency.

Then there are the Sunday Schools. Since the World's Sunday School Convention in Tokyo the true value of the Sunday School has been recognized by the Japanese people. The city missionary does not confine her Sunday School work to the organized Sunday School in the church, but opens up what we call City Sunday Schools that are held in rented rooms in Japanese homes, out in districts where, without this gathering, the people would know nothing of Christianity and the children receive no Christian teaching. Almost every city missionary with her helpers conducts from five to ten such Sunday Schools, sometimes even more, and we consider that they have been the greatest single factor in breaking down opposition to Christianity.

The evangelistic missionary holds all sorts of classes in her home for the students in government and other non-Christian schools, whose parents, in many cases, will not allow their daughters to attend the church, but will let them go freely to the missionary's home for classes in English, music, Bible, American cooking and sewing. The girls, oftentimes coming at first primarily for training in English, cooking or sewing, almost invariably grow to love and follow Christ through the message of hymns and Bible study. Cooking and sewing classes are held not only for the girls, but also for the women, and many a woman dates her introduction to Christianity from the Bible class held in connection with the cooking and sewing classes which she entered through the influence of some Christian friend. American cookery and American sewing are very popular and growing more so. Therefore they are important avenues of contact with non-Christian girls and women.

Japan has something like 1,200,000 women and girls engaged in commercial pursuits, and the evangelistic missionary has wonderful opportunities among them through the Business Girls' Bible Classes and Clubs.

As there are no medical missions in Japan and the great majority of nurses are trained in the government or non-Christian private training schools, it is very important to touch these girls for Christ in Bible classes for nurses conducted by missionaries. In this way an increasing number are being led to look upon their work as a ministry of love under the Great Physician, and to do what they can to bring healing to souls as well as bodies.

Another very important field for social and evangelistic service is that presented by the great group of factory girls, 1,250,000 in number, the majority of whom come from rural districts and are housed in dormitories on the factory grounds. Because of the long

hours of work in the day and night shift system; the crowded, unsanitary conditions in the dormitories; the prevalence of immorality and disease that exist in all except a few scores of the 23,000 factories, the situation is a sad one. Fortunately there is an increasing number of managers who allow the missionary with her Japanese associates to hold meetings inside the factory and to invite the girls to her home. In this way, through Christian hymns, Christian messages, Bible teaching, victrola music, lantern pictures and wholesome recreation, the girls are lifted into a higher life, and given new aspirations and ideals.

Added to all these, there are the organizations in the local Japanese church that enlist the missionary cooperation, such as the organized Sunday School in the church, the Epworth League, the King's Daughters' Society, and the Women's Society.

And last, but not by any means least, comes the personal calling in the homes where the women and girls can best open their hearts and freely pour out their problems, giving the missionary that close contact through which she can enter into the lives of her people and suit to their individual needs the message from the Bible.

Any young woman who is looking for a rich, challenging life that will tax every power God has given her, may find it in the city evangelistic work of the present day in Japan.

MASTERY OF THE LANGUAGE AS AN AID TO EVANGELISTIC WORK AMONG GIRL STUDENTS

EDITH NEWLIN, Tokyo, Japan

My five years of experience in mission work in Japan have convinced me that it is important to get the language. My mission sent me to the Japanese Language School for full time the first year, half time the second and six hours a week for the third year. The fourth year I studied six hours a week with a private teacher and my last year was spent in the country, where I spoke only Japanese in my home and work for nine months.

The first year I had an English Bible class for girls, and I soon discovered that no girl who has had but four or five years of English in school can express herself clearly enough in English so that one can understand her deepest feelings. To know her problems of which she is anxious to tell you, if she can only do so in her own tongue, is the missionary's first task; and this makes a knowledge of the language an absolute necessity.

One method which proved most successful in getting to know the girls of our mission school was through "parents and teachers" meetings. We also had "mothers and daughters" teas in our own home. At these we took one class at a time and asked each to bring her mother or guardian as a guest. Sometimes a mother could not come and a father, grandparent or older sister were brought instead, and the contacts and fellowship thus established proved most fruitful. We were often given invitations to the homes and thus the possibility for influencing home life was increased. If this is begun when the girls first enter school and continued through the years, even greater results will follow. Our Christian Japanese teachers very gladly cooperated and heartily endorsed the plan.

We hear a great deal these days about our mission schools not getting results. We have only two hundred girls in our school. We try to have enough Japanese teachers so that the missionaries who teach in the school do not have more than ten hours a week of actual teaching, provided they have the language and an aptitude for follow-up work with the girls out of school.

After a class graduates we organize some kind of a social group, a Bible or English class for those who have time to come back to us. Thus we establish the habit of returning to the school after actual school days are over. One missionary teacher is made responsible for the follow-up work of the group. We try to keep in touch with our graduates through letters, calls, teas and special meetings, and we find they will often express themselves more freely in letters than in personal interviews. Then in our Christian work we have something for every girl who has time for it, and thus we try to keep them growing through expression. In recent years nearly all our graduating students have become Christians and have joined some church.

During the four years I spent in Tokyo, I also had Bible classes for girls in the city high schools. One girl came and asked to have a class for herself and friends, and after the first year she brought a new group for each succeeding year. She had a wonderful faculty for finding the girls who were earnestly seeking Christian teaching. I planned a course of about twenty lessons with the Gospel of Mark as a basis, and we met for an hour each week. They were busy girls but found time after a long day of school to come to my home for the lesson, and never missed unless sick. That is the advantage of having a definite course, for the class will try much harder never to miss a lesson.

Those who could continue to come after completing this course

were put into a regular advanced class at the Sunday School, and were invited to the church. Then through the succeeding years I have kept in touch with them all by letters, calls, Christian literature which I have supplied, and special meetings occasionally in the home. We have a reunion social once a year, and they enjoy getting together and making the acquaintance of each other. Some of the girls have had groups in their own homes where we have had happy social times together.

One or two of the mothers have been most anxious to have me call. One mother said she did not know that missionaries really learned the Japanese language and etiquette, and was so pleased to be greeted in their beautiful way that she has been a very warm friend ever since.

The points I would emphasize most are: first, a radiant Christian life in the missionary teacher; second, a broad human sympathy and knowledge of practical things in which girls are interested, such as music, sewing, knitting, cooking, health problems, and home-making; third, definiteness in Bible courses as to length and material covered; fourth, close sympathetic follow-up work.

OPEN DOORS IN JAPAN

Mrs. GILBERT BOWLES, Friends' Mission, Japan

A good motto for every missionary is "I am among you as He that serveth." We need to study, to serve and to keep ourselves out of sight. We may be the power behind the project, but we do not need to say so. That matter will take care of itself, if we keep humble and help to do the work.

There are open doors in Japan today for Christian Social Service work of many kinds in connection with factories and industrial centers, teachers of English, English specialists, teachers in the school for foreign children, Bible teachers, physical training or health specialists, specialists in home-craft of every kind, such as knitting, sewing, cooking, household improvement, care of children, etc., kindergarten teachers, home visitors (evangelistic workers), institutional church workers, workers among boys and girls, etc., etc.

Most of all we need those who can pray. Let me illustrate—not long ago a Japanese minister living in the interior invited the late Hon. Saburo Shimada, M.P., to come and preach in his church. All plans were completed. The day for the great meeting arrived. It had been well advertised. The prominent men of the town attended,

many of whom had never before been inside of a Christian church. When the hour came for the opening of the meeting, instead of the Christian statesman there came a telegram announcing that it would be quite impossible for Mr. Shimada to get there, because of a railroad wreck. The minister said to the young single missionary who worked in perfect cooperation with him, "What shall I do? I cannot turn the people away." She said, "You speak." "But I cannot; I have not prepared anything." "No matter, you speak, and I'll stay on my knees in the back room and pray." She kept her promise. How she prayed, and how he preached! At the close, one after another of those leading men of the town arose and each in turn confessed. "I had not known before the real meaning of Christ and the message of Christianity." "As for me, I wish to hear more," or "I believe it is the truth," or "I am ready now to become a Christian." Then the minister confessed with what reluctance he had undertaken to speak and added, "The success of this meeting is not due to anything I have said, but to the earnest prayers of the little missionary lady who is even now on her knees, in the back room, praying for this meeting."

We need sympathetic missionaries. We need those who can adjust themselves to the rapidly changing conditions. We need those who can find and lead the Japanese into places of leadership, sacrifice and service. We do not need professional religionists, but we do need those who are able every day to live the Christ life.

MEDICAL WORK AMONG WOMEN

DR. MARY L. JAMES, Wuchang, Central China

It is customary to speak of missionary work as comprising three departments: evangelistic, educational and medical. However, medical missionary work embraces all these three in itself. It is undertaken primarily to make the knowledge of Jesus Christ known to those who have not yet had the opportunity to learn of His love, and it does not confine itself to the healing of the body as a demonstration of this love. The clinics, wards and chapels are used for direct preaching and teaching of the Bible, as well as for the more difficult task of demonstrating that teaching in a life of service. Besides this evangelistic and professional work for patients, hospitals—as well as medical schools—form important training centers of native professional workers, such as doctors, nurses, midwives, anæsthetists, pharmacists and laboratory technicians.

Our hospital in Wuchang gives opportunities for all these types of work, except that of teaching medical students. In our clinics and wards we encounter all varieties of disease met in America, and in addition an interesting, if somewhat baffling, array of tropical diseases. The district about Wuchang offers most alluring opportunities for research in parasitology, had one but the time to follow them up. It also gives us interesting and varied work in surgery and obstetrics and makes us realize how limited are our skill and knowledge. For lack of sufficient staff we have been compelled to cut down our regular clinics to two afternoons a week. On these days patients come in such numbers that we generally work without intermission from 2 P. M. until about 7 P. M., and then cannot see all the people who come. Would that the days had more hours, for it is hard indeed to limit the work thus. We cannot spend all our time in the out-practice departments, for the ward patients must be given a moderate amount of time; besides this one has the routine hospital rounds, the history taking and examinations, the operations and the laboratory work. For one doctor to make rounds to seventy-five patients takes three hours, if two and one-half minutes are allowed per patient. For the last year we have had from seventy to eighty patients in our wards practically the whole time, and sometimes over eighty. Our one or two Chinese internes assist, but are not able to take as much responsibility as young physicians graduated in medical schools in America. Medical schools in China still suffer seriously from understaffing, as well as from difficulty in finding students with sufficient preliminary education, though conditions are improving in this latter respect.

In outpractice among the Chinese in their homes we are able to do very little, from sheer lack of time. In most cases we must insist that patients come into the hospital or attend clinic. Among the women and children of our own and other missions in and near Wuchang we find considerable work to do, for it is important to conserve the health of workers and their families.

At St. Hilda's School for Girls, just outside our city walls, we get our one opportunity for preventive medicine. Each week I give a long afternoon to the 230 girls in residence there and to the teachers and servants of that institution. I make regular physical examinations of the girls and try to correct defects found and to combat disease at its onset. The results have been very encouraging, especially with girls in the early stages of tuberculosis.

As important as are all these phases of the work, however, I hold the training of Chinese hospital assistants as of even more

essential value. Now is the time for us to endeavor to supply to China a sufficient number of trained Christian workers of their own nationality, if we wish to make medical missionary work a real power in the evangelization of China. By such assistants I mean nurses, midwives, anæsthetists, pharmacists and laboratory technicians. If Christian hospitals are to be run properly, from a scientific point of view, large numbers of Chinese workers of this sort must be trained now. Our hospitals in China must not give less than the best if they are adequately to represent Christianity. With this idea in mind, I devote a large part of my time to teaching.

Now, what are the opportunities for Medical Missionary service in China at present? On every hand there is a demand for doctors. The Missionary Medical Schools for women are pitifully undermanned. Your help is needed in this most important task of training Chinese women doctors, for whom there is still an enormous demand among the women and children of China. You are also needed in the mission hospitals for women and children throughout China. Some hospitals are closed for lack of any doctor at all, some run along painfully without any resident doctor, and scarcely any of them can boast two fully qualified physicians, except those run in connection with medical schools. There is need also for a limited number of fully trained pharmacists and laboratory technicians, as teachers as well as routine hospital workers, and there is a need for a very large number of nurses.

China calls for the very best of the profession, workers of true consecration, who will demonstrate Christianity in practical action, as did our Great Physician and Master. I can think of no better investment of life than this, for those whose talents and training qualify them for undertaking such work.

AMERICAN MISSIONARIES IN JAPANESE CITY CHURCHES

K. HATANAKA, Dean of Kobe College, Kobe, Japan

In considering the work of American missionaries in Japanese city churches, I should like to describe what is being done in one of the largest churches of Kyoto, which has a membership today of seven hundred and fifty communicants, composed largely of professional and business men and students. Among these members, many of whom are residents of the city, there are many who understand English; hence in this particular church the officers have thought it best to serve the English speaking community of the city. They

have asked one of the missionaries to conduct an English service every Sunday afternoon, together with the Japanese pastor. This has continued for four years, with an average attendance of sixty to one hundred people every Sunday.

Just before the service begins, an English Bible class is conducted, with an attendance of twenty to thirty university students. The American missionary is invited to act as the pastor of the church for the English speaking community. He also is invited to participate in other activities of the church. He takes his part in important discussions of the church work and is the co-worker of the Japanese pastor in all things.

Although this particular church has a large kindergarten and night school, most Japanese churches have not been able to do much social work until recently. Any American missionaries interested in social work, therefore, will find plenty of opportunities in the large self-supporting Japanese churches, cooperating with the Japanese pastors and the church membership. Among the members of these large churches many influential citizens are found. They can put the missionaries in closest touch with community needs and interests and secure support for the work they wish them to do. It would be much better for American missionaries to work in cooperation with one of our large city churches than to start such work by themselves. This is as true of work among students as of social service work. Moreover, by so doing the missionary is helping the native churches to see larger visions and to undertake larger service for the good of the community and ultimately the Christianizing of Japan.

NEWSPAPER EVANGELISM IN JAPAN

ALBERTUS PIETERS, Fukuoka, Japan

The purpose of all newspaper advertising is threefold: to tell people something they do not know, to convince them of something they do not believe, and to arouse in them a desire for something they do not possess.

Having said this, we have stated also the threefold purpose of evangelistic missionary work.

As carried on in Japan under the auspices of the Federation of Christian Missions in Japan, newspaper evangelism, or, more accurately, "Newspaper and Correspondence Evangelism," employs the following methods:

1. Publication of short articles discussing Christian history or

doctrine. The space occupied is paid for at advertising rates, and we are entirely free in regard to the matter published.

2. Publication of advertisements offering to send, free of charge, tracts and other literature on the Christian religion.

3. As rapidly as men apply for such literature, their names are added to a permanent card index record, whereon the main points of all subsequent correspondence are entered.

4. A number of carefully selected tracts, with a portion of the Holy Scriptures, are sent out free of charge, with an explanation of the work, and a cordial invitation to continue in the study of Christianity. We offer to reply to all questions any one desires to ask. The consequence is an immensely important and constantly growing correspondence.

5. To assist us in keeping in touch with inquirers, a monthly paper is published, which has been very much blessed of God. The issue at present is four or five thousand copies a month.

6. Since the tracts sent free are of necessity very elementary, a loan library club has been formed, which any one is free to join. The membership fee is five cents a month, low enough to form no great barrier, even to poor people, and yet sufficient to constitute a guarantee of good faith, and to form, in the aggregate, an appreciable contribution to the clerical salaries and office expenses. Books are sent out on application to all members, and the loss from failure to return them is only a small item in the year's expenses.

7. As rapidly as possible correspondents are introduced to the nearest church or Christian worker; and all the churches in the district served have welcomed new members secured in this way. The enterprise is thoroughly inter-denominational.

8. For those who are not within reach of any church or pastor, or who for other reasons wish an especially thorough course of instruction, we have a Correspondence Course. It requires daily study for seventeen weeks, with examinations in the ordinary correspondence course manner.

9. Finally, for groups of people too far away from any church to attend services on Sundays we issue each week a printed sermon, with written prayers and indication of suitable Scripture readings and hymns; so that any fairly well-educated person can, by the help of these sermons, conduct an edifying service. We have had on Sunday mornings as high as eighty or ninety persons worshipping in nine or ten places, who would have had no opportunity to attend service but for this method.

In the use of this last method care must be taken, and is con-

stantly taken, not to make the sermons a substitute for regular church attendance. For this reason the sermons are not for sale, and are sent to any person only after due investigation. Usually we decline to send them to a man living within walking distance of a church.

Such work as this is now being carried on in Oita, Fukuoka, Seoul (Korea), Hiroshima, Kyoto, Tokyo, Nagano, and Sendai: possibly in still other places of which I have not heard. In every case it produces most gratifying results. In Fukuoka alone, from the first of the year 1923 to the end of October, nearly four thousand persons were added to the number of inquirers, and about one-fourth of them joined the Reading Club. Many of the letters indicate a most pathetic spiritual hunger.

The importance of newspaper evangelism is very great even with respect to people living in the larger cities, in spite of the fact that they are well supplied with churches; for some degree of interest must be aroused in a man's heart before he will enter a church to listen to the message from the pulpit; still the usefulness of newspaper evangelism is perhaps most easily recognized in rural districts, where it is not a choice for the most part between this method and some other, but where the newspaper and correspondence way is the only possible way by which men may come to know the gospel. The population of Japan is shifting to the cities, but is still largely rural. It is estimated by the Federation of Missions Survey Committee that eighty per cent of the people live in what may fairly be called rural districts, that is to say, country hamlets and small towns.

Humanly speaking, there is one way by which these people can be reached with the gospel in this generation, and one way only, and that is by newspaper evangelism. By actual count, some years ago, out of more than 230 townships in the province of Oita, only two were found without some one whose name was on the list of the Oita newspaper evangelism office.

If the Evangelization of the World in This Generation ever becomes the watchword of the American churches, as it is of the Student Volunteers, they will have in newspaper evangelism an instrument ready to hand for the accomplishment of their purpose.

PROFESSIONAL TRAINING OF THE MEDICAL MISSIONARY (SUMMARY OF THE FORUM ON MEDICAL WORK AMONG MEN)

DR. E. M. DODD, Persia

Our first concern should be to be *trained for work in a one- or two-man hospital*. This is the predominant type of medical mis-

sionary service and requires as broad a training as possible in general surgery and medicine, with the emphasis on surgery, and in such of the specialties as one has time for. A class A medical school is essential, and at least one year, and preferably two years of hospital work thereafter is being generally advised. The questions from the students covered a wide range of points as to electives in medical school, and as to details of internships, or special training after their internships. Different medical missionaries present were called on to contribute to the discussion.

The following general types of work are typical though not necessarily complete:

(a) Itinerant medical work without hospital, where one has to be adapted to a moving life and to a variety of conditions, but not very intensive work.

(b) Medical education, which involves a certain amount of specialization, and which is a constructive and far-reaching, though limited, form of medical missionary service.

(c) Specializing to a greater or less extent in a large hospital not connected with medical education. The sphere for this is quite limited, but is characteristic of a few large centers.

(d) Public health and public education in preventive medicine. This is an embryo line of work, with possibilities of growth, but not one which at present occupies the major part of more than a very few medical missionaries. It is something in which all medical missionaries should take greater interest.

The questions in discussion concerned the best methods of obtaining training for these different lines of work. It was pointed out that here, even more than under the first topic, individual problems would have to be handled specifically by the candidate and the Board, and that generalizations could not be definite.

The spiritual preparation of the missionary was discussed by Dr. Paul Harrison of Arabia, who pointed out that medical students should emphasize continuous, vital, prayerful Bible study; that though medical men were not expected to be theological experts, they were expected to be grounded in the Bible, and have their own spiritual life securely established and developed.

The last half hour of the discussion was turned over to Dr. Harrison, and a great many questions of different sorts were asked, covering all the topics previously under discussion.

At the close of the hour many of the medical men broke up into smaller groups, meeting with different medical missionaries present for the further discussion of special points.

PROFESSIONAL TRAINING NEEDED FOR SPECIALIZED FORMS
OF MEDICAL MISSIONARY SERVICE

E. M. DODD, Medical Missionary to Persia

There is a wide range and variety in the forms of medical missionary work, for which the training necessary differs accordingly. We are here considering, however, the broad predominant type of work which we can think of in terms of the one- or two-man hospital. Most medical missionary work is at present carried on in and from such hospitals—hospitals averaging about thirty to seventy beds. Long established medical work has usually developed into this general type of set-up; and new work tends toward the establishment of such hospitals. This usually means pretty much the whole range of medicine and surgery. We do well to consider our objective before taking up the preparation for it, since the picture ahead is what explains the advice given as to preparation.

Obviously when one doctor or two doctors are working alone in such a hospital, which, more likely than not, attempts single handed to minister to a community of a few hundred thousand, or even a million or more, the character of the work is bound to be varied. General surgery, general medicine, obstetrics (if not in a too conservative place), all the specialties, and even a touch of public health work comes into play. Everything from vesical calculus to amœbic dysentery; from T.B. in all forms to typhus; from cataract to cholera; from scabies to smallpox; from fractures to round worms; from hernia to hydrophobia (not always of the intractable or fatal variety!) passes through the dispensary and supplies the ward. The doctor may make night rounds on a ward of post-operative cases and wind up the day by an arduous microscope hunt for the malaria plasmodium, and a few hours later be hastily called from a tired sleep for a desperate labor case. His first patient in the morning may be a gun-shot wound in the abdomen, and his second a tonsillectomy. Between whiles his servant has besought him to come to his home and prescribe for the sick family buffalo; and a bandit chief has sent to him for quinine. He may then be called out for a terribly burned child, who has fallen into a native fireplace, and come home to find a pitiable leper camped at his front gate. Before lunch the wealthiest merchant prince of the city may have sent a carriage to convey him to treat a grandson for colic, and before he is through lunch a poor blind villager—three days' walk from his home—is tapping at the front door.

If such be a picture of the demands, it behooves us to prepare broadly and thoroughly. A man cannot hope to be an expert on everything, or perhaps an authority on anything. But he must try to grasp the rudiments of many things, and the high spots of all kinds of conditions. He needs a sound general foundation rather than a highly specialized one in any particular direction or directions.

The pre-medical work should be such as to fit a man adequately for a good choice in class A medical schools. Most Boards prefer to have men who have had the full college course; but in some instances, by reason of age or finances, or otherwise, a condensed pre-medical course may be necessary. Combination courses of six or seven years leading to both degrees are often a good solution of the problem, though the full four year college course before medical school is more generally advised whenever practicable. When it comes to the subjects taken in college it goes without saying that one must carefully look up the requirements of the medical school to be considered. Personally some of us do not favor electing science exclusively in the pre-medical years. The requirements should be met and perhaps a little more, but this will still leave a considerable margin of courses for free choice. It seems to us that it is better to elect these from cultural subjects—literature, economics, philosophy, history, languages, etc. The medical course itself is so strictly scientific that one needs the broader cultural basis, once the requirements have been adequately met.

The one essential consideration in the choice of a medical school is that it should be an A-class school, according to the authorized classification of the American Medical Association. As there are now a large number of A-class schools scattered over the country, the geographical question does not enter in very greatly. When it comes to choosing among the different A-class schools one would have to get the best advice available among doctors, college faculty, friends, medical students and others. Personal considerations, such as expense, location, etc., will of course also enter into the decision. The Boards generally require at least an "A" school, but do not go much further than this in advice as between the different schools. If a man were clearly going into some special form of medical missionary work, this might influence the choice of a medical school. For example; a man deciding to teach in a medical school on the field might well choose one of the more highly specialized and scientific schools in this country, whereas many other schools here would fill the need quite as well for the general run of all around non-specialized work on the field. There is, however, one added general consideration

which should always be taken into account. This is, that other things being equal there is an advantage in having one's medical school—or at least the last two years of one's medical school—in a large city, rather than in some small place. This is because of the greater amount of clinical material available; the more authoritative medical men represented; and the better professional connections made for the future, when post-graduate facilities are so much needed while on furlough.

The choice of internships offers considerable room for careful pondering. The Boards generally are expecting at least one year of hospital work after medical school before going to the field, and many are advising as much as two years. Some of the Boards consider two years as the norm. The character of the internship should preferably be what is usually spoken of as a mixed, or rotating service, with the emphasis preferably on surgery, unless one definitely expects to go into the medical side, or into some specialty other than surgery. The two years of hospital work can be worked out in various ways, either in one institution, or with some equivalent in two or more institutions. Perhaps the ideal service would be one two-year service which gives a man a certain amount of laboratory work, and then six months or so on the medical side, and finally with half or more of the two years on the surgical side, ending as "House" in Surgery. One of the shortcomings of the one-year service is that all too frequently there is not enough chance for an adequate surgical service, which would mean the House Surgeon being given a fair amount of supervised operating to do himself, or herself. In the choice of an internship the following points are submitted as important items in the comparative values of different services.

1. A high-grade, well-equipped institution, with plenty of clinical material; whether a hospital of two hundred beds or one thousand beds is not necessarily a prime consideration.
2. Variety and range of the service (mixed or rotating services).
3. Adequate surgical experience under good men.
4. An institution where there is a teaching spirit—usually, though not always, best found in connection with a medical school.
5. An institution at which, or through the staff of which, the future furloughed missionary can have good facilities for post-graduate work.

When it comes to special work outside of, or beyond the internship, it is difficult to give general advice. Like many other questions, such problems should be taken up with the Board in question, and with whatever medical missionaries one can consult. Of the special

work frequently not embraced under the category of general surgery and general medicine are the following:

Obstetrics. It is important for the medical missionary to have a good grounding in obstetrical work, and usually more than one can get in connection with the medical school course. The necessary work can be obtained either some summer, or with a special obstetrical service, or in connection with some internships where obstetrics form a part of the service. Obstetrics are perhaps rather more important on the whole for women physicians than for men, as far as work among the nationals of a country is concerned; but it is important for all. In some countries, particularly in Mohammedan areas, the prejudice is such that very few, if any, obstetrical or gynecological cases are brought to a man doctor. However, in many places these prejudices are slowly disappearing. Even where such prejudices exist there may be every now and then an extremely bad case, which has been given up by everybody else, brought to one of the medical men. Moreover, one has to bear in mind constantly the important fact that among the missionary's associates there will be a demand for careful obstetrical training.

Eye work is one of the first things most medical missionaries would mention among the specialties. Eye diseases are so universal in parts of Asia and Africa, and the tropics generally, that it is very desirable for a man to have some special training in this. Whether this work should include refraction, or merely diseases of the eye, will depend on the field to which one is going. In some places refraction work plays a minor rôle, as compared to the treatment of inflammation, cataract, deformities, and other disease conditions.

Tropical medicine is of course very valuable for men who are going to these regions—which do not include all medical missionary work. Courses in tropical medicine are not always easy to secure in this country. If one has time, it may be possible to take in a few weeks, or a few months, at the London School of Tropical Medicine. Otherwise, one may get courses at Harvard or the University of Pennsylvania, or possibly elsewhere, as new courses are being developed.

One could go on to mention all the *specialties*—ear, nose and throat, skin, pediatrics, and laboratory work—all of which come into play. But the problem is generally limited by time, or age, or finances, or some other strong consideration. If one can know ahead of time the general field to which he is going, many of these problems of preparation are simplified.

Specialized Forms of Medical Missionary Work. Medical mis-

sionary work has been and is undergoing considerable development. The primitive work with which the men began generations ago has grown enormously. Medical missionary associations, medical education, nurses' training, and highly developed hospitals are some of the features of this growth. When one speaks of specialized forms of work it is not always possible to select absolutely distinct forms. However, a few illustrations which are fairly well defined can be briefly discussed.

Itinerating medical work as a permanent form of medical work may perhaps not be agreed upon as a specialized form of work, since it is part of the work of a great many medical missionaries who are in charge of established institutions, and in a good many other cases is the pioneer work, which opens up the field where later on hospitals are established. However, there are a certain number of men who still give themselves to this work very largely. The training for this would correspond more to that which would be required to run a dispensary in a large city or in a country community, than to the management of a hospital and the performing of major surgery. Laboratory work also is necessarily very meagre. This form of work develops a technique of its own in the way of equipment for transportation, the handling of cases, and other matters.

Medical Education. In some ways this is the climax of medical missionary work. It aims to develop a Christian medical profession from and for the country itself. Though the medical schools on the field are not as highly staffed as the schools at home, a considerable degree of specialization is nevertheless called for. In the large schools, such as the Medical School of Shantung University, and the Severance Union Medical College in Korea, the different subjects are covered by specialists very much as they are in this country, even though each department itself is necessarily smaller. It follows that men who are preparing for this kind of work should prepare themselves thoroughly in the desired subject or subjects. This has to be worked out in conjunction with the Boards or the schools in question. One cannot lay down any general advice. It should be pointed out, however, that these teaching positions are limited in number, and the men who are so engaged represent a small minority of the whole medical missionary body.

Specialization without medical education. In a few large medical centers, such as Canton, and in a few of the highly developed hospitals, an increasing amount of specialization—independent of medical education—has developed. In some hospitals, even where the staff is not large, the work may be divided up into three or four general

branches. In such a case a man may well specialize to a limited extent. However, this again is a limited possibility, and cannot be safely acted upon except by individual arrangement with Boards or field institutions.

Public health work is drawing an increasing amount of attention on the mission field, as in this country. So far the set-up of the work has not made it possible to give any very great amount of attention to this, as compared to clinical work. One or two outstanding doctors have been developed in China who are going in for this special line of work. Others are taking it up in a supplementary way to their hospital or other work. It goes without saying that all doctors who have any thought of the value of prevention have all along been doing what they could in a small way, in advising individuals and communities. But as a definite, distinct calling, public health work has not yet taken a very large place, though it is quite possible it will do so in the future. Before any man commits himself to this in distinction to clinical work, he should by all means canvass the matter with the Board or other organization with which he is to be connected. If there is a chance for him to do this sort of work he could then plan accordingly to take special work at one of the schools which provides such courses.

MEDICAL MISSIONS IN INDIA

DR. DAVID RIOCH, Mungeli, India

Mungeli is a large native city of the Central Provinces, India. The district all around is very, very thickly populated. That part of the country is called "Chattis-garhh," which means "lying within forty forts," and many forts are still to be seen. The people are known to be among the most degraded of India, dirty, ignorant, full of disease and sin. The words home, love and purity are scarcely known among them. You find people everywhere, huddled in dirty villages, camped out under the roughest shelter by the roadside. There are plenty of naked children, too, and always the buffalo—not the buffalo of North America, no, the Chattis-garhh buffalo is a huge, black animal with long, swooping horns, very slow, very patient and long-suffering and very stupid. The people are often likened to their buffaloes—very slow and very stupid.

Mungeli lies thirty miles from another large native city of Bilaspur, through which the Bengal Nagpur Railway runs. The road to Mungeli lies through good farm land and countless rice fields.

On either side of the road are wonderful old trees,—peepul, garar, nimes, imli,—whose branches meet overhead. In the early morning or late evening a ride under this green canopy is very beautiful. Nearly always, as I have gone along this road, I have met travelers needing help. It is a very common experience to meet hundreds of people, abject-looking, hungry, hopeless, carrying their little bundles, which contain all they have, filing by one by one along the edge of the road.

I say: "Where are you going?"—and the answer so often comes: "We are going to look for food, there is no water and no food in our village." It often happens that whole villages will turn out in this way, and wander miles and miles, looking for food or for work. Constantly we meet hungry families travelling the road in search of work and food. Many hundred wend their way to Calcutta, where they hope to find a living in alleys and back slums or down in the coal pits.

Christian work was started in Mungeli about thirty years ago. At present we have a hospital with large dispensary work, a church, elementary schools, three good bungalows, and a hostel for boys of Christian parents living out in the villages. Connected with the medical work in Mungeli we now have several dispensaries in the out-stations; one is twelve miles out on one side; another is ten miles out on the other side; another is seventeen miles across country. These are taken care of by Christian compounders and are under the supervision of the doctor in charge. Each dispensary is located in a market-center and the compounders are very busy on bazaar days. They visit among the villages regularly and teach as well as give medicines.

In addition there are two leper asylums, one in Mungeli and one nine miles out. There are one hundred and ten inmates in these asylums all the time and there are always many more who beg to be admitted. In spite of their horrible fate, the lepers are a happy, contented lot. They listen eagerly to the teaching given them. All are Christians and to them the Christian hope means a great deal. They come to us with woe and hopelessness written in very line of their faces. Soon they hear of the love of One Who came to earth and healed the leper; Whose love now can heal the soul and receive the once sin-stricken spirit into the Eternal Home. Our lepers are maintained and provided for by the "Mission to Lepers" which has its headquarters in London. It is almost impossible to believe that these lepers can subsist on the small pittance they receive. Every ten days their allowance is given to them—sixteen cents and twelve

pounds of rice to each adult. They receive two pieces of clothing during the year and usually two sheets or cotton blankets. At Christmas some kind friend provides the dinner and there is always a present for each one—not much, sometimes just a little card or picture.

The medical work in Mungeli is very similar to that carried on in other mission stations. The sick and injured are brought in from miles and miles around—sometimes days are required for their journeys from distant villages. A hospital in India is a very different place from what we imagine here in America. The equipment is often very scanty; efficient nurses are hard to find and the doctor often has to be nurse as well. Whenever a serious case was under our care, I would set the alarm clock to waken me at intervals throughout the night in order to make sure that the patient was being cared for as required or to give nourishment. Sometimes I ordered the night watchman to waken me at certain hours in the night. I can still hear his voice: "Mamaji"—and then there would be the hushed whisper, "She is going out," or "She is not," or "The pulse walks slowly." One such night, I remember, I was wakened and rose up with a start to see the watchman standing by my bedside with a long snake dangling lifeless from his stick. He had just killed it and was so exhilarated over it that he had to waken me to see it. He often saved me, when walking up and down the road at night, from some such noiseless intruder and this night he was glad to have done so again.

Our hospital consisted of several separate buildings, because when a patient comes in, the whole family has to come also. He may be of high caste and cannot eat the food cooked by the Christian cook of the hospital, so he must bring someone to cook for him, and someone to fetch his water, for he cannot take water from the hands of our Christian water carrier. The patient also brings his own supply of grain, vegetables and fuel. Often his wife and little children have to come in also, for they cannot be left alone in the village. As a result the hospital "compound" has looked more like a small village sometimes with carts and oxen under the trees, the servants of the patients bivouacked near them, each with his own separate little fire and bundle of grain and salt, each sleeping rolled up in a cotton sheet beneath his own master's cart.

The patients suffer from many serious diseases. There are many cases of different fevers, sad cases of digestive troubles, bladder troubles, spleen and kidney troubles. Of course, there are always eye cases—cataracts, ulcers all the time, tuberculosis among the Christians and venereal diseases of every kind. Measles, whooping

cough and chicken pox come in epidemics among the children. Small-pox is often very virulent. Cholera is to be dreaded.

It is very difficult to persuade the patients that a great deal can be accomplished with fresh air and pure water. Although they are so careful not to touch our clean, boiled water, they will drink their own thick, brown water. They shut all doors and windows and roll themselves in their sheets or blankets so that no pure air can enter. They dread water for bathing and do not allow a drink to the fevered patient nor even to the mother in child labor. Not until five days after delivery may the mother drink a sip of water. She is kept in a dark room and is neither cleansed nor bathed. On the third day she has some preparation of spices given her. On the fifth day she may drink. On the sixth and seventh she may change her clothing, wash and eat. The babies are usually beautiful, round, fat, and brown. Night and morning the baby is laid straight down on the stretched-out legs of the old village hag who is seated on the ground beside a little heap of smouldering fuel. She puts a few drops of oil (castor oil or sweet oil) on her hands, warms them well in the smoke of this cow dung fire and then vigorously pats and rubs the baby, back and front. It is carelessness, neglect caused by ignorance, which causes so much sad trouble and disease among the children. Dirt and infection must answer for most of their troubles. The doctor's duty is not merely to give medicines, to teach hymns and texts, but to give object lessons on how to combat disease germs.

In closing, I wish to add that our hospital assistant in Mungeli was a native and a devoted Christian helper. Under him I had two compounders who were fine young fellows. Once they were miserable orphan boys, saved by my husband during the dreadful famine of 1900. We then had the care of 450 famine orphan boys, and many of those boys can be found now in Christian work. Young men such as my two compounders in Mungeli are married, with happy homes of their own and children growing up into Christian manhood to form Christian communities in the years immediately ahead.

COOPERATION OF THE MEDICAL MISSIONARY WITH HIS FELLOW MISSIONARIES

J. A. AHLQUIST, Assam, India

Here the expression "fellow-missionaries" includes all the men and women in the many and important positions on the foreign field which are non-medical. They are a very large company. "Medical

missionary" naturally refers to physicians and nurses collectively, but as I know the missionary doctor best I will speak for him. "Cooperation" means concurrent effort, a beneficial association of persons in related work where individuals working separately or in groups are always in harmony. It must therefore mean thinking together at frequent intervals and willingness to follow some plan conducive to the realization of the mutual aim, in this case the winning of a people for Christ.

In considering this topic may I call your attention briefly to three points, first, the reason for cooperation; second, the requirements for; and, third, the results of cooperation of the medical missionary with his fellow-missionaries.

I. THE REASON. If you read Matthew 10:7-8 you will find, in verse seven, that Christ's commandment to the twelve was, "And as ye go preach," and immediately following, in verse eight, "heal the sick." We see here that Christ associates *preaching* and *healing*. If you should ask any non-medical missionary who has worked in some obscure corner of the non-Christian world you would hear of the absolute necessity of letting both these ministries go hand in hand.

We have today both the *preacher* and the *healer* on the foreign field, but the need calling for the service of these two is very often such an intimately associated need that nothing but close cooperation can ever meet it. God's servants have different gifts and only when these gifts are perfectly blended will they reflect the Giver best, just as the rays of the spectrum in their perfect blend mean a source of white, sustaining, life-giving sunlight. That missionary endeavor has been crowned with success even when internal cooperation has had no part, is one of these, shall I call it, wonders of grace that John heard about after he had reported the one who did miracles in Jesus' name, the one who was not an enemy though not actively cooperating, of whom Jesus said, "for he that is not against us is on our part." Is it going to be necessary for some of us medical missionaries to come under this class whom Christ is willing to own but concerning whom He seemingly could not express full satisfaction?

II. THE REQUIREMENTS. Here I would put first sensitiveness on the part of the medical missionary to the physical, mental and spiritual needs of his fellow-missionaries, i.e., he must have an interest in the work of his fellow-missionaries as well as in his own work to secure complete cooperation.

I met a business man the other day who belongs to a house that deals with many classes of professional men, physicians included. The talk drifted to the kind of customers encountered, and he volun-

teered the information that his house had more trouble keeping the comparatively few customers of the medical profession satisfied than was the case with the remaining bulk of their trade. That is not the kind of sensitiveness I am thinking of. When I use the word sensitiveness I am not thinking of self or any introspective sensitiveness, but of the sensitiveness that looks out for the fellow-missionary.

One requirement looks to the physical well-being of every fellow-missionary, keeping the temple, in which mentality and spirituality dwell, in fit condition. Here a mixture of just ordinary common sense and sometimes professional skill is needed. It does not always mean quinine pills, iron tonics and first-aid remedies; these are more often needed for the native missionary-assistants, both for their own health and that they might help others. Instead it may mean hikes or tennis; it may mean holding someone back; it may mean taking an active interest in a tea-party or trying to get someone who prides himself on never breaking the routine of daily tasks to rest a bit during "office hours." Many an unkind word would remain unspoken if missionaries were to follow advice and take a few minutes' rest. The medical missionary should always be ready to assist in getting the yearly physical examination of every missionary—himself included—an established fact and custom.

Mental irritations on a foreign field are legion, hence another requirement is patience. The medical missionary must be very patient. He must remember the influence of climate, in many fields totally differing from anything the missionaries have ever experienced. He must keep in mind the prostrating influence of idolatrous customs and surroundings on the mental life and habits of missionaries. For instance, the medical missionary keeps barsoap in his hospital stock to make this commodity accessible to the people, and a fellow-missionary flies into the air because the stock is exhausted just when the chapel or school building is to be scrubbed. Sometimes a bottle of prepared medicine is returned with a note that it "doesn't look right," or some fellow-missionary who openly confesses ability to take "the worst stuff" tells you that the tonic was even worse than that. And you get a post office notice that a damaged parcel of medicine has come and the very bottle you have impatiently awaited is broken, necessitating another telegram and another eight-day or longer wait. All this may happen in one hot day. The medical missionary needs patience.

The medical missionary must be in touch with God. A fellow-missionary's sick body sometimes means a sick soul, a burdened soul. There are many conditions on the foreign field which make a mis-

sionary soul-sick and heart-broken. If one's own soul does not know the fulness of the life hidden with God, how can one help another? Let me quote from Meredith's "Lucile"—

"Was it spoken
 'Go ye forth, heal the sick, lift the low, bind the broken!
 Of the body alone?"

"Is our mission, then, done,
 When we leave the bruised hearts,
 If we bind the bruised bone?
 Nay, is not the mission of mercy twofold?"

The missionary doctor needs to be, as the saying goes, "a good mixer." This implies that he must have a healthy interest in all branches of missionary work. It is the very foundation of his cooperation. It is gained through attendance at weekly Station Council meetings or through whatever other means his particular mission affords for democratic and brotherly council between its members. If there is no thinking together, there can be no doing together.

In general, I would say that the medical missionary must be an all-around helper whenever help is needed. He might have to do educational work, or literary, or evangelistic. I was a builder of houses. Sometimes he is the only missionary in a station and there he has to be and do everything. On the other hand, the medical missionary might be called upon to do odds and ends, to repair a cookstove, a victrola, a clock, his nurse's rubber heel, the broken handle of a milk pail or a broken telephone wire, and happy is the man who can cope with any situation.

First, last, and all the time, the medical missionary must stick to his own job. This may seem a bit paradoxical, but it is not. Wherever there is lack of cooperation it is generally due to a desire on the part of the medical missionary to make some of his temporary jobs permanent. The only thing that will counteract this is love for the medical work. The disagreeable tasks are many for any physician who attempts to practice tropical medicine, and it is small wonder that some have been tempted to look with desire on literary or some other "clean" job. The medical work is such a large work that we medical men cannot afford to let other types of missionary activity take away from us the position of masters in our own line.

III. THE RESULTS. To the missionary body the result is unity, in which there is strength and joy. To the medical missionary, it is singleness of purpose, a character builder. To the native Christian,

it is an example worth imitating. To the outsider, it means a united front and a body of Christians who love one another.

RURAL EVANGELISM—MEDICAL

J. M. WATERS, Rutlam, Central India

At least eighty per cent of the population of India are engaged directly or indirectly in agriculture. With the exception of the aboriginal tribes who live on their little farms, the farmers have their homes in the villages. To reach these villagers effectively with either the gospel message or the blessings of modern medicine, one must go to them, as only a small percentage can or will come for treatment to a central mission station or hospital. Many of them are too timid. Fatalism, too, has such a hold on their lives that when sickness comes many of them yield to what they consider the inevitable and lie down to get better or die, just as fate may dictate.

The village remedies are more crude than those used by the Indian physicians in cities and larger towns. Incantations, and charms, braids of horse hair and peacock feathers and panther claws are everywhere in use, as well as some simple but more effective household remedies. Counter-irritation with red-hot iron is everywhere practised for the relief of pain, and one finds these brand-marks on the back, abdomen, chest and forehead again and again. Even a child with colic may be treated in this drastic way.

In the jungle the practice of the witch-doctor flourishes. He ties knotted cords around the wrist, the toes and the ankles, and sacrifices goats and chickens. He then collects exorbitant fees for his services.

It is an ideal arrangement when an evangelistic and a medical missionary can tour the villages together. Frequently, as in my case, the two must be combined in one. The tents are pitched in the neighborhood of a central village and all the surrounding hamlets are visited in the early morning and in the evening. In visiting a village the missionary is usually accompanied by one or two helpers. A hymn sung to one of their own familiar tunes soon draws a crowd. You are frequently invited to sit on someone's verandah and from this point of vantage a simple message regarding the love of God and His readiness to forgive sin is delivered in the plainest conversational style. The story of the prodigal son with an Eastern setting never fails to elicit the keenest interest. A verse or two of the same hymn may be sung repeatedly with an invitation for all to join in.

This the boys of the crowd usually do, and by the time the service is over they can frequently sing these verses unaided.

The announcement is then made that the doctor will gladly see anyone who is ill. It is not long until he is face to face with the maimed, the halt and the blind. What tragedies are hidden in these villages! Here are men and women groping their weary way through life, with eyes that are permanently blinded by smallpox. Beside them are others with cataract whose sight can readily be restored by an operation. Here is a woman disabled with chronic rheumatism, a man laid aside with chronic recurring malaria with an enormously enlarged spleen and liver and accompanying anæmia; and, saddest of all, here is a young woman with phthisis who is spreading the contagion with every cough. One can only breathe a prayer for her and point her to the Great Healer of the soul, and try to make her more comfortable. But perhaps, sadder still is this living-dead leper who looks at us through his poor bleared eyes and holds out his fingerless hands in supplication. We give him the contribution he expects, and add an invitation to come to our leper asylum where he will find a good home and be provided for free of charge. The chances are, however, that he will prefer to lead his wretched life as a beggar rather than go to the asylum. Other chronic and acute cases are seen, words of sympathy and cheer are spoken and medicine given or promised, and a hearty invitation given to all who are able to come to the camp to hear the gramophone and see the magic lantern pictures.

The dialect of the village women is often very difficult to understand, but there is a universal language comprehended by all;—the touch of loving sympathy, the act of kindness, the true interest in their welfare. This never fails to win the confidence of the villagers and when once it is won, you may be able to persuade them to come to the hospital for more thorough treatment or for an operation.

The afternoon finds a large number of women and girls at the camp where they have come to see the white women and to hear the gramophone and to learn some Christian hymns.

As soon as the men have finished their evening meal they commence to gather and the program for the evening begins. Gramophone records and lantern pictures are interspersed with short addresses and hymns. The audience usually stays as long as you wish to keep them, and they go away asking if they may come again the next night.

The village at which our tents are pitched is usually large enough to have a Takhur, the local ruler of the district. Our first duty is

to call upon him. Very frequently there is someone in his household requiring medical treatment and so a friendly relationship is established at once. The people are much influenced by the friendly attitude of the Takhur toward the missionary. Some of these petty rulers are very interesting men. One whom we met while on tour had won two certificates for Bible knowledge while attending one of our mission schools. At this time he was building a small temple in his yard at a cost of \$2,600 which, he explained, was not for himself but for the women. This was probably true, as the women are far more ardent idolaters than the men.

Another Takhur whom we have known from his childhood expressed very clearly and concisely the greatest obstacle to the spread of Christianity in India. When speaking to him of sin, its consequences and cure, he said, "Oh, you are always talking about sin; we Hindus never bother our heads about that." Yes, even greater than the barrier of caste is the barrier of the lack of conviction of sin. To further illustrate this let me tell of a boy of thirteen who came daily to have his head treated for favus. As the doctor applied the medicine, he taught the lad the verse "Jesus Christ came into the world to save sinners." "Who are sinners?" asked the boy. It was explained that in God's sight we are all sinners. He replied most emphatically, "I'm no sinner," and stoutly maintained that he had never done, thought, or said anything that was evil. "Have you never told a lie?" queried the doctor. "Never, never." "You have just told one," replied the doctor. Day by day the dialogue was repeated, but the boy maintained that he had never done anything amiss.

After a few days in a district we reluctantly leave our patients and push on to another center. On arriving there we have several mundane matters which must claim our attention. After seeking a clean and shady spot for the tents, we must inquire where we can get milk, eggs and vegetables and where we can find a clean water supply. We do not always care to use the water from the village well, even though we receive the assurance given to one of our doctors that the water is perfectly clean, as only men—and high-caste ones at that—are allowed to bathe in it.

From this new center the surrounding hamlets are visited. As far as possible the message of healing for the sin-sick soul is given along with medicine for the body. Treatment for an ox, a horse or a goat is just as readily given as for a man, and it is probably no less appreciated by the farmer whose few animals constitute his only wealth.

In every fair-sized village one finds a primary school. The small boy, the most aggressive citizen in the village, is learning to read. He has access to no library. He is glad to have booklets for sale at prices ranging from half a cent up. These are sold at a fraction of the cost of producing them, but the boy, in true Oriental style, tries to beat you down, asking two for the price of one. The salesman is not hard on this eager customer and before we leave the village he has in his library one or two gospels, a hymn book and perhaps a small book comparing Hinduism and Christianity along with some free tracts and picture cards, all purchased at an outlay of a few cents; and we rejoice that God has said, "My word shall not return unto Me void."

I have been speaking as a doctor to many who are not medical men. I need not remind any one who has been on the foreign field that if you have a white face, you are also supposed to have some knowledge of medicine, and people will come to you for medical treatment. With simple remedies you can do no harm, may do much good, and win the gratitude and confidence of the people. My only advice is that you recognize your limitations. A short course in an institution like Livingstone Medical College, London, or some similar institution in this country would be a great help, especially if you are to work where there is no doctor.

A few months in a mission hospital on the field where local conditions are known would be time well spent, after you have learned the language and are ready to begin your life's work. You can, at least, look at your patient's tongue, feel his pulse and put him on restricted diet, and he will be grateful for the interest you are taking, even though you do not know as much about medicine as you would like to know.

Give definite instructions with anything you prescribe. One of our lady doctors neglected to do this on one occasion. She prescribed three powders of quinine and one large powder of Epsom salts. The next day the patient's wife came to report progress and said that her husband succeeded in getting down the three small powders but gagged on the big one. Inquiry elicited the fact that he attempted to swallow the powders, paper and all!

The result of these medical-evangelistic tours is that one makes many friends and opens up many opportunities. Later, when these friends come to the hospital or visit the missionary in his home, he renews that friendship, adds to the teaching already given, and gradually leads them to the great Friend of all.

THE IMPORTANCE OF ELEMENTARY EDUCATION FROM THE
MISSIONARY STANDPOINT IN LATIN AMERICA

OSCAR BUCK, Presiding

Bearing in mind the fundamental aim of education, namely, that of fitting the individual to be a useful member of society, and believing that the most perfect, the only ideal society is that founded upon the teachings and imbued with the spirit of Jesus Christ, the basal importance of educational work from the missionary standpoint in Latin America, as in all other fields, must be recognized.

I. AS AN EVANGELIZING AGENCY. This cannot be overemphasized. The establishing of religious contacts with peoples that are alien to us in language and culture is never an easy task. Perhaps it is nowhere more difficult than in Latin America, where religious prejudice on the one hand and indifferentism and often bitter hostility toward all religion on the other, are marked characteristics. Under such circumstances the lack of educational advantages that are at all adequate to the needs, and the eager demand for such advantages, provide the opportunity for the desired contact between the missionary and the people. A good school need never lack pupils.

It goes without saying that the intimate, personal, daily contact of the teacher with the pupil, and that, too, in the most impressionable period of life, when modes of thought are being shaped, habits are being formed and character is being established, provides an unexcelled opportunity for the inculcation of ideas and the presentation of ideals that will most powerfully influence the whole after life of the pupil. But not only is the pupil himself influenced, but through him the family, and sometimes the whole community, from which he comes. Especially is this true in the boarding schools, for which there is a great demand in Latin America. Pupils come to these schools oftentimes from remote regions where the evangelical worker seldom or never can go; and thus his influence is made to reach far beyond limits that would otherwise be possible.

Because of the better educational advantages that are usually found in the evangelical mission schools, and frequently because of the recognizedly higher moral tone that characterizes the atmosphere of these schools, many parents who are indifferent or even hostile to religion, and in some instances, those who are religious, but who have been taught to fear evangelical Christianity, entrust the training of their sons and daughters to the mission schools. Thus again the influence of the educational worker ramifies into groups that might

otherwise be inaccessible. It is not claimed that this always, or even usually, results in the open avowal of evangelical principles, but it has a powerful influence. The primary fact remains that thus the individual student, and often through him his whole family and community are brought into such personal and vital contact with the ideals of Jesus that they cannot escape and never wholly lose the influence of those ideals.

II. AS A MOULDER OF SOCIAL ORDER. Educational work in its complete expression, as the trainer of the hand, the head and the heart, is the great shaper and moulder of the social order. What this order shall be is determined in its last analysis by what its constituent elements are led to become: by the character and conduct of the individual. The most powerful human factor in the formation of character and the fixing of ideals that influence conduct, aside from the home, is the school. No worthy and enduring social order can be founded on ignorance. The best and highest order must rest on the noblest principles and the highest ideals. These are found in the precepts and life of Jesus, and are best and most effectively inculcated in society through the influence of the Christian school on the individual in his formative period of life.

The importance of educational work in the initial formation of the Christian community in Latin America has already been intimated; its essential place in the preservation of that community must be insisted upon. The schools that are available to the youth of Latin America, other than the mission schools and colleges, belong, practically without exception, to one or the other of two classes: (a) those that are under the control of the Roman church, in which the religious instruction and example are not calculated to develop the best and highest motives and program of conduct; or (b) those that are under the direction and instruction of persons who are openly and avowedly, even sometimes blatantly, skeptical, and actively hostile to all religion. The very few exceptions to the rule only serve to accentuate it. It is evident that it is not safe to entrust the instruction of youth to any school of either of these two classes, if they belong to the evangelical community and it is wished to perpetuate, not to speak of extending that community. The establishment and maintenance of an efficient educational work under missionary auspices is therefore vital to the missionary movement.

III. AS A PRODUCER OF LEADERSHIP. Competent, honest, unselfish leadership is vital to any enduring social order. Latin America has had and still has much intelligent leadership, but, unfortunately, all too often such leadership has been neither unselfish nor honest.

Hence the lack of a progress commensurable with the often splendid programs that have been evolved and enunciated. Selfishness is a human frailty that is confined to no single people or group of peoples, and is peculiar to no culture. But an excessive individualism that fosters a correspondingly great and widespread egoism, seems to have been one of the untoward legacies that has fallen to Latin America from her historic antecedents. There is no remedy for this condition, whether in Latin America or in Anglo-Saxon America, but the altruism of Jesus, made vital in human experience through what He called "being born again, or from above." The presentation of this altruism can be most adequately and effectively made through Christian educational work. The precept and example of consecrated and capable Christian instructors is needed. The Christian school can and should be made a little society in which the spirit of Jesus is regnant; in which the essential solidarity of society is inculcated both by precept and example; in which each component element, whether instructor or pupil, endeavors to merge his interests and contribute his efforts toward the good of others and of the whole. Lessons thus learned in a concrete, practical way, during the more impressionable period of life, cannot fail to make a lasting impress; and the leaders who emerge during their school career, or after it, who have been the subjects of such instruction and of such an environment, cannot but see the practical application of Christian ideals and precepts to the larger affairs of society, whether in the social, industrial, political or religious spheres.

To sum up: *Educational work is vital from the missionary standpoint in Latin America, because it is a most effective evangelizing agency; because it offers the most promising, and apparently the indispensable, means for the establishment of a society informed by the principles and imbued with the spirit of Jesus; and because it promises the highest type of intelligent, capable and unselfish leadership for all the varied forms of human activity and organization.*

SOME FACTORS INFLUENCING ELEMENTARY EDUCATION IN MISSION FIELDS TODAY

M. C. LEHMAN

In the very few minutes at our disposal may we address ourselves to the problem of identifying a few factors that are shaping elementary educational policy in mission lands today and noting what account the student volunteer should take of these factors in his

choice of a field, in his preparation for work, and in his attitude after reaching the field.

The natural development of missionary and governmental educational effort, great economic changes in the Orient, and a strong wave of nationalism in nearly all eastern countries have all combined to bring about three factors that are now and will continue to be very potential in influencing elementary educational policy in mission lands.

The first of these is a direct outgrowth of the spirit of nationalism, now pervading the Orient. It is the conception that all education and particularly elementary education is a function of and must be controlled by the State for political and cultural purposes. The logical outcome of this conception is found in the strong control which the government exercises over elementary education in Japan and Korea. Where this view prevails mission schools with their strong emphasis on the worth of individual personality are necessarily regarded as more or less disturbing factors, not fitting into a state-devised scheme to produce citizens of a certain type of loyalty to the government. This is now true in Japan and Korea and is fast developing in India, China and parts of Africa.

The second of these does not come so exclusively from the spirit of nationalism but from all three of the above enumerated causes. It is the rapidly increasing number of schools which are under public management. Missionaries were pioneers in education in many lands. Up to as late as 1917 in many mission lands mission schools formed 95 per cent of all schools available for children of school going age. Colonial governments are in some cases placing greater stress on elementary education, and are putting all available funds at their disposal to the increase of elementary schools. Acts providing for compulsory primary education under a local option scheme have been passed in a number of the provinces of British India. In the Philippine Islands the United States Government has undertaken a system of education beside which missionary elementary education looks small by numerical comparison.

The third of these, missionary educational effort in common with government effort has helped to produce. It is the demand for much more exacting standards of efficiency in schools. Dr. Paul Monroe of Teachers' College, Columbia University, New York, holds that the standards for professional attainment among teachers are higher in Japan than in the United States. The demand for the best, now so strong in the West, is beginning to show itself in the East. Governments are beginning to lay great stress on the training

of teachers. Modified forms of intelligence tests for adaptation to oriental conditions are being tried out in most eastern schools. Educational commissions consisting of joint representation of experts from western schools and eastern missionary and government systems are working out standards and policies for eastern primary education. Any deficiency in mission schools is being clearly shown up in the limelight of competition with the rapidly increasing number of government schools of modern type. No mission school can accurately represent the Christ for which it stands and show a weak administration in comparison with non-Christian Government or national schools.

Now in view of the foregoing, let us bring home to ourselves a few considerations that must be recognized by the student volunteer and which should help in framing his policy as a missionary, having to do with elementary education on the field.

The prospective missionary must have a very clear idea of the nature of the education he goes to impart, and of what he expects to accomplish for God's Kingdom thereby. His conviction is taken for granted, but clear thinking and an accurate perception of values is also necessary. He will find no thoroughly worked-out policy of missionary education on the field to which he goes. He will need to contribute to that end. He will need to be a keen and sympathetic student of the culture of the non-Christian people to whom he goes. The economic condition and climatic environment, the psychology and ethnology of the people all come in as necessary fields for study. Prevailing government systems of education and the relation of his schools thereto must be thoroughly understood. The Report of the Commission on Village Education for India should be gone through carefully by every intending missionary educationist for India. The same for China and Africa now that the reports for these countries are available.

The prospective missionary will need to be thoroughly sympathetic toward the culture of the people to whom he goes, even the most primitive. In shaping his curricula for schools he will need to retain all of this culture that is compatible with Christian principle, and use it as a base for development. As an American he may need to put forth effort to get rid of a naïve provincialism as to things educational in his own land. Customs and traits at first appearing crude and valueless and sometimes harmful may finally prove assets in forming an educational policy. The national aspirations of the people among whom he works should receive recognition in his schools

and his own love of country should not be projected to lengths where it clashes with indigenous cultures and ambitions.

The missionary must go forth with a determination that the best only is sufficient for his work so far as training, method, lofty purpose, hard work and all that goes to make up a good school are concerned. He will most likely find that the old days when missionary education had prestige because of its western characteristics and because it stood for the only education available, are past. He may find it necessary to run less schools and better schools with the same outlay of expenditure in order to make the Christianizing contribution he must make.

He will need to go with a determination that his educational policy shall never conform to prevailing systems to such an extent as to make it impossible for his schools to function in the development of individual Christian personality. Prevailing governmental, both colonial and native, systems will present this danger. To radiate the glowing personality of Jesus in the staff and course of study and in all connected with his schools must ever be his aim.

ELEMENTARY EDUCATION IN AFRICA

Mrs. E. A. JOHNSTON

At the general conference of all the mission boards operating in the Belgian Congo, Mr. E. C. Moon of the American Baptists said, "Mission education must somehow find a point of contact with and a method of procedure in dealing with a race whose past has touched our own at no discoverable point." This point of contact is Jesus Christ.

In our African elementary schools we have three divisions—the physical, intellectual and the moral or spiritual. Lessons in agriculture, carpentry, bricklaying, crafts, hygiene and protection against disease and insects offer training for the first. "Book-learning"—mostly the three R's—constitutes the second, while the third is given in the teachings of Christ and His spirit.

The training of native teachers is done at the station school, and is very important. These native teachers, the product of the station school and the white missionary, go out to the village schools and village life, returning at intervals to attend normal school institutes conducted by the missionaries.

Let us appreciate the splendid opportunity for real constructive work in education that exists in the Congo; and not underestimate

the importance of thorough preparation for educational missionaries, for unless we have well-trained missionaries we cannot expect to have well-trained native teachers.

ELEMENTARY EDUCATION IN CHINA

BERNICE M. WOOD, Kiangsu, China

The present is a period of transition, so far as educational work in China is concerned. The old Confucian schools which still exist are rapidly giving way to government schools, which stress science, English and other characteristically western subjects. There is, to be sure, in most of these a regrettable superficiality in the classical Chinese. The National Phonetic system is now being taught both in government and mission schools, especially throughout Central China. The introduction this year of the 6—6—4 plan of school organization—6 years' Primary, 6 years' Middle School and 4 years' Higher Education, has affected a great change in education throughout China.

Some problems are the pitifully inadequate number of schools, prejudice against the education of girls among certain classes, self-help on the part of students, and a menacing poverty of adequately educated Christian teachers, especially women.

Some desirable qualifications for prospective mission elementary school workers are ability to train and supervise native teachers, oversee building operations and supervision of boarding schools.

The aim of the mission elementary school must be constantly evangelistic. Methods, organization and machinery are futile unless the children are led to a definite heart knowledge of Jesus Christ as their personal Saviour and Lord.

EDUCATIONAL WORK IN AFRICA

EDITH MAE BELL, Rhodesia

I have been asked to speak of my own experiences in Africa, where I was privileged to do pioneer educational work, organizing the Mutambara School for Girls in Rhodesia.

The people of this community were very friendly, and they gladly accepted us as their teachers. From the day we arrived, after five days of travel on an ox team, crowds of children came "to learn."

We could not wait for the erection of proper buildings, so began

our educational work in the great outdoors, where there is always room for all who come.

Our greatest difficulty was lack of equipment. This was met by the use of an alphabet sheet, torn from a primer and placed before those who desired to learn. Later a stamping outfit was secured, and muslin charts were made. As the children sat on the ground I pointed to the letters, repeating them over and over until the sounds took on meaning and became associated with particular marks on these muslin charts. From such a beginning, rapid progress was made. The spoken language became a written one, and most of the pupils learned to read with surprising ease.

One cannot, in a short talk, tell of the many subjects to be taught by missionaries in such a field as mine. We are told that this is an age of specialization. This may be true for some parts of the world, but I would advise those who plan to go to Africa to have quite a wealth of specialties. My declared specialty was education; my other specialties were gardening, sewing, brickmaking, building, treating diseased bodies, writing hymns, translating Bible stories, etc., etc.

An interesting subject for discussion would be the theory that an African child on reaching adolescence loses his power to grasp thought and retain very much that he has learned. Being deeply interested in this assertion, I took special care with several boys and girls of the age when development is said to cease. I planned, in my experiment, to keep their minds pleasantly occupied with affairs other than tribal customs and indulgences. I found in recording results, that through response to this care their development was equal to that of children of any other race under similar circumstances. One cannot, however, on the basis of this experiment, covering only five years, claim that all Negro children will develop to the same degree. I believe the matter deserves further study, and if those who serve in Africa will give more careful attention to children of adolescent age, I believe the next generation will produce not a few but many more like Professor Aggrey.

The present opportunity in Africa is great. Education is wanted and needed. Nine-tenths of the education in the past, except in Mohammedan territory, has been in the hands of missionaries. Governments welcome you, and the African throws out the challenge to American youth to come and train them for Christian leadership. The Phelps-Stokes Fund has provided scientific investigation, the British Government has appointed an Advisory Committee on Education, missionary interests are represented on the committee, which

provides splendid opportunity for consultation and cooperation between missions and governments in educational affairs. No greater opportunity could be found for investment of the exuberant Christian desire for helpfulness on the part of American young people than Africa offers today.

SECONDARY AND HIGHER EDUCATION FOR MEN
(REPORT OF FORUM DISCUSSION)

LUCIUS C. PORTER

The following questions were raised in the forum on Secondary and Higher Education for Men:

1. What is being taught in the Christian colleges of India and China?
2. What is the government's attitude in India toward missionary education?
3. Is the British government doing its best for the Indian peoples in the matter of education?
4. Should Catholic Christians in the Philippine Islands be converted to Protestantism?
5. Are the younger Catholics in the Philippines and South America becoming agnostics?
6. Does the caste system in India hold back education?
7. To what extent is the Christian influence of a teacher curbed in a Chinese government school?
8. What value is there in educational experience in America before going to an overseas field?
9. Would it be wise to send Catholic priests from America to the Philippines and South America rather than Protestant missionaries?
10. What kind of geography and history are taught in the schools of China?
11. How can an educator in the tropics keep in good physical condition?

The discussion was all the more valuable because of the presence of Chinese, Hindu and Philippine nationals, who presented the nationalistic viewpoint in the discussion.

SECONDARY EDUCATION IN CHINA

WM. H. GLEYSTEN, Peking

At present, the high-schools in China are regarded pretty generally as affording the Christian Church its greatest educational opportunity. Some would even go so far as to say its supreme evangelistic opportunity. If a student, during these formative years of his life, gets a vision of Jesus Christ as his Savior and Leader individually and socially he will go out among men a constructive force, a radiating center of life. Many of the pupils live in the dormitories, and this makes a common school-life possible. Where there is a strong Christian atmosphere, the influence of the school upon the lives of the pupils is perhaps as great a Christian force as can be found. English and Bible are the subjects most commonly taught by the teacher from the West, though he may teach Western History, Psychology, etc. Not a few of the graduates go on to college, but many are not able to continue their studies.

This is a day of openness and receptivity in China. Students welcome anything and are eager to give everyone a hearing. The Christian teacher never had a greater chance. If he combine a high type of Christian faith and character with ability to teach, his sphere of influence is beyond measure.

The economic situation is such that there is a growing conviction that the secondary school should provide some sort of vocational education, with actual participation in the trade and mastery of the technique. Some of the Christian High Schools are tackling this problem. Christianity has always given large opportunity to the poor: this is incidentally a means of enabling poor boys to get an education. If the Christian High School can give high grade courses in agriculture, commerce, and industry, it will make a most valuable contribution to society, and will also help the Church by adding to its membership young men trained for economic leadership in the world of commerce and industry. Effort along these lines will have abundant reward.

There is no more attractive calling than that of the Christian teacher in fellowship with the High School pupils of China. They are bright, alert, and avid for the best in science and religion. They are interested in interpreting life. As there is a lamentable dearth of properly trained teachers, the Christian educator from the West should hear a call in this state of affairs. The doors are hospitably open now. Some day they will be shut. It is while the iron is hot that the telling blow is struck.

SECONDARY AND HIGHER EDUCATION FOR WOMEN
(SUMMARY OF FORUM ADDRESSES)

MARGARET BURTON

Miss Eno, a member of the Faculty of the Isabella Thoburn College, gave a general survey of the needs and opportunities open to American women in Christian schools and colleges in India, outlining the curricula, both in secondary schools and in colleges, and indicating the kind of preparation which girls, expecting to teach in India, should have. Miss Eno explained the relation of the work in the Christian schools to the educational requirements of the Government. She stated in answer to questions that it was highly desirable that women expecting to teach in secondary schools should have both a bachelor's and a master's degree, and that a doctor's degree would be a great asset for those who hope to be on college faculties. Miss Edwards, an English woman, and member of the faculty of a college in Lahore, shared with Miss Eno in the answering of questions regarding the qualifications and preparation needed for educational work in India.

Miss Isabella Bux, a graduate of the Isabella Thoburn College, spoke on the subject of the qualifications which the girls of India most desire in their teachers. She spoke first of the fact that a teacher must not only be thoroughly well acquainted with her subject, but must be able to impart her knowledge of it to her students—in other words, she must be not only a scholar, but a teacher. Miss Bux emphasized this fact by saying that if the girls in a college in India failed in a single one of the year's subjects, they could not pass the Government examinations, and would, therefore, lose their whole year's work. The second qualification which Miss Bux emphasized was that the Indian girls desired their teachers to be interested in everything which concerned their lives, not simply in their ability to learn. The third qualification which she made was that the women who come from other countries to teach in India must be willing to cooperate with Indian women teachers to the fullest possible extent. She spoke of the fact that an increasing number of women of India are receiving sufficient education to enable them to take leading positions in the schools and colleges of the country and American and British women must be willing, if necessary, to work under an Indian head of a department.

Miss Alice Huggins, Principal of the American School for girls, in Tunghaien, North China, gave a clear picture of the needs and

opportunities in secondary school work in North China, mentioning the subjects which most need emphasis and those for which there is less demand at present. She stated that in her judgment it was more important for a teacher in a secondary school in China to have had experience in educational work than to have higher degrees. It was pointed out by other educators from China that the conditions in secondary education vary greatly in different sections of China, some being much more advanced than others.

Miss Josephine Sailer, a former member of the Faculty of the Yen Ching Union College for Women, Peking, spoke out of her own experience of college teaching in China on the subject of what American college women have to give to Chinese college girls. She emphasized the importance of taking the extra-curricula activities of American colleges to the Chinese girls who are too apt to want to give their whole time and attention to study. She brought out the enrichment which could be brought to them through the introduction of such college customs as evening sings, college athletics and the like. Miss Sailer also emphasized the great value of experience in educational work in America before beginning work in China. She pointed out the fact that the difficulty of adjustment which comes to every college girl upon her graduation is greatly emphasized in the case of Chinese girls who return to communities where they are practically the only educated women, or who go to teach in schools on the faculties of which they are the only Chinese college graduates. A part of the task of the college teacher is, therefore, to teach her subjects in such a way as to bring out its applications and thus to reduce the difficulties of adjustment as much as possible. Miss Sailer spoke also of the desire of the Chinese woman student for religious guidance. She pointed out that most of them, having been educated in mission schools are thoroughly acquainted with the Bible and have been accustomed to talk about religion and to take part in religious exercises. College education in China, however, as in America, raises new questions on which they need light. Moreover, they need to be helped to make practical application of Christian truth to the problems of their personal life and to the social problems which they as college women must face and help to solve.

Miss Twila Lytton, a former member of the faculty of the Women's Christian College of Tokyo, outlined the situation in regard to secondary and college education in Japan, giving the main outlines of the curricula and discussing the preparation needed for high school or college teaching. She stated that it was not, in her judgment, necessary for any great number of teachers in Japan, at the present

time, to have higher degrees, but emphasized what Miss Huggins and Miss Sailer had said regarding the value of experience in educational work.

Miss Helen Kim, a graduate of the Ewa School for Girls, Seoul, Korea, reported that within the last few weeks of 1923 land had been purchased for a woman's college in Seoul, and spoke of the great opportunities for such a college. She then spoke of the kind of women who were desired as teachers in the schools of Korea. She reiterated what Miss Bux had said of the importance of having teachers who were interested in the whole life of the students, and whose characters would be a constant inspiration to their students. While not minimizing the importance of intellectual equipment, Miss Kim laid first emphasis upon character and personality.

GIRLS' COLLEGE WORK IN CHINA

There are in China three Christian colleges for girls, one in Peking, one in Nanking and one in Foochow. Besides these there are in Shantung province, in Shanghai and in Canton, men's colleges which have opened their doors to girls. Altogether there are between three and four hundred Chinese girls doing college grade work in Christian institutions.

I suppose that as you think of these Chinese college girls the question in your minds is this: if I were to go out to teach in one of these colleges, what would I be able to do for the girls there? What do they need that we American college girls can give them?

Now I think no one of you could be in one of those new colleges very long without feeling that its life lacked some of the things that made your own college life mean most to you. You might find, as some of us found who came to Peking not very long ago, that your Chinese college girls don't have any college songs, that they don't know anything to sing together except hymns. And if college singing has been one of the things that added to the joy of your own college life, you will want to introduce it over there. It can't be transplanted all in a month. If you start by calling the girls together for a song practice, most likely no one will come. You'll have to be tactful in bringing up the subject of singing when you're talking informally with the girls, teaching them a little here and a little there. It may seem to go very slowly, but at last, at a college party some evening you'll start a song and you'll find it really goes with something like volume and something like swing. The girls at once will catch your enthusiasm, and college singing will be started.

Perhaps you will work up a college basketball team. That will present its difficulties, too. You'll find that people "lose face" when you call a sharp foul and grow depressed and want to stop playing. It will be for you to help the girls to take criticism and learn by it. Perhaps there will be a struggle over the question of sending a challenge to a stronger team; and another as to the matter of continuing to play hard even when losing. But some day you will see your team play a hard game and play it well to the end, lose it and then sing to the winning team with all their might, and you will feel as you hear them, that your Chinese college girls are learning the meaning of sportsmanship as you learned it on your own campus.

There are so many other things that you can bring to these Chinese colleges from the richness of your own college life—from the stunt parties you've shared in, from the plays you've helped to put on, and from the committee work you've learned to carry through. You don't realize now—and you won't perhaps until you find yourself over there—how much you do have to give just because you are an American college girl; how much, if you are patient and willing to work things out in a Chinese way, you can contribute to college life in China; and how delightful it will be to do it.

You'll find another delight in your class-room teaching, after you have grown accustomed to simplifying and clarifying your class-room English so that the first stiffness of language difficulty has worn off. The girls are so responsive to new ideas. In fact what they want are the *newest* ideas in every line. No social or economic theory is too radical, no educational theory is too modern for them. They want to know what evolution means, they are ready to attack Bible problems and other problems in an amazingly matter-of-fact way. Their mental alertness and keenness will be a joy to you.

But you can do more for them in your classes than giving them the latest theories and reference books. You will come to realize that you *must* do more for them than that. For as you grow in intimacy with the girls and make friendships that continue after they have left college, you will learn something of the problems they meet when at last they get out into the world.

Where *do* they go? What do they do? Well, the chances are that a girl, when she leaves college, is going back to her home town or back to her "mother school." There she must try to make the theories about life that she has learned at college enrich and enlarge the lives of her girl and women friends, the lives of the little children whom she teaches. And this is in no sense easy.

The first thing that makes it hard is the great difference be-

tween knowing how a thing ought to be done and really doing it that way; the difference between the socialized class-room that the books talk about and an actual roomful of kiddies who snicker and need handkerchiefs. Some of you know now, and the rest of you soon will know how hard it is to come from the college class-room full of bright theories and take hold of real conditions. The difficulty is greater for the Chinese girls than it is for us. I think they anticipate it less. Filled with their inherited respect for formulated knowledge, for principles that can be read in print and taken down in note books, they somehow feel that to have thought out the solution to a problem is to have solved the problem itself, and their first clash with reality often brings an intense disappointment and discouragement.

Of course the people back in the home schools and home towns are hoping for great things from these college girls. Yet when they start making actual suggestions of change they meet so often just a supercilious, unresponsive smile—the smile of the experienced worker for the superior young college girl with her new fangled notions. This situation, too, is harder to meet in China than it is here; for there traditional ways of doing things are much more deeply established than here. The attitude of the college girl herself often calls out and intensifies this antagonism toward her ideas. A young college graduate was visiting the lower school where she had studied recently with a view to taking a position there as teacher. Now any school principal in China can grow eloquent about the difficulty of getting enough passable teachers to provide one for every grade. This school had done remarkably well. “You evidently don’t know,” observed this little new A.B. to her former principal, “that the latest educational practice is to divide each grade into a brighter and a slower section with a separate teacher for each.” The principal concluded that she could get along better with a teacher who had not had the advantage of college courses in education.

One other thing makes home life hard for the college graduate—intellectual loneliness. To be the only college graduate in your town, or in a section as big as a state; to have no one who sees things as you do, who understands what you are trying to do, or who talks the language of ideas which has come to mean so much to you—this is a loneliness more complete than many of us have ever known or will ever have to meet. She might find intellectual companions in her foreign associates in work, but perhaps they shut her out from their comradeship by the half-conscious racial distinctions which they draw.

The discouragement of handling real situations, the friction of new ideas on old, the bitter loneliness of intellectual isolation; that is what we are sending our girls out to meet. We hear of those who have gotten into desperate tangles. We know the dread in the hearts of others, still in college, as they look forward to the struggle; and we cannot find it in our hearts to blame them as they seek for ways of avoiding or postponing the issue, perhaps by keeping on and on with study, perhaps by going to America, perhaps by taking positions far from home in the congenial atmosphere of a student center.

But in the end they cannot avoid the issue, and it is for us to help them to meet it. As you feel this responsibility on you, you will not be satisfied to stand in your class-room and talk theories and discuss principles and recommend reference books. You must have something to give that will help your girls through the trials that will come, when they try to put their theories into practice. And so you must have had experience in working out your own theories—school experience if you are teaching education, and actual social work if your line is Sociology. Your experience should include work not only in America, but under Chinese conditions as well. You will want to know how to guide your girls in putting some piece of practical work through to its conclusion,—conducting a school for poor children or helping a needy Chinese family to get onto its feet.

As we want to give courage to our girls, so must we live with courage our own lives, face squarely up to our own problems and work them out with patience. Only as we find courage, singleness of purpose, generosity and humbleness of spirit in our companionship with Christ, shall we have these things to share with our girls,—that they may endure through the hard days, and have a part in building the Kingdom of God in China.

EDUCATION AND ITS IMPORTANCE IN THE MISSIONARY ENTERPRISE IN CHINA

JOHN W. CLINE, Formerly President Soochow University, Soochow, China

Education has been an important agency of missionary work from the beginning, both because of need and because of opportunity. It has played the role respectively of forerunner, pioneer, leader and co-worker with government educational effort. It is today no less necessary and far more difficult than ever before. One may criticize it or one may boast over it, in either case it speaks for itself.

Almost all kinds and grades of effort, from the kindergarten to University and professional training, have been attempted at some time and somewhere. In spite of the highly praiseworthy accomplishments in the organization of a national scheme of education, missionary institutions of all grades and departments continue to be taxed to the utmost of their capacity.

China has been set in her ways of thinking and of living for centuries. The present disintegration and reorganization of all things affects the youth of the country most and makes education tremendously popular. Western education is sought because it interprets life in its modern settings and outlook.

China will be transformed through her young. The outside world of thought and life is coming to China through them. Do we wonder that they are disturbed and distraught; that values in social and religious life are upset; that nothing is accepted as good without question? There are progressive liberating forces at work throughout China, but they must be mobilized. There is no lack of thinking and of activity, but it must all be stabilized and this "new" life must "establish its goings." In a word, the "climate of Chinese life is being changed."

The Christian school has a big place in China because of its equipment for long sustained personal contacts in this critical period of change. As long as interpretative fellowship characterizes the missionary educational program, its possible contribution to China, and especially Christian China, is unlimited.

Thorough preparation is needed on the part of all those going into educational work, preparation in terms of quality more than in terms of quantity. In all Oriental countries scholastic degrees play a large part in winning the confidence of the people. This cannot be overlooked. The times demand careful study and equipment along the technical lines of one's work. Cultural and social accomplishments are of great importance—music, athletics and whatever else can make the other intellectual and spiritual qualifications more attractive and effective. There must be the surrender of the whole man.

TEACHING OF SPECIAL SUBJECTS—INTRODUCTORY REMARKS

T. H. P. SAILER, Associate Educational Advisor, Presbyterian Board of Foreign Missions

In the early days of the missionary enterprise most missionaries, by mere virtue of a college education in America, stood in western

learning far above the natives of the countries to which they went, and were qualified to instruct them in almost any subject, with the aid of a few old textbooks. More recently three tendencies have changed this situation. In the first place, the general standard of education has risen and the fundamental facts of modern learning are well circulated. Second, as any work develops it naturally becomes more specialized in function. Missionary institutions grow and need larger faculties with teachers set apart for single subjects or parts of subjects. Third, there is much keener competition from government and private schools and from returned students who have taken M.A.'s and often Ph.D.'s in western countries. For all these reasons we now need a certain number of teachers well qualified in special subjects.

TEACHING SPECIALTIES MOST NEEDED IN CHINA

J. C. GARRITT, D.D., President Emeritus of the Nanking Theological Seminary,
China

Those who are choosing a teaching specialty should seek in early college days to lay as broad a cultural foundation as possible, for after their specialized course has begun, the wider subjects will be increasingly difficult to overtake. The missionary, especially, needs broad foundations. While there are many fields where high specialization is required, even there the exigencies of the work often demand that one should teach subjects quite outside the field of his special preparation.

(There is urgent need for trained teachers in scientific lines, also in philosophy; such subjects as home economics, sociology, etc., are attracting much attention. The need for trained theological teachers is specially acute, since the various fields are urgently calling for a native ministry with as thorough training in the Bible, Church History, Biblical and Practical Theology, etc., as is given in theological schools in Christian lands.)

TEACHING SPECIFIC SUBJECTS IN THE PHILIPPINES

E. K. HIGDON

My convictions on this matter grow in part out of an experience of attempting to teach a specific subject with very little special training for it. Someone was needed to take the chair of Old Testament

History and Literature in the Union Theological Seminary of the Philippine Islands. It fell to my lot because I was not overburdened with other tasks just then. For more than three years before my furlough I was compelled to spend entirely too much time working out the courses, and upon my return home requested an extension of furlough in order that I might take special work in Old Testament study.

In the Philippines the government is asking for men and women qualified to teach English in the public schools. These teachers are assigned to high school, normal school and university work. The missions are not adequately enough manned to warrant calling out missionaries to give entire time to the teaching of that one subject. However, institutions like Silliman Institute and the Union Theological Seminary need teachers who have done special work in English and history and who know how to teach.

The Union Seminary has a high school department and a two-year pre-theological course. All the English work for the six years is taught by Americans. The Divinity School offers a three-year course mapped out along the lines usually followed in the Seminaries of America, and each department is headed by a missionary who has had specific training for his job. For several years to come there will be need of specialists in the fields of religious education, church history, social service, the philosophy and psychology of religion, Old Testament, New Testament, and practical and systematic theology.

In the other mission training schools the type of teaching needed is more general in character, but a missionary seldom, if ever, finds that any specialized preparation he may have had comes amiss.

A candidate who is planning to go to the Philippines to teach a specific subject would do well to begin the study of Spanish just as early in his high school or college course as he possibly can and to continue that study until he has not only a good conversational knowledge of the language, but also a sufficient knowledge of old Spanish to enable him to dig into the literature. That preparation will help him understand the people, their history, and the background against which the Filipino still does much of his thinking.

TEACHING SPECIFIC SUBJECTS IN EAST CHINA

D. L. SHERERTZ

In East China with the increasing number of well-prepared returned students, English is the one subject which we Americans

need especially to teach as part of the whole missionary program. To be able to speak English is not to have the ability to teach it. Even college courses in China hardly more than parallel American High School courses in English literature, so the point to keep in mind is how to give the student English that is used in everyday work, in business and in the getting of knowledge, using English as a medium.

Another consideration of much importance is that the missionary under the present circumstances of our work in China must be a specialist. At the same time he must be a missionary and an all-round worker. It usually works out that for one-half or more of one's time he must be working in the line of his speciality, and for the rest he must be cooperating in the things that make the whole enterprise a success.

In my mind no new missionary to East China should go out with the ambition to be or become the head of an institution or a department in an institution. Fully equipped for work as head, he does well to go glad of the opportunity to work with or under a native head, realizing deeply the beauty and truth of Jesus' teaching that the greatest is the "servant of all."

THE RELATION OF TEACHERS OF SPECIAL SUBJECTS TO MISSION BOARDS

There are many problems in the relationships of teachers of special subjects to Mission Boards. In the first place, the more specialized the subject, naturally the more restricted the demand for it at any one time. A person who could give musical instruction only in playing the French horn could probably find a living only in a great city, while a teacher of the piano or violin could afford to live in a small town. The demands of missionary colleges are naturally much smaller at any one time than those of institutions in this country.

2. The demand of any one Board is still more limited. Moreover, demand and supply are seldom exactly equal. For instance, a Board may need five kindergartners in a given year and have only two applicants, or may have five applicants when there is a demand for only two.

3. Candidates sometimes have preferences for certain fields, which narrow the choice still more.

4. As a consequence a candidate may face a fourfold alternative: first, to accept a position in some other mission field than the

one preferred; second, to postpone sailing until there is an opening for just the kind of work desired; third, to undertake a different type of work; fourth, to apply to some other Board.

5. In any event, appointments are conditional upon missionary efficiency. A candidate with the most acceptable intellectual qualifications should not expect to be sent to the foreign field if he or she fails to measure up to the missionary requirements of the Board.

6. Since conditions on the field are less developed, there is need of adaptability. Those candidates will be at a disadvantage who are able to work only in a well-organized department, where all the plans have been thought out in advance and they have only to take care of certain details. In many instances teachers of special subjects will have to organize their own departments from the ground up. They may have to work with much less equipment and support than they would expect or could demand at home. It may be some years before they can bring the work up to anything like ideal standards of efficiency.

EDUCATIONAL REQUIREMENTS IN INDIA

RALPH D. WELLONS, Lucknow Christian College, India

The government colleges and universities in India have exceptionally well trained men on their faculties and the mission colleges are expected to come up to the standard set by them. The system of cooperation between government and private endeavor in India is of real help to mission institutions in matters of equipment, but well trained men, particularly among the Christian community, are still at a premium. In particular, men trained in various scientific subjects, such as botany, zoölogy, physics, chemistry, as well as history, and commerce are in great demand.

Due to the influence of the English universities the M.A. degree is looked upon as the one most desirable. The Ph.D. is also being recognized lately. No matter what degree one has, he should go to his work as a fellow student with his class. The degree of success which the mission educational institutions have gained has been due in large measure to the willingness on the part of the professors to mix with the students and be one of them. This does not mean that the standards of scholarship should be lowered.

There is a growing demand for specially trained men for supervision of athletics. In no other phase of the work is it so possible for the missionary to "get next to" the students. Just as it is neces-

sary for one to be a botanist himself if he would be a success in that field, so must one be an athlete and a true sportsman in every respect if he would succeed in directing the athletics of an institution. Wherever such an expert has been placed he has proved to be a vital force in building Christian character in the students.

OPPORTUNITIES FOR EDUCATIONAL MISSIONARIES IN CHINA

ANDREW CHENG, Union Theological Seminary, New York

In connection with the Renaissance Movement in China during the last few years, there has arisen a critical spirit of inquiry after truth in the realm of politics, religion, traditions, customs, Western civilization and what not. Christian education is by no means an exception in this regard. The criticism of mission education may be summarized as follows: (1) In missionary schools and colleges there is a lack of sufficient training in Chinese heritage, e. g., Chinese history, literature, religions, etc. (2) The place of Bible teaching has been over-emphasized. (3) Christian education produces students of a submissive character, and without the spirit of independence and initiative.

While these criticisms may be true to some extent and in some institutions, they are not true of Christian education as a whole. From an impartial viewpoint we may say that education in mission schools offers contributions to China not given by government institutions. In the first place, Christian education is one of the chief agencies in China today for creating a new social order in non-Christian society. Through the students of mission institutions, the Christian character and ideals are made known to the whole non-Christian community. Even the non-Christian students from mission schools show a clear understanding not only of the significance of Christianity for the individual, but also of the significance of Christianity's varied applications to social relationships. In China a very large proportion of prominent government positions are being filled by graduates of mission colleges. Although some of these men are not professing Christians, they nevertheless exert a very different influence on government policy from that of the old Confucian literati. Some missionaries believe that one of the greatest achievements of Christian education has been the spread of Christian ideas in preparation for a later transformation of society on a vast scale.

In the second place, mission schools have made a great contribution to the leadership of the indigenous church. The educational

requirements of the native church are rising. While the old style evangelist and Bible woman still have opportunities of large usefulness, Christian workers with broader training are increasingly needed. Christian ministers and laymen of marked ability are needed to influence public thought and to interpret Christianity persuasively to their countrymen. The mission schools are not only indispensable for training such leaders, but they also have unique opportunities for securing volunteers for specific Christian callings. Illustrations of success along these lines are numerous. All over China the native church owes its increasing influence and effectiveness to the leaders trained in mission schools.

In view of these facts there is no question as to the need of educational missionaries in China. The only question concerns the type of educational missionaries needed. Speaking frankly, we need men who are able and willing to cooperate with their Chinese workers in the training of native leaders for the church. We need men who are willing to follow as well as to lead, to learn as well as to teach. While we want to retain the traditional spirit and ideals of the Christian Church in the West, yet a liberal interpretation of the Bible and a spirit of toleration towards the old Chinese religions are highly desirable in future missionaries. The opportunities on the field of education in China are simply tremendous, and the call is urgent and unique.

AGRICULTURAL MISSIONS (REPORT OF FORUM)

T. S. DONOHUGH

This Forum was attended by about one hundred students. Deep interest was shown in the study of the possibilities of agricultural missionary work in the various fields.

The chairman, Mr. Thomas S. Donohugh, the Secretary of the International Association of Agricultural Missions, an organization representing practically all of the large Mission Boards of the country, stated that agricultural missions are still in the pioneer stage. The work of Higginbottom in India, of Hunnicutt in Brazil, and of Groff, Reisner and others in China though comparatively recent, is now well established and widely known.

However, many Boards are now opening work and sending out men trained in agriculture to many fields. It should be remembered that practically everyone who thus goes out must pass through the pioneer stage for himself and his mission. There is, therefore, a

demand for well trained men, who will of necessity be handicapped in the matter of supplies and equipment and who will have very little in the way of experience and example to guide them.

Agricultural missionary work is rather expensive especially if conducted on western lines. There is, however, a vast amount which may be done at little cost, and the important thing is to study the needs of the people to whom one is sent and to endeavor to adapt one's self to the simplest conditions and needs rather than to introduce expensive foreign methods and ideas.

Many Mission Boards lack funds for opening new lines of work. The men who go out are apt to be needed not only for agriculture, but for other lines of missionary work. Therefore broad general training is desirable at least for the time being. Breadth of sympathy, keen observation, willingness to try experiments and great patience are required from the outset. The Association has been formed in order to keep in touch with agricultural missionaries and Boards who are taking up this line of work, for the purposes of mutual service.

The chairman introduced Dr. J. E. Williams, Vice President of Nanking University, who spoke of the agricultural work being done in Nanking, Canton, Peking and other University centers in China. Mr. O. O. Stanchfield told of his experience in the rural work of the Y.M.C.A. in India and the interesting development of cooperative credit societies. Rev. I. E. Gillet and Rev. J. C. Wengatz told of agricultural work in Africa. Mr. F. A. Gray spoke of his experience as an agricultural missionary in China. Dr. Frank K. Sanders gave suggestions as to the preparation of agricultural missionaries.

THE INDUSTRIAL PROBLEMS OF A GREAT ORIENTAL CITY AND THE OPPORTUNITIES OF THE CITY MISSIONARY

ELAM J. ANDERSON, Professor of Education, Shanghai College

All missionaries living in Shanghai are impressed by the rapid transfer to Shanghai of all the hurry, rush, and feverish activity of our American industrial communities. At first we tend to criticize the Chinese lack of "pep" and think, with our American self-complacency, that they need to be awakened. A few years' residence in Shanghai, however, where our factory system with its intense emphasis on production at all costs has quite firmly planted its roots, raises grave doubts in our minds as to the superiority of American "pep" and hustle over Chinese deliberativeness. We are not quite

so sure as we were that our American, much vaunted, efficient quantity production is a tremendous improvement over the slower, more laborious hand process of production. The reason for our doubts is the inevitable presence of all the moral and social problems which have arisen in America in our great industrial centers and which, when introduced into China, become even more intense. We do not need to spend much time in observation before discovering that China's needs are not cared for by transferring Western materialism. It becomes all too soon evident that in industrial centers like Shanghai the problem of "preaching the gospel to every creature," of translating Christ into the very warp and woof of China's life, is not less but more difficult to solve than it is in districts where our so-called culture has not made its material impress. It is to the difficult task of solving this complex involved problem that the city worker is called.

Our missionary educational institutions located in Shanghai or similar communities have a double responsibility. That of furnishing Christian workers or laymen has always been cheerfully shouldered, with the result that in many cases our institutions have taken on the character of monasteries, in which students were taken out of the busy, noisy, dirty world to be trained and then sent back. The second responsibility, that of actually making a contribution to the life of the community in which the institution happened to be placed, was shoved aside, partly because of the inertia of the life surrounding the institution and the difficulty of making any impression, and partly because it seemed that effort expended here would detract from the most efficient doing of the first task. It is slowly being realized that the two responsibilities cannot be discharged separately, that workers cannot be efficiently trained unless they have as a part of their training actual practice in the work which they expect to do, and that attempting to improve the immediately surrounding community provides not only excellent but indispensable practice, leading to proficiency in the profession for which our students are preparing, whether as religious, educational, social or lay workers.

How the discharge of this twofold responsibility applies to the task of the city worker in solving the industrial problems of the great city is the specific topic of this paper. The writer will therefore limit himself to a statement of the work of Shanghai College, although other institutions are also attacking the problem. A large factory district not far from the college presented the opportunity. The training of social workers in our department of sociology provided the tools with which to work. Professor Kulp of the department of sociology and Dr. Webster of the department of education were

largely responsible for beginning and developing the Social Center at Yangtzepoo, the great industrial center. This Social Center has developed so that today it has a large staff and numerous activities which all aim to translate Christianity into the life of the people of this district; and also provide the best kind of training for students preparing for service.

In our modern industrial world, class distinctions are present in spite of our professed democracy, the most acute division being that between workers and employers. It is these two groups with which the Social Center of Shanghai College has had to work. The activities carried on with the thought of helping the workers include, among others, a dispensary and clinic, a hospital in which workers injured in the factories are cared for, a visiting nurse, entertainment in the form of public lectures, stereopticon and moving pictures, concerts, a two and a half hour Sunday school session, night schools giving vocational education to workers, health lectures, and a day school of lower and higher primary grade for both boys and girls. Undoubtedly, activities of this kind speak much louder to the employees and workers than preaching would do. If the common people in Jesus' day heard him gladly, it was as much for his "going about and doing good, healing the sick, giving sight to the blind, and emphasizing the rights of the poor" as it was for His spiritual message. If this is not translating Jesus to the workers in language that they can understand, it is nothing. If it is not making clear to them that Christ regards them as more than a tool, a cog in the machine, that they are of more worth than "the sparrows," then we might well venture to say that Christ's benevolent and philanthropic work was not justified. The growing class consciousness and antagonism of the worker toward the employer will grow into a worse conflict than that in America unless we can introduce the principles and practice of Jesus into the situation. Just this the Social Center is trying to do for the worker.

The employer, however, is not neglected. There is such a thing as enlightened selfishness, and perhaps to this is due the fact that practically all of the expenses of this busy beehive have been underwritten by members of the employing class. They have been made to see that care for their employees, providing hospital care and "follow-up" for the families of the injured actually is to their interest. But one of the most promising signs is the arrival upon the scene of several Christian Chinese factory owners and managers, who are consciously attempting to apply at least the ameliorative practices of Christian management to a system that is manifestly

based upon the principle of profits first, human welfare second. There is growing, very slowly to be sure and sometimes the evidence is so slight as to seem negligible, a realization that unless the industrialism of the West is greatly modified it will not only reproduce all the ills that have followed in its train in the West, but produce conditions that will result in a social chaos in China, because the economic pressure is so intense. A much more difficult task is to attempt to work with the employer, but what a significant one, and where success is possible, what task more productive of good!

When conflict does come, it is possible for the Social Center and those engaged in the work to act as mediators, bringing to the employer some better understanding of what seems to him the unreasonable tendency to want more wages; and to the worker, a glimmer of the possibilities of cooperation with his employer. The irrepressible conflict between capital and labor! And yet, if Jesus Christ cannot solve it what will become of our civilization? Certainly, its solution is absolutely essential to the preaching and acceptance of the Gospel in the modern China that is coming to be.

Such, then, is the method adopted by one institution to translate Jesus Christ into our civilization. Undoubtedly the city worker, wherever he may be placed, will have to adopt similar methods, for words will not carry any of us very far in China. Even as Jesus sent word back to John when His Messianism was questioned, "Go and report to John what you see and hear; blind eyes receive sight, and cripples walk; lepers are cleansed and deaf ears hear; the dead are raised to life and the poor have the Good News proclaimed to them," so the city missionary must be able to present Jesus in similar works, "The word must be made flesh." The fact that our task is much more complex, that the industrial transformation of China looms ahead to complicate the presentation of the message, only makes the need more urgent.

INDUSTRIAL OPPORTUNITIES IN INDIA

RAY E. RICE, Damoh, India

Inasmuch as about ninety per cent of the folks in India make their living from the soil, agriculture is the leading industry. The farmers do not live on their farms. They live in villages and cultivate the land around them. Their methods are crude, their implements are old-fashioned, their teams of oxen are small. The Indian people of the farming class do not pay much attention to breeding good, heavy cattle to pull their plows and other farming

implements. The British Government and agricultural institutions of Mission Boards are doing much to teach better methods to these people. Whereas they can raise 600 pounds of rice to the acre by broadcasting the seed, they are now being taught that they can raise 300 or 400 pounds more per acre by the process of transplanting. The introduction of the simple six-hole-drill has meant much saving of work. This can be pulled by one team of oxen. Unfortunately the people do not always cultivate the soil properly for the use of this drill and they do not know how to fix the drill after it is broken. Mr. Don Griffin who went to India to join Mr. Sam Higginbottom at the Agricultural College at Allahabad, has made a fine contribution to the agricultural work in northern and central India by designing the Scindia Plow. This cuts four inches deep and about a foot wide. One team of oxen can pull it, and it is a great improvement over the old plow. Mr. Higginbottom's experimental work in agriculture is outstanding in India. It shows what rare opportunities present themselves to Americans who are specially fitted for agricultural service.

Nearly every mission institution which is doing industrial work in India today teaches carpentry and blacksmithing. The Indian boys like carpentry very much, and can make a good living at it.

Most of the money which is invested in India is British money. There are steel works and factories of all kinds in which English and American engineers and professional men are employed. Great Britain sends a number of such men to India every year. The American engineers generally go out on three-year contracts.

An open door for chemists who can develop the paper industry in India is very inviting just now. Enough raw materials are available in India to supply the world with paper.

As the British Government hands over the various departments of the administration to the Indian people, the staffs of these respective departments are being manned more and more by Indians. Therefore, the opportunities for government service are not as inviting in India today as they may be in some other foreign fields.

In professional work there is always an opportunity to wield a powerful influence for the Master. As a doctor, for example, one may have a large part in the social service work of his community. He may lead in the community church work, and the contribution which he makes may be one which will benefit all India.

The following actions were taken at the close of the forum on Industrial Training and Enterprise:—

"Voted, in view of the discussion of the situation which we have had in this forum on Industrial Training and Enterprise, that we record our opinion that there are on various fields definite opportunities for Christian service of the types considered, especially in forms of engineering, whether electrical, mechanical, chemical, etc.

"Voted, that we ask the Student Volunteer Movement that at its Tenth Quadrennial Convention a similar forum be held, and that representatives of corporations doing foreign business be invited to attend and present the opportunities offered by their corporations in various foreign fields."

LITERARY WORK—OUTLINE OF A GENERAL STATEMENT

J. LOVELL MURRAY

I. What is Covered by the Term "Literary Work"?

1. Reducing languages to writing
2. Translations and revisions of Bible
3. Production of other Christian literature (translation or original, in English or vernacular)—
 - (1) Books, pamphlets and tracts on the Christian religion
 - literature explaining Christianity to non-Christians (various sorts from leaflets to books such as A. G. Hogg's "Christ's Message of the Kingdom")
 - books of devotion, e.g., "Imitation of Christ," "Life of Christ for Children," etc.
 - hymn books and liturgies
 - commentaries on the Bible
 - literature for church work, e.g., Sunday School lesson helps
 - Christian stories, or fiction with Christian atmosphere, e.g., "Pilgrim's Progress," "Ben Hur," "In His Steps"
 - miscellaneous, including catechisms, sermons, Church history, ethics, missions, social service, biographies
 - (2) Christian periodicals and newspapers
 - general Christian magazines for Christian and non-Christian readers
 - magazines for women, e.g., China and India
 - daily newspapers, e.g., *Great Light Daily* in China and two Christian newspapers in Zululand

- (3) Use of general newspapers
 - serials, e.g., prize novels in Osaka and life of Christ in Tokyo
 - reports of Christian gatherings and work of Christian organizations
 - articles on social reform, sanitation, peace, Christian internationalism, record of Christian movements in the country, and the world
 - paid space for Christian evangelism
4. Text-books—for all grades

Necessary especially in pioneering in any form of education. Less necessary as governments undertake larger educational programs. Problem of finding vocabulary. Joint Committee on Terminology (medical) in China
5. General literature

e.g., History, poetry, biography, sociology, etc. Special necessity of clean fiction
6. Literature for the Home Base

Books, reports, articles
- II. How is This Literature Provided?
 1. Supervision

Joint action necessary. Committee on Christian Literature of the International Missionary Council. Also literature committees in various fields. American Committee on Christian Literature for Moslems. Surveys now in progress.
 2. Authorship

Hitherto mainly as side-line by busy missionaries, e.g., Dr. Post of Syria and Dr. Macklin of Nanking. More should do this.

Need now for specialists like Farquhar, Saunders and McGillivray.

Great importance of selecting and training many native writers, like Tilak, Zia, Mrs. Sathianadhan.
 3. Publication
 - commercial houses, e.g., Commercial Press, Ltd., in Shanghai
 - mission presses. This a great field for union effort. Influence of great presses like that at Beirut, Nile Mission Press, etc.
 - Bible and Tract Societies

4. Distribution
 - colporteurs
 - book depots
 - missionaries and native colleagues—evangelists, pastors, Bible Women, etc.

III. Advantage of Christian Literature as a Missionary Agency

1. It commands a sustained and intensive hearing of Christian truth
2. It is mobile and ubiquitous
3. It serves the Christian community as no other agency could do
4. It protects the investment in other forms of missionary work
5. It deeply penetrates the national mind
6. It discounts and displaces unwholesome literature

NEWSPAPER EVANGELISM

ALBERTUS PIETERS, Japan

Newspaper evangelism, as at present conducted in Japan under interdenominational auspices, directed by the Conference of Federated Missions, with a head office at Fukuoka, belongs properly to the department of evangelistic work. It includes much follow-up work, and much hand-to-hand evangelism, by correspondence or through personal interviews. However, there is kinship enough with literature work to justify its being presented at this forum.

On its literary side, newspaper evangelism is first cousin to tract distribution. It consists of writing articles on the fundamental facts and doctrines of the Christian religion, and having these published in the newspapers at advertising rates. Each one of these articles contains approximately as much matter as one of the smaller leaflets. To take a concrete example, I published last January, in a newspaper having a circulation of approximately one hundred thousand copies, a brief discussion of Amaterasu, the Sun Goddess, and reputed ancestress of the Japanese Imperial Line. I gave some simple reasons for believing that Amaterasu was not a real person at all, but a personification of the sun, and urged that she ought therefore not to be worshiped.

For the privilege of publishing this in the paper we paid about forty dollars, U. S. currency, for one insertion. Let us compare this with ordinary leaflet printing and distribution, and see how the newspaper method compares. For the money expended, we had

printed, to begin with, 100,000 copies of what amounts to a tract. The cost of doing this in leaflet form would no doubt have exceeded forty dollars. Let us suppose, for the sake of argument, that the cost would have been the same. Then, on the matter of printer's expenses, the two methods start even.

But that is only the beginning. We have just heard from Dr. Watson that the problem of distribution of tract literature is far more difficult than the problems of writing and printing; and this is very true;—how very important this consideration is will hardly be fully appreciated by those who have no experience in that kind of work. Now it is at this vital point of distribution that the newspaper method wins out over ordinary tract distribution. If we had expended that forty dollars in having 100,000 copies of our tract printed, those copies would have been deposited on our office table, and the problem of distribution would still have been before us. It would probably have been an insoluble problem. If soluble at all, the solution would certainly have required great expense. If we had undertaken to distribute that many copies by mail, the postage would have amounted to much more than the original cost. Besides, how would we have proceeded to get 100,000 names and addresses? In addition to the postage, such a distribution would have required a large office staff, working for many days. If we depend on house to house distribution, men must be employed, and their expenses must be met. By such a method we could have distributed a million tracts, but it would have been a wasteful method of distribution, for the men would have had no means of distinguishing between people who can and can not read, or, among those who can read, between those who take an interest in reading and those who do not.

All these problems were solved by the newspaper method. The 100,000 copies, once printed, gave us no more concern. The newspaper office had a method of distribution all worked out, and took the entire job off our hands without an extra penny of expense. The distribution took place to a selected class of persons, to those only who can read, and are in the habit of reading. The saving in expense and the gain in efficiency are immensely increased by the newspaper method as over against any other form of tract distribution.

Another point must not be forgotten, namely, that this method alone makes it possible for the missionary or Christian worker to speak to an entire community simultaneously, and thus to gain the advantage of simultaneous interest in a given subject. We were informed that the article referred to produced an immense amount

of discussion all over the district served by our paper. In almost every school both pupils and teachers began to discuss the question whether Amaterasu was really a goddess or not. By the method of tract distribution, granted that a similar number of tracts could have been distributed to a similar class of persons (really impossible), the distribution would not have been simultaneous, but piece-meal. The interest of any one man might be aroused, but since he would know of no one else interested at the same time, his interest would soon disappear, without affecting the community.

Another very great advantage of this method is that it enables the worker to make an impression in the same quarters repeatedly, and thus to gain a cumulative effect. If one should go about in the mountains, tapping one stone there and another here, never striking twice in the same spot, he would break no rocks, though he should work himself to death. So with missionary work that never strikes twice in the same spot. Much tract distribution is like that. The effect of such work is small. Newspaper evangelism, on the other hand, enables the worker to select a series of related subjects, and to discuss them with cumulative force. To be sure, not all of the newspaper readers can be depended on to read all of his productions, in fact, many never read them at all. Never mind, the number who do read them is still far larger than can be reached in any other way. The lowest estimate of the proportion of readers of the paper at large to the number who perused our religious articles was twenty to one. But if even five per cent of the total number of subscribers really did read the articles we published, we had an audience of five thousand persons with every issue, and there is no known method whereby an audience of one tenth that number can be obtained in any other way.

Newspaper evangelism does not come into competition with literary work in its higher aspects, such as the preparation of commentaries and theological works. It compares only with the cheapest and most broadcast tract distribution; but when compared with that, it is very much more rapid, economical, and efficient; so much so that hereafter no missionary administration in a country where a secular periodical press is available, can afford to ignore the newspaper method.

THE BIBLE SOCIETIES

DR. W. B. COOPER, Secretary of the Canada Branch of the British and Foreign Bible Society

The vital place of the Bible Societies in the whole misunderstanding is apparent when we recall these two important facts: (1) That missionaries are unable to discharge their responsibility in securing permanent influence over their hearers unless they are able to put into the hands of the people the Word of God in the native speech: and (2) That it is the function of the Bible Societies by agreement, to supply these people at their own charges—that is, at no charge either to the missionary or to the Missionary Societies.

If a homely figure may be used to set out this relationship, what the roadbed is to the railroad company, the Bible Society is to the missionary cause. Railway companies do not circumscribe their plans by thinking only of their staff, their locomotives, their pullman cars and rolling stock. They give a good deal of anxious care to the upkeep of the roadbed. Surely it is not too much to say that all who are interested in missionary progress should follow closely the activities of the Bible Societies and give a full measure of sympathy and support to this essential auxiliary of all efforts for the extension of the Kingdom of God.

YOUNG MEN'S CHRISTIAN ASSOCIATION WORK
(SUMMARY OF FORUM ADDRESSES)

FRANK V. SLACK, Secretary of the Y. M. C. A. for India

After a preliminary statement covering the purpose of the Forum, the Chairman gave the historical background of the Foreign Work Program of the Association and briefly reviewed the principles and policies affecting the maintenance of Christian work in Latin America and the Orient. The object of the session was to acquaint students with the present status of the Foreign Work of the Association; to explain the various types of service rendered by the foreign secretary; to consider the qualifications and preparation necessary for service abroad; to deal with questions raised by delegates present; and to consider the best practical means of promoting interest in and securing support for this foreign program.

Mr. Frank Brockman, Honorary National Secretary of Korea, outlined some of the more recent developments in interdenominational

and Association cooperative enterprises. He told of the urgent requests from a number of the missions for secretaries who can give time to promoting an Association program among the young men of their churches. In China and a few other fields Mission Boards have definitely allocated experienced workers to the Associations for special services. The vastness of the need and the urgent challenge and call from occupied and unoccupied areas, should force Christian leaders in America to a deeper study of the problem and more effective cooperation in its solution.

Mr. Hollis A. Wilbur, one of the National Secretaries of China, dealt with similarities and differences between foreign work and the program of the Association in the United States and Canada. The objective, that of serving boys and men through bringing them into a real knowledge of Christian truth and into Christian discipleship, is the same. The task, however, is very different, in that the whole background abroad is new and not easy to understand. Historical, racial, social, economic and moral differences contribute toward making the environment, in which the missionary secretary must establish himself and the Association, a real challenge to Christian faith and service. In these foreign outposts there are few if any Christian laymen who understand and appreciate, even partially, the real significance of an Association program for their youth. Such laymen must be discovered and developed. The program of the movement must be demonstrated and the confidence of the citizens gradually won, together with their material cooperation.

Mr. Harry E. Ewing, student secretary at Buenos Aires, Argentina, dealt with some of the opportunities for specialized service among the boys, students, and commercial and industrial groups in foreign lands. He referred to the World Conference of workers with boys held at Portschach, Austria, as having given a new impetus to the real importance of the boy in our program for the Christianization of the world. In Latin America and other foreign countries, work for boys has been emphasized only within the last decade. It was first necessary to demonstrate the work and secure the confidence of older men, before adequate financial support could be secured. The remarkable work for boys in Shanghai and other cities in the Orient, the beginnings of such work in Mexico City, Buenos Aires and a few other South American centers, under the direction and supervision of boys' work secretaries trained in North America, will necessarily call for enlarged and more effective cooperation between the various National Committees and experienced leadership from this continent.

While the Association is organized in only four cities in Brazil, one in Uruguay, one in Argentina, two in Chile and one in Peru, a twenty-year program, approved by the South American Federation of Associations, calls for at least fifty American secretaries and physical directors to enter the strategic unoccupied larger cities in the Republics south of the Panama Canal. The recruiting and training of Latin secretaries and physical directors also plays an important part in this program. It is only a matter of time before there will be an insistent appeal for North American secretaries and physical directors to cooperate with native Association leaders in Mexico.

Facts regarding the unoccupied student centers in Latin America and the Orient challenge an intense and serious advance which will necessarily claim a limited number of experienced student and city secretaries. A few men will also be needed for work among industrial communities.

Mr. Charles D. Hurrey of the Friendly Relations Committee and the World's Student Christian Federation, emphasized the importance of utilizing discerning people in our communities, who have traveled in mission lands, in connection with our home programs of world outlook and education. He referred to the importance of the foreign secretaries acquainting travelers with the various phases of the work on the field, so that they might be prepared to acquaint their friends with the same upon returning to America. The present challenge of the foreign students in our American universities must not be overlooked. Christian Association leaders should befriend these students in every way possible, avoid class distinctions, and bring them into touch with the best of American life.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION, A PROFESSION FOR COLLEGE WOMEN

MISS MABEL CRATTY, General Secretary National Board, Young Women's Christian Association

The Young Women's Christian Association is designed as a *fellowship* of girls and women for the good of the country rather than as a building or even an organization: for example, although the Association structure in Yokohama is not in existence today, the work and influence of the Association is as strong and real as ever.

We estimate that there are about 600,000 members in the United States. Between 40,000 and 50,000 officials of one kind or another are included among these members; these are serving as officers,

cabinet members, and so forth. There are only 3,154 professional positions among these 600,000. Of these, 150 are in other countries than the United States.

A Secretary of the Young Women's Christian Association has few opportunities for teaching. Whether she be a general secretary or a girls' work secretary, business or industrial secretary, her work is primarily that of an *administrator*.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION— IN RELATION TO MISSION BOARDS

MISS RUTH SMITH, Missionary from Japan

After attending Mission School for three years and Language School for two years I can say there is no duplication or rivalry between the foreign mission boards of the churches and the Young Women's Christian Association.

The Young Women's Christian Association is the biggest organization in the Mission School. The athletic sport comes under our management and practically every girl is a member of the Young Women's Christian Association. We have a large cabinet, board and many clubs. One club, "The Robin Club," is composed of the peppiest bunch of girls in school. We try to make Christianity a natural thing, and it lives in everything we do. We are trying to keep the school rooms clean and to make Christ felt in everything. We are making money by selling things (for you know the Japanese people are very artistic) and we are spending the money we make in buying brooms, mops and vases for flowers, etc. This is one way of helping to keep the school rooms clean.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION SECRETARY IN SOUTH AMERICA

MISS ANNA MAE STOKELY, South America

In the first place no other motive than a desire to share with others our knowledge and experience of Jesus Christ would justify our going out as secretaries of the Young Women's Christian Association. Certainly no one has the right to go to a foreign country who has not a love for others. We must have constructive faith, too, in our fellow-workers.

We are idealists and faith has made us what we are. A Chilean

girl once helped me very much. She told me about a Chilean man who wanted to be a Young Men's Christian Association secretary, but she discouraged him, because "he knew the people so well." He would often say, "You tell us we are going to do something and I know we are not, yet we do it." It is only this kind of faith in girls that will bring out the best there is in them.

Now I want to mention two things which I hope you will keep in mind as you consider the life of a Young Women's Christian Association secretary abroad. First you will miss the culture and spiritual atmosphere that you have had principally in family, church and social organizations here at home. It is hard to keep going on when you must face all the difficult things that come up. The problem of adaptability to new surroundings, to the climate, to the people and their strange ways is not easy. About the only thing we can do at times is to live beside the girls of the country to which we go and show Christ in all we say and think.

A secretary's work is never the same in any two places. You may be called on to do anything. One of my jobs was to give a bath to a baby just a few days old. In getting our training we sometimes wonder, what good will this training do. I was chairman of a dishwashing committee which served over a hundred people, and I was glad to have had training in domestic science because it taught me how to organize my workers for such necessary tasks.

Dr. Cheng has said that we must be as yoke-fellows or big sisters to the people we are trying to reach, or to the one who is seeking truth. The people must feel that we have faith in them as a true friend.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION SECRETARY IN INDIA

MISS MARION FERGUSON, India

Two or three things are essential in the work of the Young Women's Christian Association in India. First, the ability to work with people. We must have the ability to work with people at home or we shall fail in the greater part of our mission abroad. We must be willing to sit at the feet of India and learn again the things we already know, only this time from an Indian viewpoint. We must have a personal experience of God to take to the people of India which they can feel and seek after for themselves. An experience with God is the only thing that will carry you through the difficult days that lie ahead.

CONDITIONS AND TERMS OF SERVICE IN THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

MISS KATHERINE ALLER, Candidate Secretary National Board, Young Women's
Christian Association

Preparation for secretaryship in the Young Women's Christian Association demands a good foundation in biology, psychology, sociology, history and philosophy. A candidate for Association training should have her Bachelor's degree or its equivalent. The National Training School offers training courses of six weeks every summer and also a nine months' course of graduate work during the year. Successful work in these courses may count toward a Masters' degree from Columbia University. At least the short course of training is advised before placement, although occasionally recent college graduates are recommended to departmental positions with the understanding that they will take special training at the first opportunity.

A young woman contemplating foreign service with the Young Women's Christian Association should recognize and respond to the spiritual challenge first of all. Unless she has a faith which is indispensable to her she had better not attempt Association service either at home or abroad.

Applicants for Association work should be between the ages of twenty-two and forty, although there are some exceptions in either case; that is, if a girl has made good she may be accepted when younger than twenty-two. These exceptions, however, are few. Successful experience at home rather than age is the determining factor with regard to foreign appointment.

The vacancies in foreign service are of all types—general secretaries, girls' work secretaries, physical directors, etc. In order to make application or obtain further information it is advisable to write Miss Aller, 600 Lexington Avenue, New York City. This begins a correspondence and the filling out of application blanks, which constitute the preliminary steps in discovering what the immediate needs are for secretaries abroad.

SOCIAL AND COMMUNITY SERVICE (SUMMARY OF INTRODUCTORY REMARKS)

D. J. FLEMING, Union Theological Seminary

We have the authority of the Commission on Village Education in India for stressing the good opportunities for social and

community service through a new type of school, and through cooperative credit societies and farm colonies. A new type of missionary is urged, viz., a Community Welfare Agent, somewhat after the model of the county agent in America. One factory in India has a full time welfare worker, selected from the mission force. Bombay has a Missionary Settlement for University Women. A Y.W.C.A. Secretary in China was largely instrumental in getting a pronouncement on Christian conditions for labor passed at the National Christian Conference at Shanghai in 1922. In fact, the types of social and community service carried on by missionaries are as varied as human need itself. Whatever constitutes the greatest human need in any given place is very likely to claim the interest and effort of the modern missionary.

Apart from missions, there is possible service in the Near East Relief and Red Cross work. To a certain extent, just as at home, men and women engaged in commercial or political life abroad, may take and sometimes do take initiative in Christian community service of an individual or organized sort.

SOCIAL SERVICE AND THE CHURCH

W. WARD DAVIS, Siangtan, Hunan, China

In the early days of missionary activity, emphasis was placed on what was called evangelistic work, or preaching. Almost every missionary was an ordained man and a preacher. But, from the very beginning the missionary did more than merely preach; he taught, he established schools, and he sought to meet the urgent and more practical needs of the people with whom he came in contact. In this way work in hospitals and schools very early became a part of the missionary program.

As missionary contacts have become more numerous, varied, and complex, the call comes from the Church Boards for specially trained workers of many kinds, including not only ordained men, doctors, nurses, teachers, school administrators, and women evangelistic workers; but, agricultural and industrial experts, architects, builders, business managers and stenographers are often desired. Among the variety of calls comes that to engage in Social and Community Service, though in most of our missions this is usually listed under the general term Evangelistic. This has been a cause for concern on the part of some who are inclined to feel that there is a great danger that Social and Community activities may furnish a program for

carrying western civilization to other lands rather than for making a spiritual contribution and especially for making Christ known.

'From my limited experience of five years in an Institutional Church in Central China, I am quite convinced that Social and Community Service does have a very definite contribution to make towards the growth of the Christian Church. There is danger in building up a program of activities which are only a duplication of similar activities in Western lands, but this danger can be avoided by a careful study of the needs of each local community, and by introducing only those activities which are well adapted and which meet a definite religious need in that particular place. /

This type of work furnishes an unusual opportunity for training national Church leaders, both for the employed staff and those who work in a voluntary capacity. With a varied program, there are always openings for more workers, and definite places where well-qualified people can fit in and bear responsibility.

'This work also makes possible the applying of Christian principles to the various aspects of life in a very practical way. At work and at play, in the school and in the home, in the individual and in the social life; in all of life's relationships the attempt is made to apply Christian teaching. And in this type of work, there are concrete results which speak in its favor. Social movements reach the masses of people, and they are of tremendous value in making clear the purposes and aims of the Christian program. /

The Chinese people—as well as other peoples—are an extremely practical people. When they see anything working out practically in everyday life, they favor that thing. Mere preaching of Christianity does not make the impression that a practical demonstration of it does; the two must go together, hand in hand. Social and Community Service, if rightly conducted, does furnish this practical demonstration and is therefore a great contribution to the Christian cause. After all, it isn't arguments, and it isn't exhortation, that really convince people, but it is one's life. The effective minister is one whose life preaches more than do his sermons. And in the type of work which we are considering, there are numerous contacts with people, natural everyday contacts, when one's life has the best possible opportunity to influence others and in this way really to preach Christ. The ultimate success of this work, as with any other Christian work, depends upon its leadership. If the leaders really live the Christian life, their work will be effective. Without the testimony of true Christian living, any work will fail.

THE NEED OF CHRISTIAN SOCIAL LEADERS IN JAPAN

ROBERT M. KAMIDE, Missionary to Japan

The other day, just before I left New York for this convention, I had a heart to heart talk with a Japanese friend, who has been in this country for more than ten years, and who has now almost finished his graduate studies. He seemed very happy and told me what he plans to do upon his return.

After listening to his enthusiastic account for some time, I became a little critical and said: "You have received your education from grammar school to college graduation in this country, and at once you conclude that this system of education is practical in every detail over in Japan. I wonder whether it will work out as well as you expect, for I was educated over there and am doing only graduate work over here. I think I know how our Japanese people in general look upon those who have taken most of their education here in America. To tell you the truth, they do not pay you the respect which they give to those who have graduated from colleges in Japan."

Of course, he looked displeased, and answered rather abruptly, even spitefully: "I am of no use then because I have not received *Japanese college education.*"

"Surely you are not," I replied, "unless your knowledge and experience are consecrated. In other words not until you regard yourself as the tool of an unknown hand, can you hope for a great work and learn the real message of your life."

There was silence for a while. I could not push my argument any further. The only thing left was his sincere attitude toward life. Thus we were able to open up a very interesting discussion on institutional churches, welfare directorates in factories, social surveys of cities and large areas, schools as community centers, social service in colleges and adult education. This discussion centered chiefly around the best ways of adaptation to conditions and needs in Japan.

Now, I have put what I wanted to say into the form of a story in order to save time. Japan now needs persons who are trained and can teach in the field of social service. Buddhism, Confucianism and our native Shintoism have done nothing worthy of mention in the way of social work. On the other hand, Christians, even when they were still few in number, have been very active in introducing, initiating, and conducting social service enterprises. They

have set an example which non-Christian religious organizations have gladly followed. For this reason we who are Christians in Japan now feel a heavy responsibility to live up to this example and carry forward the work, already so successfully begun.

One of our great social leaders in Japan is Mr. Kagawa whom we expected to be one of our speakers in this convention. Over two hundred editions of his book entitled "Across the Dead Line" have been published and sold within a few years. He shows by example how to take up one's cross and follow Christ in this age when faith in Him seems to have faded away. "Across the dead line" is the attitude needed today. We Japanese politely kneel and make a graceful and yet sincere bow before the person who is taking that attitude and willingly follow him. China needs that sort of a man; India asks him to come and help, the whole Orient rushes to that man. Nay, the whole world is eagerly waiting for such a man to come.

THE COMMUNITY CHURCH AS A CHRISTIAN SOCIAL AGENCY IN CHINA

A. R. KEPLER, Shanghai, China

The Community Church in China is not a new denomination. It is an expression within the several denominations of their effort to Christianize not only the individual but his relationships and his community as well.

That this should be the objective of every church is becoming generally recognized by the Christian leadership in China. In the report of the National Christian Conference, held in 1922, we find this affirmation:

"The Christian Church believes that the life and principles of Jesus Christ should be applied to the whole life of man and should dominate and vitalize every phase of community activity."

The Community (Institutional) Church in China is the product of the last two decades. The majority of the community-minded churches have been organized within the last seven years. Nevertheless, they are found in thirteen denominational groups scattered over eleven provinces. It is becoming increasingly recognized by the Chinese Church that it is essential for the Church to think, plan and work in terms of the community and community needs, instead of confining her energies to the individuals apart from his relationships.

Christian in *Pilgrim's Progress* conformed to the religious con-

victions of his day when he fled from the City of Destruction. His descendant today would feel it his Christian duty to remain and transform the City of Destruction into the City of God. This is becoming the prevailing view of the Christian's task. This has necessarily involved the Church in a reorientation of her task and program.

The Community Church is begotten of two principles,—that true vital religion must make social reconstruction its primary task; and that social reconstruction is possible only by the way of spiritual regeneration. A religion that does not express itself in social service is palsied; social service without a spiritual dynamic is devitalized.

The community-minded church, apart from expressing, as we believe, more nearly the intent of Christ for His Church, offers the following advantages as a Christianizing agency on the Mission Field:

1. *It multiplies contacts.* It replaces suspicion and distrust by friendship and cooperation. By projecting a Christian program of community uplift, we preach in terms which any community will understand; we engage in activities which will challenge their cooperation and establish contacts whereby the spirit and principles of Jesus Christ can flow into the life of each and into all of the community life. The more varied the program, the more numerous will be the contacts.

2. The Church which has a social service program for the community eliminates that hiatus which exists where agencies of the Church such as the Y.M.C.A. carry on their program apart from the Church and then seek to link up the fruit of their efforts with the Church. It is a concrete demonstration that *the Christian religion and social service* are inseparable.

3. It recognizes *the family as the primary unity of society*. Its program is therefore comprehensive so as to include all of the members of the family within its scope.

4. By aiming to Christianize a man's relationships it *conserves the membership of the Church*. At present thirty-three per cent of the membership lapses from the Christian fellowship in the course of ten years after baptism. This is largely due to the fact that the existing relationships of the communicant are unchristian and tend to lure him away from the Christian way of living.

5. *It seeks to provide a Christian environment* which is essential if we would have an indigenous Christianity. Moreover, if we would succeed in catching up with China's increasing population which is growing at the rate of more than 2,000,000 a year we must generate a Christian environment which will make it as natural for the Chinese

youth to have Christian principles dominate his thinking as it is now the natural expression of Confucius and his school.

6. *It recognizes the incalculable worth of human life* and so interests itself in the salvaging of life, and improving the conditions of living. The only church on the mission field that is qualified to solve the industrial problem which is becoming increasingly acute is the church with a community program.

7. The Community Church by projecting a comprehensive community program suited to the community needs naturally tends toward becoming *a recognized community force*. This is essential if the community is to become Christian.

8. The successful promotion of a community program absolutely requires *native leadership* and *the recruiting of the membership in volunteer service*. These two are recognized by all missionaries as essential to the Church if she is to become the dominant religious force in China. The old type church is able to carry on without these two factors. They are a *sine qua non* to the Community Church.

9. This type of Christian service, with a comprehensive program for the family and the shop and the factory, touching the social and industrial life of the neighbourhood, presents a multiplicity of contacts with all phases of life and thought. This brings the missionary in touch with a wider variety of human interest than any other type of Christian work. Some one has defined life as being measured by the number of things you are alive to. If this is true, I recommend the work of the Community Church on the Mission Field as an unsurpassed opportunity to live life abundantly.

BOY SCOUTS IN INDIA

RAY E. RICE, Damoh, India

Since 1917 the Boy Scout Work has been growing in India. The British Government is promoting it through the public schools. Training classes for scout masters have been established in connection with the Government Normal Schools. Many years before the scout work began in England, Tyndale Biscoe did a fine work among the boys of Kashmir. When he went there he found a community of boys in Shriwagar who were effeminate. These he taught to swim, to box, to take exercise, to save life and to be prepared to do a real man's work. His work has been an inspiration to other

boy workers in India. As a social service and community work, it is probably one of the finest in the Orient.

Henry Feger of Princeton has done an outstanding work with scouts in North India. He has projected the spirit of service into Mohammedans, Hindus and Christians. While on scouting inspections, all three have eaten together. Thus scouting is doing much to break down caste. Feger has been an advisor and helper to many scout leaders in large cities of India.

In the Central Provinces Mr. Joseph Ross of Scotland, Mr. Fay Livengood of Damoh, and other missionaries have done much to promote the work. The Y.M.C.A. has contributed a fine leader to scouting in South India.

Any man going to India as an engineer, in any other professional or business capacity may render a fine service as scout master among Indian boys.

Scouting does three great things for these boys: It breaks down caste feelings; it promotes a desire to serve; it encourages patriotism; it helps to build manhood and citizenship in India.

OPPORTUNITIES FOR CHRISTIAN SERVICE ABROAD INVOLVING BUSINESS AND TECHNICAL SKILL (SUMMARY OF FORUM ADDRESSES)

E. C. CARTER, Formerly National Secretary of the Y. M. C. A. for India

A considerable number of opportunities in so-called secular callings for the engineer, architect, accountant and salesman exist abroad. To a lesser degree, similar opportunities are offered by a few foreign missionary agencies. Dr. Brewer Eddy bore witness to the remarkable Christian influence of certain American and English men engaged in business and government service all over the Orient and South America. Again and again he has met such men who in his judgment are doing as much for the Kingdom as full-time missionaries. He spoke of the qualities that were necessary if success was to be achieved along these lines and, incidentally, advised against young Americans going to the Orient for business opportunities without having secured a definite appointment.

Mr. William P. Hapgood spoke of the principles and practices in business and industrial life which he regarded as essential to right relations anywhere, and indispensable to any one who was seeking, through industry in the Orient to bear witness to Christianity.

On being questioned he described the conditions of work in

the organization of the life in his own factory, where he intimated that he was not professing to be a Christian but simply seeking to be true to what he regarded as the two principal purposes of industry—first, to produce the necessities of life and, second, to develop human personality. These purposes could best be realized when the workers had a share in the control of the enterprise, where neither capital nor management was weighted against the workers, where every process and activity in the industry could come under review by all the employees, and where the employees really had a determining voice in the conduct of the industry. Labor, he regretted to say, in his line of industry had not yet been organized in the State of Indiana. This he deprecated largely because he felt that one of the principal values of Union organization was the education it gave the worker. He felt that those who had had experience in Union organization were so much the more intelligent and able to take part in the control, development and productivity of industry.

It was apparent, as Mr. Hapgood proceeded with his discussion, that there would be little chance for Christian witness upon the part of an industrialist in the Orient who did not break away from much that is common in current industrial practice and develop industry on a more truly human and cooperative basis.

CHRISTIAN STUDENTS AND UNOCCUPIED AREAS IN INDUSTRY

W. P. HAPGOOD, General Manager, Columbia Conserve Company, Indianapolis

Twice during this Convention have I heard men who have served well in other fields say, "If I had my life to live again, I should go into industry." Their desire was not for wealth or power, but for service in an environment which they thought to be richer in opportunity than any other field. One of the speakers at this Convention has suggested that signs should be hung over the doors of the industries of America, reading, "Unoccupied mission fields."

It was just that kind of opportunity which impelled my two friends to make the remark I have quoted. They realized how completely these industrial fields are unaffected by Christian principles; they understood the false motive which prevails there, the completely pagan spirit, and they wished for the physical strength of youth and the freedom from compelling family obligations, so that they could help in the great adventure of the reform of industry. They realized that it is industry, or rather its false, pagan philosophy, which is at the root of the evils of the world.

As I have watched the eager faces of the students in the great tabernacle, as I heard them in the discussion halls, I was overwhelmed with the vision of this army leading the Industrial Revolution. If only some leader could show them the great opportunities that lay before them! If this band would enter the "unoccupied fields of industry" with the same high spirit of devotion and of courage which they show here, the effect *would* be a revolution, a Christian revolution in less than their lifetime.

It is silly to say that idealism cannot be practiced in industry. The phrase "business is business" expresses not a scientific fact, but an inferiority complex. It is the pitiful effort of the weak human spirit to protect itself from self-criticism. It misrepresents the true meaning, the real motive in industry. But business has said so frequently that "business is business," that "I am in it for the money there is in it," that "it is all right in theory, but it will not work in practice," that we older men, not "disillusioned" but with inferiority complexes, can not lead toward the real goal. We can save neither ourselves nor industry. You young people of this Convention can do it, if you do not let your elders, "the practical people," delude you.

"One man with a word at pleasure
Can go forth and conquer a crown,
Or two with a new song's measure
Can trample a kingdom down."

You young people could speak that word, could lead that song.

But if you are to be doers of the word, and not hearers only, you must not enter industry as you would a prison, but enter it with heads up and confident of the pleasure you will get there. When friends mourn over you, shake your hand sadly and tell you how much they admire your idealism, but how foolish you are to sacrifice yourselves for those who will not appreciate it, you must bear with them, for "they know not what you do."

You will find great adventures in industry, greater than in any other field, if you live the life of the manual worker until you are called to leadership. If you use your education to assist the workers to understand and to govern industry, if you use it to teach employers fellowship and genuine democracy toward their employees, the kind of democracy that impels the individual to lessen his own power, to joyfully pass it to others, then you may be able to say, "I have come that they may have life and that they may have it more abundantly."

GOVERNMENT SERVICE ABROAD AS AN OPPORTUNITY FOR
CHRISTIAN SERVICE

DEAN FREDERIC E. LEE, University of Maryland •

Mr. Chairman, Students of the Convention:

I come to the discussion of our topic, "Government Service Abroad as an Opportunity for Christian Service," with five years of direct experience in Government service, more than two of which were spent abroad in China as American Economist Consul for that country and adjacent regions. The other three were spent in direct contact with foreign service officers of the Government,—two years as Economist and Drafting Officer in the Department of State, with the duties of appraising certain of the work of consular and diplomatic officers; drafting instructions for their guidance in the performance of their duties; and furnishing data for their efficiency reports on the basis of the work done.

More recently, since returning from China a year ago to resume my educational work as Dean at the University of Maryland, I have been serving part time, at the special request of Secretary Hoover as Special Advisor on Far Eastern Finance in the Department of Commerce where I am also called upon to appraise the work of many of the foreign service officers of that Department,—the Commercial Attachés, Trade Commissioners, etc.

I speak of this experience and of these connections with some hesitancy, not with any intent of magnifying their importance but merely to indicate to you my familiarity with the conditions under which the foreign service officers of our Government perform their tasks. This inside experience has also been supplemented by two years of residence in Japan in educational work, one and one-half years' residence in Canada, and some travel in Europe, where I had occasion to view from the outside, as it were, the work and position of the consular and diplomatic officers of the Government.

First of all, I want to point out that the openings in the foreign service of the Government are few. Even though we have 48 diplomatic missions abroad there are today only 130 career officers in the diplomatic service,—116 Secretaries of embassies or legations and 14 councillors. While the Consular establishment of our Government at first sight seems large, having at this date a personnel of 2,816, only 534 of these are career officers, i.e., Consuls-General, Consuls, Vice-Consuls de carrière, student interpreters and Consular assist-

ants. Of the clerks in this service probably 500 are Americans, the balance foreigners.

Likewise, in the foreign service of the Department of Commerce the number of officers is comparatively small. At the present time there are only 110 officers and foreign clerks combined,—Commercial Attachés, Trade Commissioners, Assistant Trade Commissioners, and clerks to trade Commissioners and clerks to Commercial Attaches.

In an address last Wednesday evening (December 26, 1923) before the National Conference on Foreign Service Training in Washington, Mr. Wilbur J. Carr, the director of the Consular Service, stated that the yearly openings in the two services under the Department of State—Consular and Diplomatic Services,—amounted to about 35,—28 openings a year in the Consular establishment and 7 in the Diplomatic Service. In view of the importance to American interests of those who are chosen it is well to dwell for a moment upon the basis by which they are selected.

If any of you students have come up before Mission Boards for appointment and have, therefore, been made familiar with their basis for selection of candidates, you have doubtless thought that their selection was rather rigid or perhaps severe. For missionary work the mediocre man or woman is not desired. Leadership, personality, scholarship of a high quality, and other similar qualifications or attainments are required. If the basis for selection for mission work is rigid I should say that selection for foreign service under our Government is many times more so.

I should venture the estimate that of the *very determined student volunteers* more than fifty per cent of them reach or can reach the field in one capacity or another or under one board or another. When I look back to my own undergraduate days at the University of Kansas and my graduate days in Yale and Harvard and recall the students who were student volunteers there, I believe that at least sixty per cent of them reached the field. In fact, I believe I have seen nearly fifty per cent of them, particularly the men, in my home at the great cross-roads cities of the Orient,—Tokyo, Shanghai and Peking, or in their homes in Korea, China, Siberia, or Japan.

The comparatively few who ever attain their ideal and receive appointment in the foreign service of the Government, however, compared with the number who apply, indicates the more rigid selection which is made by the Government agencies sending representatives abroad than that of the Mission Boards.

Take the Consular Service, for example, with which I am most

familiar. To be allowed to even take the examination the candidate must be designated for examination by the President of the United States or by the Secretary of State. And, contrary to popular belief, secretarial or congressional assistance in the securing of such designation is of little significance, and in fact, congressional influence is at times more of a handicap than a help to an aspiring candidate.

After designation the candidates are assembled for examination, where for two full days they are subjected to rigid civil service examinations in history, economics, international law, commerce, economic and industrial resources, languages, etc., and a passing grade of 80 per cent is required. In this written examination, moreover, education and experience count for 50 per cent of the total, so that a student might write a perfect examination and yet be thrown out on the basis of education and experience.

Then, after this searching written examination, the candidate passes before a medical examining board of naval or army specialists when the most rigid and searching physical examination is made. A man who cannot pass an examination comparable to that required for a commission in the Army or Navy has little chance of being selected for the foreign service of the Government.

Then comes the oral examination when the candidate is brought before an examining board made up of the Secretary of State or his appointee, the Director of the Consular Service, the Chief Examiner of the Civil Service Commission, and Chief of the Consular Bureau, mainly for a test of the personality or sound judgment of the candidate. This examination counts for as much as the written examination and the education and experience of the would-be government service official combined and without personality the candidate is impossible.

If the candidate has successfully run the gauntlet of all these preceding examinations, which appear to be sufficient, there is yet one more before he can hope to be accepted. He must then go before the interpreter of the Department of State to show that he has the ability to speak the foreign language in which he has been examined, —French, German or Spanish. Additional credit is given for additional languages, but woe unto the individual who tries to bluff his way through with some little known foreign tongue. He may say offhandedly that he can speak in Japanese, Egyptian, or Sanscrit and the Bolshevik-appearing, \$2,000-a-year State Department interpreter says, "Well, we will talk in those languages awhile." And to my knowledge from several extended conversations with him in Japanese, he speaks correctly and fluently the thirty languages he

claims knowledge of. In one long room during the war period six regional economists in the Department of State were placed. This versatile interpreter used to come in for a friendly conversation with each of us. Passing down the row of desks he conversed with us in French, German, Russian, Spanish, Japanese, and Norwegian. This indicates the type of language examination to which the candidate for foreign service is subjected. Can you imagine such an extended series of examination for a missionary candidate?

And after all, what are the chances of the candidate getting by? In the examination for Economist Consuls which I took, there were seventeen candidates, all of whom either had a doctor's degree or the equivalent before designation for examination. Six were put on the eligible list, four were finally appointed. At the examination for the regular consular service in June of that year, if I remember the figures correctly, 221 college trained men took the examination,—seventeen were made eligible for appointment, most of whom were eventually appointed to the lowest grade of "vice consul de carrière" service.

The Diplomatic Service presents a different problem. As Secretary Hughes has recently and often pointed out, men of ability without private income cannot be appointed. Great Britain in its statement of qualifications for diplomatic officers states that no candidate will be considered with a private income of less than 200 pounds a year. We, the largest democracy of the world, haven't the courage to definitely place in our statutes or regulations such a clause, but in practice no man can be appointed to the diplomatic service without a private income of more than the minimum required by British law. In one legation with which I served, where the highest paid secretary received \$4,000 a year, the personal and entertainment expenses of each diplomatic secretary ran from \$8,000 to \$12,000 a year. Congress has a bill before it now—the Rogers Bill, which, if passed, will remove this undemocratic qualification for the diplomatic service by adjusting salaries in such a way that men of ability without private wealth can actually serve our Government abroad.

With these requirements and qualifications so high for Government service abroad, are men disappointed when they fail to attain their ends? I have compared the attitude of missionary candidates who failed to get to their field with that of disappointed foreign service candidates. Many of the former settle down contentedly in a pastorate, an educational position, or in business, and say, "Yes,

I wanted to get to the field but the Board wouldn't accept me and I am quite happy where I am."

Fortunately many of the Government service candidates who fail do likewise, but some are not so easily satisfied. Some of the most poignant disappointment I have ever heard expressed has come from men who have tried to enter the career service of the Government and have failed.

I sat one evening on the veranda of a consular residence in an oriental city, looking out over the busy harbor at sunset. With me sat a consular clerk who had three times taken the consular examination and three times failed. He was then past forty-nine years of age, too old for another chance at the consular examination. He had served fifteen years abroad in South America, Australia, and the Far East, as consular clerk with the honorary rank of Vice-Consul, not of career,—many times in actual and successful charge of a Consulate or Consulate-general for months at a time. News had just reached him of his last failure in the examination, and as we sat in the sunset glow he became reminiscent. "Yes, Mr. Lee," he said, "I have spent my life in a vain dream of the Consular Service. I gave up an attractive position on a New York City newspaper to take a position as Consular clerk, thinking thereby, that, as I was told, I would fit myself for the Consular examination. I gave up home and life in America, I gave up the privilege of having a wife and children because I hadn't the courage to think of marrying until I had arrived in my career. Here I am now, fifty years old, alone, unmarried, in an Oriental city, serving the Government in an acceptable way, yet denied the privilege of Consular rank and position for which I have striven, in a job without a future, and too old to get out of it."

Now, with this careful selective process by which Government foreign service officers are chosen, what are the opportunities for Christian service abroad for those who are selected? These officers are expected to "represent the best of American culture, of American patriotism, of American idealism," and here again I am indirectly quoting the words of the very efficient Director of the American Consular Service, The Honorable Wilbur J. Carr. "A man without industry, without personality of the highest type, with unsound judgment, without patriotism, without culture and refinement, cannot be selected to represent our Government and civilization abroad."

Now I submit to you, can a man represent the best of American culture, the best of American idealism, the highest type of personality, without either directly or indirectly, consciously or uncon-

sciously, holding within himself the ideals and practices of the Christian faith? I hold to the view, based upon life in countries of non-Christian cultures and a study of *Kultur-Geschichte* that our institutions are what they are because of their dependence upon the principles of right-living, justice, humanitarianism, which are a fundamental part of the practices and faith of the Christian religion.

Have our consular and diplomatic officers in the past, do they now properly represent the best of our American culture, our American civilization? Are their responsibilities and duties such as to demand that they should represent the best of our American life and culture?

If, in connection with this last question, we look for a moment at the duties and responsibilities of our foreign service officers, we can the more readily answer the previous question.

What are the duties and responsibilities of our foreign service officers? It might be easier to answer the question, What are *not* the duties of these officers? A glance at this chart which I brought along which was issued a year or so ago as a supplement to the American Consular Bulletin and is now reprinted from month to month on the back of that magazine as a constant reminder, indicates in part some of the duties of those officers.

To merely enumerate some of the duties of our consular officers would show the various and important contacts they must make abroad in all of which contacts American culture and civilization are judged. Functioning under and through the Department of State this chart shows the following activities for American Consuls: protection of American citizens; protection of American interests; political and economic reports; Consular courts in extraterritorial countries; notarial services; depositions and commissions; relief of American seamen; estates of American seamen; citizenship; registration of Americans; passport services, Americans; alien visa control; deaths of Americans; estates of deceased Americans; witnesses to marriages; recordation of vital statistics, in addition to miscellaneous correspondence with and reports to the Treasury, Navy, Post Office, War and Interior Departments, the Departments of Labor, Justice, Commerce, and Agriculture, the Federal Reserve Board, the Shipping Board, Panama Canal Commission, and to the American citizen in general.

The duties of American diplomatic officers, particularly in the protection of American citizens, protection of American interests, and in the preparation of political and economic reports are somewhat similar.

For both services, however, one of the most important functions of these officers is their representative capacity. They are, or should be in every sense of the word, true representatives of the American Government, of the American people, of American life and culture, and here is where the opportunities for Christian service in this field come in. The foreign service officer can either supplement or he can tear down the work of the missionary. In more ways than one he is a real missionary of our culture and civilization.

Tyler Dennett in his book, "Americans in Eastern Asia," in speaking of the American consular service during the nineteenth century, says that over this service for the century one would wish to draw a veil. Those were the days of the "merchant" consul, followed by the "fee" consul, before the days of the career consular officer under Civil Service. Certainly in many respects many of these former Consular officers did not properly represent our American culture and did not give much evidence of being representative of a Christian civilization.

Is America Christian now, however, and have we a right, therefore, to demand that our representative abroad shall represent our Christian culture? Do they?

Last January I was called to Yale to deliver a lecture in connection with the Religious Leadership course of lectures there. On the subject of the attitude of the American official and American business man in the Far East toward the Missionary enterprise I had to tell the truth as I saw it. Among American officials I found three classes—One, a small minority who honored and backed up the missionary in his work;—Second, a fairly large majority who were indifferent to or ignored the missionary and his program; and lastly,—a small minority again actually hostile and antagonistic to the missionary and his work and to all work of a Christian character. The business community likewise fell into about the same classes.

To the native, however, all Americans and all Europeans are looked upon as Christian, and Christian civilization and the Christian religion itself are judged by the conduct of all Americans abroad.

In the sessions of this conference it has been pointed out that America is not as Christian as it might be, as it ought to be, yet we can safely say that probably at least 40 millions of its people are nominally followers of the Christian faith—are enrolled in its churches or are guided by the teachings of Christ in their conduct. That is virtually four out of eleven, or a little less than forty per cent of our population. If thirty-five are appointed annually, therefore, to these foreign services could we not reasonably expect that at least

the above proportion, four out of eleven, or twelve out of the thirty-five will be of definite Christian character? If the others are to represent America and American culture, should they not recognize the general dependence of our civilization upon Christianity, and at least, in their dealings with native races, shape their conduct according to the tenets of American idealism and culture which are basically Christian?

Personally, I believe that the opportunities for Christian service in Government service abroad are almost as unlimited as those in education or in direct mission work. I am confident, too, of a real need for more openly Christian individuals in our foreign service, particularly in backward countries. The responsibility, therefore, of making our foreign service more Christian, and in that way more truly representative, rests, to a very large extent, with you 7,000 students of the 1,000 colleges and universities you represent, either through the entry of some of your number into the service, or by making known to Government departments your desires in the matter.

OPPORTUNITIES FOR MARRIED WOMEN WITHIN AND WITHOUT THE HOME

MRS. CHARLES K. ROYS, Secretary, Presbyterian Board of Foreign Missions

The home is basic everywhere. Throughout the world it is an indispensable agency in community evangelism. In Protestant Christianity the unit group is the family. Its first task, wherever the gospel is preached, is to promote the organization of Christian homes. When such a home is established the result is reflected, not only in the life of the individual, or in the comfort of its members, but it may be seen in the homes of the Christian community. Recognizing the family as the fundamental social group, the Christian propagandist seeks to found a home through which regenerating influences shall touch and transform the community.

It has been well said, "Christianity has in the home its sweet fruits and its most potent influences to humanize, elevate and evangelize a race of men." If this be true among Christian peoples, what must be the value of the Christian home in a land where Christianity is taking root? It is one of the greatest apologetics for Christianity, a concrete demonstration of Christian idealism. Its value is that it is obvious and challenges attention. It is a little bit of the best of Christian America or Great Britain set down in a non-Christian community. It may embody the finest these countries have to offer.

Those who enter a true home find a haven of joy, rest and peace, something the national desires to establish for himself, something which may well prove to be "a bit of heaven on earth."

The mission enterprise utilizes every agency for making an impact on the life of a people—the schools of various types, the hospital with its dispensaries and district nurses, the church with its out-stations, colporteurs, Bible women and evangelizing radius. But the Christian home goes far in reinforcing all this varied work. In very truth it is the Christian message in action.

Many who are able to resist the arguments or appeals of the missionary are forced to confess the appeal of the Christian home. A Greek student once wrote in a class paper:

"Nothing in the college in Smyrna impressed, touched and influenced the students as much as the attractiveness, the beauty, the purity and the Christianity of the home of the missionaries, who at all times kept open the doors of their homes and of their hearts as well. There boys and girls came face to face with a living, loving, contagious, applied Christianity. Asking a student to see the baby put to sleep amounted to nothing, perhaps, but it led one of the best young fellows in the college to give his life to Christian service and ultimately to sacrifice it in serving his enemies."

A brilliant student of philosophy, who used to spend his evenings in a missionary home discussing deep questions, remarked: "Though I could throw down all Mr. ——'s arguments, I could not but see, even from his contact with the housemaid, that he possessed something which I could not understand, something that I lacked."

A missionary mother, now on the field, has this to say:

"Home is the one and only spot upon earth where you have the opportunity, unfettered, to reproduce in the power of Jesus Christ a plot of the Kingdom and the atmosphere of it."

A pagan land is a land of low ideals, sometimes of unbelievable abominations. These are not readily dealt with, even if they are visible. The true Christian home with its atmosphere of happiness, purity and peace is the most potent corrective of low standards of thinking and action for young people or old. What else can combat the subtle, demoralizing influences, or furnish an antidote against the moral infections of a pagan land? To appreciate its value one must pass through crowded native streets, touching, it may be, the most degraded conditions of human life, and then suddenly turn into a missionary compound, to note its simple refinement, to breathe its atmosphere of purity, and to hear the laughter of little children. Arguments may be forgotten or may fail to convince the one who

is not a Christian; deeds of friendliness may be misinterpreted or resented; but the silent witness of the Christian home is not readily lost.

A real home does not happen. It is the fruitage of loving, skilful, sacrificial planning. Its furnishings should be as carefully planned as those in our own land. A home turned wholly over to servants does not often secure this atmosphere. When it is restfully ordered, reflecting through some form of music, good pictures, books and magazines the tastes of its founders, the people of their adopted country quickly sense its beauty and are affected by it. It was truly said of a certain missionary wife, refurnishing her home which had been devastated during a war, that to give her a new tea-service or doilies for her tea-table was as real a contribution to foreign missions as a set of textbooks or a Bible for the school or church. Such a home attracts many and wins because it is attractive. Simplicity should be its keynote. The lands to which the westerner goes often abound in exquisite materials and equipment, which can be readily utilized, thus obviating the excessive import of goods and furniture from abroad.

The home invariably reflects the qualities of the wife. It is her working center. Should she fail to realize the desirableness of an attractive home or be for any reason unqualified to create such a home, the result will be immediate and disappointing.

The primary responsibility of the wife is in her home. Inability to make it what it should be is a heavy handicap to her, to her husband, and to others. What it may become depends almost wholly upon her, her genius, disposition, willingness and devotion to little and large things alike. It is her throne, her pulpit, her social instrument.

Obviously, however beautiful it may seem, the real value of a home as an agency in preaching the good news of Jesus Christ depends on its relationships. There are four relationships within the circle of intimate home life which make or mar its character and affect its influence: The wife's relationship to God; to her husband; to her children; to her servants.

Profoundly important to the wife is her relationship to God. The intimacy of her communion with Him gives atmosphere to the home and will determine the measure of its most uplifting influence. If in all her problems she seeks the wisdom promised those who ask, if her life is one of prayer and thoughtfulness, its spirit will have transforming power for many. It is this necessity which calls for thorough religious preparation.

The fundamentals which underlie all happy family relationships apply in foreign lands as at home, but the frequent isolations of life abroad make the husband and wife more than ordinarily dependent on each other. Such isolation, in place of being a sacrifice, may indeed be a real blessing, drawing them together as no other situation can.

The question of sharing in her husband's work is always a complex one for a wise wife. It can never be settled by others or once for all time. She usually has a certain store of time and energy above the needs of household management, which can be drawn upon to relieve him of responsibility. If she has been trained, even a little, in the keeping of accounts, so that her husband can leave the family and household expenditures entirely to her, one real burden will be rolled away. She can write many of the family and social letters. She can support his administration by opening her home to his national colleagues or to his students or to dignitaries. Sometimes she can accompany him on his itinerations or share in some of his activities. Such an interest will increase the zeal with which he labors so incessantly.

The husband's work often means separation from home, while he is away on business. A woman of timid nature suffers under the frequent and often long absences of her husband, and is tempted to make demands on his time which seriously handicap the work. In most cases, however, conspicuous heroism is shown by wives and young mothers, who, with fine spirit, take these separations as a part of their share in the work. A woman often finds her greatest trial and challenge and strain in this matter of necessary separation from her husband, but she will be sustained in it by the sense of thus having a part in his achievement.

Of even greater importance may be her share in her husband's recreative life. The necessity of it she should understand. His work, like much of her own, is often tiring beyond endurance. It is her privilege to keep the home a place of refreshing comfort for him, so that he may retain the balance of mind, the hopefulness, the resilience of temper so essential to his poise, sanity and strength. To make him the confidant of the daily round of domestic "woes," or to add to his burden by a tale of loneliness or homesickness, is a sorry contribution to missionary morale.

For the sake of the steadiness and efficiency of his life the wise wife will encourage her husband to cherish some "hobby." One missionary lived through years of exceptional strain and overwork, because he kept his boyish enthusiasm for making canoes. When

perplexed beyond endurance by the problems of his work, he would sit down in the evening to draw a plan for a new canoe, and come out of it refreshed. A famous missionary in India, who lived and worked with vigor to an advanced age, maintained his reserves of energy by cultivating choice roses and other flowers. A few hours of pruning and weeding gave him a fresh grip upon his puzzling problems. Calvin Mateer, that indefatigable worker, who began his day earlier and worked later than the younger men of his station, loved to gather the boys together and take a watch to pieces, showing them how to fit the parts back into their proper places. Some missionaries relax by following a course of study in archæology, or by some form of research which has no direct relation to their daily responsibilities. Whatever it may be that relaxes the strain which the innumerable problems impose upon most missionaries, the sympathetic wife will give it all reasonable leeway and due appreciation.

It is equally true that she should have some means of relaxation. Serenity, poise and sanity of thinking will reward the effort. Sharing a hobby with her husband will double its value. A husband and wife may enjoy botanizing or photography or gardening or any kind of real recreation together. Two women missionaries of China found relaxation in studying the problems of adapting for interior decoration a combination of the Oriental and the Occidental styles, studying the effects produced in the homes of cultured Chinese.

Of very great importance is the sharing between husband and wife of the deepest things in the spiritual life. Each should seek to understand the finer moods of the other and to enter into them with delicate appreciation. When both can not only consider with mutual helpfulness the religious problems of other people, but can gain a real inspiration by realizing the true foundations of each other's deepest life, the relationship of husband and wife will find its sweetest and finest expression.

Happy are those whose home is made complete by children. In their earliest years they cut the mother off from many forms of outside service, in which she may have shown great skill, yet they hold a very real place in the value of the home she is building. Nationals readily love the little white child, and claim it as belonging to them. A foreign baby overcomes indifference and even hostility. Memory recalls an angry mob, infuriated at the "foreign devils," which became a crowd of ardent admirers, when the chairbearers cried, "Make way for the small baby; she's as white as a woolly lamb!"

Although a wife may be kept within her home while her children

are young, yet her experience as a mother enables her later to do highly important service by sharing her ideals with mothers who need her helpful sympathy. Common experiences of motherhood make the best possible foundation for real friendships. The ignorant mother who comes to watch the processes of loving care, not only learns to bathe or clothe or feed or train her own little child, but has an opportunity to hear about the love of Jesus, who came as a little child and who loved to have children about Him.

The problem of growing children in the home in mission lands is one that tests to the utmost the constancy and the character of the parents. Upon the mother rests, as a rule, the details of responsibility. Unless she live in or near a city of central importance with an adequate number of British or American inhabitants, the task of teaching the little ones until they have to go to America or to some available center of education will be hers. It is advisable for her to gain some insight into the best methods of educating children and some knowledge of elementary curricula.

How far the wise mother should go in sharing her children with her neighbors among her adopted people is a momentous question for her and for them. The sanitary conditions of many Oriental cities demand thoughtful protection against disease. The moral and social conditions of many communities are equally dangerous to young and sensitive minds. Yet the western mother may, if she really wishes to do so, share her children in a reasonable way with the child-loving Eastern or other folk. Contact in the Sunday School or in the garden of her home with native Christian children is natural and need not be morally dangerous, although contact with the non-Christian children of the city or country often is. Without this brave and loyal sharing of the missionary's best with others her work tends to become professional. It takes sincere consecration and abundant common sense to assume that God will shelter little children as well as grownups in their contacts with their adopted people; but, if the missionary mother cannot cultivate this attitude of mind, her position will be both difficult and misunderstood. "To be in all respects a careful mother, but one 'without carefulness' guarding against undue anxiety" is indeed a valuable maxim.

In Mission lands, as at home, the mother must meet moral emergencies as she meets physical ones, with coolness, tact and constructiveness. The problem is a great one; it never reaches a final solution; it calls for constant watchfulness; but it is not by any means insoluble. Here again should be noted the importance of training in the home land in the methods of character development. It will help

the young mother to know how others have met urgent problems in the training of young minds, yet her task will be all her own. She should not fail to teach her children by precept and example the importance of the religious point of view in everyday life and the meaning and value of missionary service. Their future character, their estimate of Christianity and of Christian virtues and standards will be low or high, their social sympathies will be broad or narrow, their personal manners will be charming or crude, almost in proportion to the share of their parents in their growing lives.

In mission lands there is usually no difficulty in obtaining servants, such as they are. But in the management of them the Western woman often finds her greatest difficulty. A training in household economics and management is a godsend, even though every illustration of the principles she has mastered may be wholly unfamiliar. Skilled housekeeping is a science and art. Its presence or absence affects greatly the peace, order and happiness of the entire household.

The young wife's standards are revealed by her management of her servants. It is easy for Westerners to fall into the Oriental habit of treating them as menials who work for a wage. But the gospel of brotherliness and love should be preached in the home as well as on the street corner. It is a sad commentary on that gospel, as set forth in some missionary homes, that many of the servants are not at all attracted by Christianity. It is not difficult to give zealous servants their reasonable share in the home life without losing the needful respect which they should pay to the heads of their household. What eager service is often rendered in the preparation for expected guests, when household helpers are told something about the visitors before their arrival.

In most cases the servants in a foreign household are kept away from their own homes. It should be the pleasure of the wife who cares for their well-being to enable them to live a wholesome life of their own, properly guarded and developed. To some degree they can share the joys of the home and the problems of the work of each week. Reading matter purchased for their use, pictures shared with them, and recreation for their idle hours—these measures of thoughtfulness will be richly repaid by devoted and intelligent service.

Western children reflect with accuracy the real attitude of their parents toward their servants. Some children are insufferable in their discourtesy and unreasonableness. One who has spent several weeks on an ocean liner or even half a day in some missionary compounds will notice illustrations aplenty of this lack of gentle breeding. The wise mother will encourage her children to recognize courteously

every service rendered. Courtesy, that fine flower of the spirit, when practiced by mistress and children will bloom among the servants. "Sankee you" was familiarly heard from the Chinese in a missionary home, where the rule of courtesy was followed. The friendly "Good night" and "Good morning" were soon learned, although there were no equivalents in the native tongue. They speak a universal language which needs no interpreter.

The mastery of these relationships is a matter of no small moment. Frequently the real reputation of a missionary in his community is settled by the working standards of his home life, reported by his servants and co-workers. There is, however, a broader significance of the Christian home in the mission field. It should be the joy of the wife to plan with tact and persistence to give to her home this additional, far-reaching value in the community at large.

The wife who truly wishes to use her home as a means of blessing to the people among whom she and her husband live faces a most searching and delicate test. To succeed in this effort will call for much more than tact or good humor or even devotedness. She may find many other forms of activity relatively simple in comparison. Teaching or visiting or translating or doing some form of hospital service may be performed after a fashion, while in her home the wife may fail. Success means overcoming a natural shrinking from intimacy with a people whose heritage, points of view, and manners seem altogether different; it may mean the sacrifice of a life of privacy. It always mean continual interruptions; very often, wearisome and seemingly wasteful hours of small talk. Yet such service unquestionably bears rich fruitage. It demands a careful study of indigenous etiquette, so that what sometimes seems to be the trifling predilections of the people may be respected. It challenges the wife to cultivate an understanding of the true values of her adopted people and to persist in a determination to take them at their best. But the most essential factor, after all, is the warm heart which manifests a sincere friendliness.

In some countries, and notably today, nationals of good social standing are quick to resent a marked distinction between themselves and foreign guests, particularly if they are excluded from portions of the home into which Westerners are welcome. The Christian home ought not to be a means of raising race barriers, but rather a notable means of levelling them, wherever that is possible. Nationals of any race realize it very quickly, if only the second best of the Westerner home life has been granted to them. For none others should the wife be so eager to wear her prettiest gown, to use her choicest

dishes, to plan her most entertaining games. Many a student and diplomat to foreign countries has learned his first lessons in foreign etiquette in a missionary home. But the results of true friendliness do not accrue only to the national who is a guest. To the home-maker, who thus as a matter of consecration tries to share her home with those who need its influence, Christ Himself will often come in the person of a guest.

Little need be said about the use which will be made of the home in the foreign community itself. Where there is a group of such homes, their interchange of courtesies goes far towards relieving the strain of life in an alien land. They share the joy of little children, and of the treasures which come from the homeland. They rely upon the comradeship engendered. The more important use of a real home in foreign lands is on behalf of the unmarried worker, the pressure on whose time often reduces his home joys to a minimum, or on behalf of those who, for some reason, are compelled to return to an empty house. A tactful hostess can, abroad just as at home, do much to maintain the morale of the community of which she is an essential part. In some centers such responsibilities may become very heavy. In one port city, through which many traveled, one missionary household recorded—let it be said, with some pride and not without satisfaction—the entertainment of 395 nationals and 225 missionaries for at least one meal and of 22 over night during a single month. This was, however, an unusual experience at the time of an important gathering.

Then there is the relationship of a Christian home to the circle of Western business men of the community. The downward pull of the non-Christian environment is responsible for much of the laxness in standards of the "community people" so-called. Whatever can be gained through friendly hospitality in improving the types of life of business people is a direct, sometimes enormous gain to Christianity itself.

Thus through its relationships within and without, the Christian home is made rich in its ministries in the non-Christian land.

When Almighty God was ready to make the supreme revelation of His love to the world, He chose a woman in a home and her little Child to be His medium of expression. The sure reward of deep and abiding joy awaits those who seek to make God's love shine through their homes into the dark places of the earth.

CLOSING MESSAGES OF CONVENTION

WHAT JESUS CHRIST HAS MEANT TO ME AND TO MY PEOPLE

ANDREW THAKAR DASS

Foreman Christian College, Lahore, India, and Union Theological Seminary,
New York City

I speak to you this evening of "What Christ Has Meant to Me and My People." "Jesus Christ, the same yesterday and today, and forever." In His own person and nature Jesus Christ is unchangeable; nevertheless, He is the perennial Christ, realized and recognized by peoples of different lands and ages, in different aspects of His character.

To the early Christians of the first church He was the Messiah; to the Romans He personified a new ideal of life; to Europe at the time of the Reformation He was the Deliverer; and to the Christians of the modern West today He is more than anything else the world Savior. But in India Jesus Christ is recognized above all as "Christ and Him crucified."

The keynote of the religions of India is asceticism. The religious enthusiast, in renouncing the world, undergoes a physical and mental discipline for the enlightenment of his soul. He undertakes to practice certain bodily postures which are meant to subdue the physical senses. He practices closing his eyes in order to still his mind and to concentrate his attention upon the supreme being.

This discipline is expected to bring body and mind under the yoke, called "yoga," which is the same as the English word yoke. Furthermore, it is supposed that almost anything can be accomplished by means of self torture and endurance of pain. Some of the practices and self-inflicted horrors of these austere ascetics in India are

beyond description, for example, fasting to the point of extreme emaciation, continued and prolonged silence, maintaining one fixed position for months and years, while unimaginable vermin creep over the body and the limbs become useless. All this is calculated to bring about the enlightenment of the soul.

About 800 years or more before Christ a king asked the sage Yajnavalkiya, "What is the light of man?"

The sage at first made the obvious reply, "The sun, O King, for having the sun alone for his light, man sits, moves about, does his work and returns."

But this did not satisfy the king, and he asked, "When the sun is set, what is the light of man?"

And again the obvious answer came, "When the sun is set, then the moon is the light of man, for having the moon alone for his light, man sits, moves about and does his work and returns."

"But when the sun is set and the moon is set, what is the light of man?" And once more the sage answered, and this time perhaps in the spirit of modern applied science, "When the sun is set and the moon is set, then fire is the light of man, for having fire alone for his light, man sits, moves about, does his work and returns."

But the recurring question came again, "When the sun is set and the moon is set and the fire has gone out, what is the light of man?" and there is but one answer to that question, and Yajnavalkiya gave it at last, "When the sun is set and the moon is set and the fire is out, the soul is the light of man."

Friends, India has rigorously toiled and afflicted herself to secure the soul-light. India has practiced asceticism, India has crushed herself to attain this sublime ideal. But all this self-imposed suffering has been barren and self-centered. India has never learned the lesson of suffering to serve. Side by side with this proud self-infliction there have existed and still exist millions of untouchables who are being trampled down under ruthless feet. Side by side with this self-centered self-infliction there have existed and still exist multitudes of sick and needy people with no one near to give them even a cheering smile. Side by side with this lofty asceticism there has existed despised womanhood, as witness the pale, perspiring widow going in agonized determination to the burning pyre of her dead husband to share his fate.

No, India had never learned the lesson that suffering is for the sake of service, and it is only Christ, and Christ crucified, who has taught India a higher and a nobler type of asceticism. It is He who came declaring that "the Son of man came not to be ministered unto

but to minister and to give His life a ransom for many," who has taught India the true meaning of asceticism.

Perhaps some of us have heard the name of Sadhu Sundar Singh, who a few years back visited this land. I have had the privilege of knowing him quite intimately, as he and I studied together at the Ewing High School in the Punjab. In fact, we sat at the same table in the dining hall every day. Here was a young man who had given up all that was dear to him for the sake of his Master, friends, parents, money, land and everything that he might have had. He came to this school, but did not remain very long. After a few weeks we began to perceive a sort of dreamy look of discontent and dissatisfaction on his face. He seemed to be struggling inwardly with some great problem. One day all of a sudden Sundar Singh disappeared from our school and no one knew what had happened to him. Little did we know that Sundar Singh had been counting the cost and had struggled and had conquered. Little did we know that Sundar Singh was a chosen vessel of the Lord and had disappeared to obey his Master, calling him to suffer and to serve. Little did we know that Sundar Singh was destined to be the apostle of India, and though penniless, to carry the message of life over land and sea.

But he is not the only one, not by any means. I know a professor of the Forman Christian College at Lahore in the Punjab, Shinapar Kasham by name, of wonderful intellect and ability, a professor just returned from America. I once heard him speak in the College Hall and remarked, "If I have to be a fellow professor with this man, I had better go back to America and do my reading again." But like so many learned men, Shinapar Kasham was a little too learned to appreciate the simplicity of Christ. Day by day he came to the College, and did his work in a mechanical way, and, day after day, he became more gloomy and hopeless.

At last a great change came over him. He was touched by the words of a servant of God, and Christ, entering his life, gave him joy, peace and hope. Within two months Shinapar Kasham had the facts of the New Testament upon the tips of his fingers.

Time passed on, and suddenly one day Shinapar Kasham announced that he was going to give up his job in the college, that what he was doing there was not enough for him, that he had struggled and prayed over the matter and could no longer stay in his old position. In vain did fellow-professors plead with him, in vain did the president of the college plead with him, in vain did I, his pastor, plead with him. He could not and would not listen to any argu-

ments. He left the college, and today the learned Shinapar Kasham is walking about the streets of India barefooted, trying to help the masses of sick and needy people and give them the message of life without any remuneration.

Again he is not the only one, not by any means. There was a poor villager in a small town of Moga in the Punjab, whose name was Sucha Singh. As for his profession, he worked on the farm. It has to be admitted that he did not distinguish very well between his own pocket and the pockets of his neighbors. But gradually this man was captured by Christ and began to lead a life of prayer. A new joy, peace, and hope came into his life, and one day he said to his wife, "Behold, the birds of the heaven sow not, neither do they reap nor gather into barns, yet our Heavenly Father feedeth them." He said it with all the sincerity of his character, and then and there they both knelt down before God, husband and wife, and offered themselves a living sacrifice unto Him. Today, after giving up everything, Sucha Singh and his wife are serving their Christ and Master without looking to any human being for any compensation.

Oh, I could give you names of hundreds of such preachers and workers in India, who have come out in sheer faith and have sacrificed all that they had to serve their Master, Who died for them and their sins.

It was my privilege to be born in the home of a Christian minister. I was brought up under Christian influences, yet in spite of that, as so often happens, I led a careless and indifferent life, as far as Christ and religion went. Many a time my dear father, who was a convert from Hinduism, spoke to me and said, "You cannot appreciate what 'Christ, and Him crucified' means. It isn't possible for you to understand what it means. I who was once far away from Him, I can tell you what 'Christ and Him crucified' means." I must confess that I did not know what "Christ and Him crucified" really meant. However, I did not have to wait long; I did not have to wait long. Very soon my dear father was taken away from me, and I saw how a Christian dies. That sad evening when I returned from the cemetery to my home, people told me that a comet had appeared in the sky, and was moving in a parabolic curve and would never be seen again. It was the 21st of January, 1910.

I went out and looked at that fast receding comet. I looked at it and wondered, looked and just wondered. Then I said "good-bye" to the comet, "good-bye" to my dear father, and "good-bye" to my old life, and in a moment I knew what "Christ and Him crucified" means to me, and there at that spot with joy and tears I enlisted for

His service. Since then very imperfectly we have obeyed, and very humbly now we bow down before our God in gratitude for what He has done for us in the past.

I have heard during this convention of many different nations aspiring to prepare a crown for our common Lord. We in India also aspire to prepare a crown for Him, a crown made of Indian gold, a crown designed after Indian patterns, a crown decked with Indian gems; and when India, the priestess of the world, bent with her ancient lore and wrapped in the unseen, stands up to crown Him, the nations of the whole world will fall prostrate before Him and crown Him Lord of all.

WHAT JESUS CHRIST HAS MEANT TO ME AND MY PEOPLE

L. K. CHANG

Chinese Student, Cornell University

My time will soon be up, so I deem it wise to keep close to my subject from the start. Jesus Christ has meant to me life, abundant life, free life, the life of faith in God. He has meant that to me, because I have tried to be with Him; and so it ought to mean the same to my people if He is with them.

There still ring in my ears the words, so earnestly spoken to one hundred and fifty of us just before we left Shanghai to study in this land five years ago, "Bring back science, engineering, medicine, prosperous business, sound government and all that is essential for the building of the great democracy which we have so long hoped for."

Since then five years have passed. During these five years it has been my lot to study the fundamental principles of engineering and to investigate the practices and operations of your great industries and manufactures. Likewise, I have spared time to take note of the wonderful operation of your political forces and machinery, which are the foundations of your great edifice of democracy. And oftentimes I have wondered why, with such a splendid republican and democratic form of government in this country, there are still groups of people who are trying to make your government more democratic and some other groups who want to make it more republican.

I ought to say that I have often watched with great admiration

the courageous effort of your people to make your prohibition prohibit. All these things are wonderful things, fine things. We want to have them all. But, my friends, above them all the greatest thing I have found for myself in this land and which I am proud to take back to my people, is the living God in Jesus of Nazareth. If Jesus goes back with me to my people, I feel that along with Him there will come the real engineering, the real science, the real medicine and what not; and in Him there shall be the revelation of the living God, which is what we need most of all.

You may say, "That is all hot air, it is too vague. You ought to be specific and definite." To me, personally and specifically, Jesus Christ has meant the following three things.

In the first place, in Jesus I have found a standard of perfect manhood and womanhood. We Chinese have studied for centuries the teachings of Buddhism, and many have tried the standard of Buddha's perfect man. Many also have pondered on the requirements and qualifications of Confucius' perfect man, the "Superior Man." But so far as I can understand, with all the mental powers at my disposal, the Christ man is the one I want, for three reasons.

First, the Christ man leads a life of optimism, purity, love, sacrifice and faith in God.

Second, that life is practicable because the man, Jesus of Nazareth, has lived it and lived it perfectly.

Third, the Christ man is the divine man because through the life of Jesus of Nazareth we have been given a glimpse of God, and we see Him in greater clearness as we know more about Jesus of Nazareth.

Moreover, in Jesus and through Him I find the standard of a perfect home. All of you will have fond memories of your college life. It is so with me. I have made wonderful friends, I have enjoyed wonderful entertainments in your homes and societies, but my heart always throbs with joy whenever I think of the one home, the first American home I stepped into, where I found Christ.

It is a modest home with modest people, perhaps unknown to many except closest friends, but it is the home in which I have seen a perfect manifestation of love between father, mother, sons, daughters, brothers and sisters and their friends; and in whatever they have done I have caught a glimpse of a great spirit which later I discovered to be that of Christ. Though during my one year of friendship with this family they never said one word to me about the things they believe, I found it out later, on the grounds of North-

field, and I decided to be with them in following Christ. Now, home to me is where Jesus Christ is supreme.

You have all heard that China is in a process of transition. We are changing rapidly. Old things are being given up. The old foundations of our social tradition, history and philosophy are now crumbling apart as wet sand. Old homes are fast disintergrating and new homes are being built. But how? If Christ has been sufficient for such a perfect home to be built upon Him in this land, I am convinced that the new home in China must be one in which Christ is supreme.

Finally, in Jesus Christ I have found a perfect social order, nationally and internationally. You have been told by many speakers from this platform that all the good movements and benevolent enterprises for social uplift in China can be traced back to some Christian church in China. I can testify to you that in Christ we can find the power not only to transform the social order in one nation but also between nations. I testify from my own personal experience. I remember clearly one afternoon when I sat down quietly with a Japanese friend on the grounds of Silver Bay. We hated the Japanese because we were taught to do so; we hated them from the bottom of our hearts and with the soles of our feet. But I sat down with that Christian Japanese and talked as a Christian brother, and as we discussed the settlement of our national differences along the Christ way, we found it was perfectly easy, and we wished that I had been the President of China and he had been the Emperor of Japan,—then we should have no more trouble.

One hundred and twenty-six Chinese delegates are present in this convention. This afternoon in our delegation meeting the question was asked, "Why should we Chinese not join hands with our American and Canadian brothers in the mission field?" and we answered, "We shall do it." We wish we could go with you to Africa or India or elsewhere, but we think and feel that we can be of more service in our own homeland. I know personally that among you there are men and women who are going to China. The field is vast and the pioneering has just begun. We need reinforcements. Won't more of you come?

WHY FOREIGN MISSIONS?

KENNETH SCOTT LATOURETTE

D. Willis James Professor of Missions at Yale University and Vice-Chairman of the Executive Committee of the Student Volunteer Movement

I have been asked to do a rather difficult thing tonight, to try to give in fifteen minutes a philosophy of foreign missions. Many of you as you go on your homeward journey will be trying to summarize the results of these days, and you will be asking yourselves, "Why, after all, foreign missions?" After the indictment of American life that we heard from Mr. Eddy Saturday afternoon, after this morning's indictment of our American college life, after the indictments of our racial situation and of our international relations that we have heard, why should you and I attempt to carry the gospel to other countries? Have we any surplus of religion to export? Dare we have the temerity to go with the Christian gospel to other countries when our own hands are so tainted and when our civilization is so corrupt? Ought we not to wait until North America is more nearly perfect? Ought we not to postpone foreign missions until our contracts with so-called non-Christian peoples are more nearly Christian?

As a possible aid to the answer which each of you will be striving to give to these pertinent and natural questions, may I attempt to summarize a few of the ideas that have come from the addresses on this platform, not in any attempt at a complete statement, but rather by way of suggestion, so that as each of us attempts to gather together the thoughts of the past few days in this hall, in the discussion groups and in the forums, we may have two or three principles to guide us.

In the first place, may I suggest to you that we have no right to keep Christ to ourselves. Suppose that the Christians of the fourth and fifth centuries had said, "We will wait until the Roman Empire is Christian before we carry the gospel to these barbarians of Northern Europe. We ought to make our own empire so Christian that when it comes in contact with them they will become Christians through its example." Had the Graeco-Romans waited until the

Roman Empire was really Christian, you and I would still be pagan; this audience would not be together in this room tonight, and there would be no Robert Speer nor Robert Wilder nor John R. Mott. There would have been no St. Francis of Assisi, no Martin Luther, no Wickliff, no John Wesley, no Dwight L. Moody. Have we the right to keep to ourselves the knowledge of Christ which was transmitted to us and which has been the most wholesome element in our strangely inconsistent civilization, the one force that has done most to keep our culture from utter corruption? Have we the right to keep that knowledge from other peoples?

In the second place, the problems we have been considering are world-wide and need a world-wide cure. We were reminded not long since that labor conditions in Shanghai affected labor here and that labor conditions in North America could not become fully Christian until at the same time factories in Osaka and Shanghai and Calcutta are more nearly Christian. All the forces that you and I have been talking about—industrialism, race strife, international relations—are world-wide in their scope and need a world-wide application of our Christian faith. What we need is Christian churches in various countries, churches in Japan, in China, in India, in Africa and in Europe, to cooperate with Christian churches in this country in solving these problems. It is the duty and the privilege of churches that are stronger in numbers and in wealth, as are ours in North America, to help in the growth of the churches that are numerically weaker, as in such lands as China and Japan and India.

In the third place, may I suggest to you that we need missions because of the impact of Western peoples upon non-Western peoples. One of the outstanding features of the last 150 years (I might almost have said *the* outstanding feature) has been the expansion of European peoples. A century and a half ago European peoples were not relatively very important in the world. They occupied the Western part of Europe, a fringe of the Atlantic seaboard in North America and sections of Central and South America, but there were Asiatic empires that were far more populous. Today European culture is dominant the world over; even those nations that are not being ruled by Europeans and Americans are adopting and adapting European culture.

Now that impact of European peoples upon non-European peoples is primarily commercial and political. Commerce and politics have been predominantly selfish, and as non-European peoples have seen these, they have been the least lovely features of Western civilization. Under the impact of selfish commerce and imperialism,

moreover, Eastern civilizations have disintegrated and new civilizations are forming. Are Asiatic and African peoples to have only the impact with Western materialism and selfishness to aid them in the formation of new culture?

I must pause just here to interject a rather lengthy but very pertinent parenthesis. A great many in this room will never see the mission field. Many of you are going into business and others of you into diplomacy. May I suggest that if you do go into these occupations, the obligation to make our foreign impacts Christian rests upon you as much as it does upon the missionary? The obligation is yours to see that our diplomacy and our business in their contacts with European peoples through our banks and our various great commercial companies are predominantly Christian. That will prove even more difficult than going as a missionary. It is a challenge that is rather new to some of us but a challenge which many of us must heed.

Now may I go on to suggest that this impact of Western civilization on non-European peoples demands that we take to the latter those elements of our own civilization that are the leaven that prevents it from becoming corrupt. The hope of our own culture, sordid and pernicious as much of it is, rests upon the ideals and the dynamic that are in Jesus Christ. Do we not owe it to these peoples to whom we have gone commercially and politically, to carry as well the knowledge of that Christ without whom our civilization would be worse than it is today?

These, then, are the three reasons that I would suggest to you why we must support and enlarge our missionary enterprise.

Now may I raise one other question? In what spirit are we going as missionaries and are we to help send missionaries? I remember not long since talking to an undergraduate, not from the South, about the colored problem. Said he: "Do you suppose I would sit down at a table with a nigger? I am perfectly willing to do something for him, but I don't want him to associate with me as an equal." Is that the spirit in which we are to carry on missions in China and India, or, in the words of Dr. Fleming, are we to do it in the spirit of "building with India"? It may surprise some of us who do not know the mission field intimately to learn that sometimes there is a danger of missionary imperialism, of establishing in other countries alien churches and continuing to dominate them with Americans and Europeans.

I remember some years ago talking with the wife of a missionary in China about the question of whether there should be appointed a

Chinese Bishop, and she said with some heat: "Do you suppose I would permit my husband to serve under a Chinese Bishop?"

Not long since I had a letter from a student volunteer only recently sailed telling about her first impressions of China. This student volunteer had come to look at things in a somewhat different light from the woman I have mentioned and said that one of the things that most grieved her was the attitude that some of her fellow missionaries were taking toward the Chinese, the attitude of contempt, of amusement and scorn, the attitude of doing something for them but not with them.

Since I came to this convention there has been shown me a letter which I must not take time to read, but which states that some of the younger American missionaries in India are making fun of some of their older colleagues, who propose to turn over the church to the natives as rapidly as possible, and are saying that the churches who supply the funds must continue to control them. Are we going out in that spirit?

Rather had we better go out in the spirit of one who has been in our midst during this convention, who two decades or so ago went out and gave his life to a great so-called non-Christian country to help build a nation-wide organization for the welfare of boys and young men, trained as his successor a native of that country and then when himself in the prime of life with his best years ahead of him, turned over the organization to this man and began afresh in another organization, decreasing that the other might increase. Rather, too, might we copy the example of an aged missionary who has been in this convention, going humbly in and out among us as he has gone among his people, who for years worked in one non-Christian land quietly, always putting the people of that country first, always whenever possible taking the back seat, leading, yes, but by putting the other man foremost, by serving in the Christ-like way.

That is our opportunity, then, as missionaries, to go out to build with these people, to build under them. Would you and I dare to try to direct such men as Dr. Cheng Ching-Yi or Mr. Hatanaka or those two who have just spoken to us tonight? Rather should we go out at their invitation and work under them. The time may come when the churches of these lands will tell us how many missionaries they wish sent to them, of what kind and when; the time may come when they will say how much money they would like to have to help them expand their work until their churches shall be relatively as strong as ours and when we will turn over both men and

funds to their direction. Indeed some of those in this hall may live to see that day.

That, then, is the privilege that we have as missionaries, to go out to build, to go out to carry a knowledge of Christ to other peoples, to assist in the building of churches in lands where they are now weak that they may help deal with the world-wide problems that concern us all and help constructively in the reorganization of civilization that our Western commerce and imperialism have shattered, and it is our privilege to do so, not in the spirit of masters, but of Him who left it as a solemn injunction to His disciples that "He that would be greatest among you shall be servant of all."

WHY I PURPOSE, GOD PERMITTING, TO BECOME A FOREIGN MISSIONARY

JAMES G. ENDICOTT

University of Toronto

Fellow students, I want to tell you in a somewhat inadequate way—I do not want to be inadequate, but I can't help it—why I want to go to China.

In the first place, I want to go to China because I was born in China and I love the Chinese people. I know what need exists there. I have been challenged by that need. Furthermore, I have come to know Jesus and I have come to believe with the utmost conviction, that if I let Jesus work through my life and I go to China, He can meet that need in part through me, and He is the only one that I know of who can meet that need. This is why I want to go to China. It is because I have discovered that obedience to Jesus gives a man power to live a life that is brim full of reality and purpose and hope, and that the power of Jesus Christ is just as great today as it ever was to give you triumph over the power of evil that I believe I can be of some service in China.

We have been told during the five days of this Convention by representatives from almost every race in the world that what each country needs is Jesus Christ. These men spoke as though they knew what they were talking about, didn't they? I am sure you felt with me that you wanted to measure up your life with that challenge, and see if you had the knowledge and experience of the Christ that they want.

Now, I don't know whether or not it will be of any help to you tonight, but I want to tell you quite frankly how I came in the midst of modern life to feel that I had hold of that Christ, who can meet the needs that I know exist in China.

We have been told by Mr. Eddy and by Dr. Judd in his opening remarks, that we live in an age of questioning, scientific investigation and intellectual unrest. Nobody knows better than I do how true that is. I don't believe there is anybody in this audience who is more hopelessly critical than I am. When I went to college, after I had returned from the war, determined to find out the truth about human life and to get hold of some kind of reality that would give my life purpose and power, I could not see how any modern student could refuse openly, frankly, and honestly to face modern scientific investigation, or to look at the honest historical researches of hundreds and thousands of deep Christian thinkers with an open mind.

I say I did not see how any student could refuse to do that, and keep his love of truth strong and his mind in a state where God could speak to him out of the truths that are in Jesus Christ.

And so I went through that whole rigmarole; I am in it yet; I don't say that I have solved all the problems, but I went through that whole rigmarole of questions and unrest and scientific and historical criticism.

One of your great preachers in this country, a great unordained preacher, Mr. William Jennings Bryan, has suggested that it is more important to know the "Rock of Ages" than it is the ages of rocks. I heartily endorse that sentiment, but not if it means that there is anything pious or religious or decently honest in this modern world in being ignorant of the ages of rocks. I offer it to you as my humble and honest, truthful experience that it is possible for a man to go through modern university life fearlessly and, if he keeps his mind open to the truth, to come inevitably to a realization of Jesus who can do all those things I have mentioned, who can give His life that power, who can lead him to God. He will find, before he knows it, if he is really humble and searching for reality, that the truth will come to him perhaps in a new way, just as Jesus appeared to His disciples in many new forms after His resurrection; the truth will come to him in a new way, that old truth of John, that "the Word became flesh and dwelt among us, and we beheld His glory, glory as of the only-begotten from the Father, full of grace and truth." This is my firm conviction and this is why I want to go out and help to meet the need that I feel exists in China.

I wish that in a great gathering like this we could come to this

experience in spite of all the differences that separate us. I wish we could sing,

“When I survey the wondrous cross,
On which the prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.”

“Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all.”

I wish we could get that old-fashioned power into our new-fashioned religion, and I am sure we can, if we go about it honestly and fearlessly and sincerely.

If there is one idea that I am afraid some people will carry away from this Convention, because the nature of this Convention makes it necessary that we do emphasize the foreign missionary section of the Kingdom of God, it is this: that there is something particularly super-righteous or super-romantic or super-Christian about being a missionary.

If there is any idea I would be afraid this Convention might get it is that idea. I would not have a man feel that way for anything. I would not have my fellow students here, who faced that challenge from the student of Yale University this morning, feel that there is anything super-righteous about being a missionary.

As a matter of plain, honest fact, the man who is going to take up that challenge and go down into Wall Street and be a Christian down there is going to have a far more difficult job than I am going to have in China—because he is going to lose his job and I am not.

The man who is going to go and face modern conditions, to be an enthusiastic teacher, to strive against the materialism that our movie shows and our automobiles quietly but steadily instill into the young people of this land, and to keep enthusiastic in that job in the name of the Kingdom of God, is going to have a more difficult task than I am going to have out there in western China, facing things that are far more simple, and meeting the needs of the common people.

In spite of the fact that I am here to emphasize to you that I believe mightily in this watchword, and that I am glad that it has been my privilege to join up as a foreign missionary; because of my experience, I would not for the world have anybody think that there is anything particular about that. Let us get rid of that good old Scotch spirit that believes it is a good thing to have one member of

the family in the ministry, let us demand that all our Christian students shall be in the fellowship of the Kingdom of God, no matter where they are.

When I go to China I want to feel that I have mighty bonds of fellowship with the man who is struggling here at home in industry. I want him to feel that we are doing the same thing; each one in his own humble way, no one getting more glory than the other.

There is a sentence of Herbert Gray's that rings in my ears. It is this: "If Christ can get a sufficient number of students to accept the program of the Kingdom of God, and if through that they come into contact with God, there isn't anything on earth that He can't do."

If we can accept the challenges that we have here, we can evangelize the world in this generation without necessarily interfering one little bit with the duties that lie upon those who are not going to the foreign field, but who are carrying on in the realms of economics, industrial relations and international problems.

Therefore, although we do rejoice that we have a particular task to perform in the Kingdom of God, namely, the evangelization of those parts of the world that have not yet the gospel, let us by all means feel that we are linked together in one common fellowship in the Kingdom of God.

WHY I PURPOSE, GOD PERMITTING, TO BECOME A FOREIGN MISSIONARY

MISS MARY J. BAKER

University of Nebraska and Traveling Secretary of the Student Volunteer
Movement

There are two things that have influenced my thinking more than almost anything else. One is an incident told at the Des Moines convention about Dr. Macklin, a medical missionary to China. Two coolies walking along a road saw Dr. Macklin in the distance. One of them turned to the other and asked who he was. With a look of surprise the second one answered, "Don't you know who he is? That man is Jesus Christ."

It sounds strange, yet I wonder if down in the heart of that story isn't a truth which every one of us should take from this convention when we go. I wonder if many of the students on our campuses do know Jesus Christ except as they see Him in your life

and mine. The realization of this is one of the most humbling experiences that I have ever known.

The other is even more humbling than that. It is a few words in the last prayer of Christ in which He says, "As Thou hast sent me into the world, so have I sent them into the world."

I think of the fact that Christ left no written orders, no written law, no book, absolutely nothing except a few friends to carry on His message of love to the other people; and I realize that tonight His prayer for us is just the same as for these other friends, "As Thou hast sent me into the world, so have I sent them."

I wonder if we realize that God does have a plan for each one of us—as He had for Christ; a work as significant and as demanding of our best as God and you or I can make it. But how can we know what that plan is? Can it be any less than that we should face up to the needs and opportunities, not only of our own community, our own state, our own nation, but to honestly consider the needs of the whole world, the extent to which they are being met, and our own potential abilities to meet them. It was to help us do that that this convention was planned. Men and women have come to us from all parts of the world. They have come that in these five days we might get a picture of that part of the world and its problems which—privileged as we are—we seldom have an opportunity to see. It is a picture which we must have before we even begin to answer intelligently the question, "Where and what is the mission which God has planned for me?"

It is hard to choose. As for myself, I believe that it is God's will for me to go to the foreign field. I have decided that for several reasons. One is because I could give my life to no less a program than that every one in the world may have an opportunity to become the kind of person that God wants them to be. There are places in the world where people don't have that opportunity. Some of these places are so situated that it would be absolutely impossible for any but a very few to take them the opportunity. It is practically limited to those of us who have college training and good health, and who are without home responsibilities which would make it imperative to remain in this country. I am one of those few.

And I want to go to the foreign field because I am a girl. The girls of most foreign countries haven't had the chance I have had nor the opportunities which Christ meant them to have and which I may be able to help them find. I believe in missions, not that other peoples may become Americanized, nor that they may know western

civilization, but that they may have an opportunity to develop the possibilities which God has given to them.

And I want to go to the foreign field for another reason. It is because I am firmly convinced that foreign peoples are making as great a contribution to America's realization of Christianity as we are making to them. It is a matter of cooperation. I hope that when the time comes that missionaries are not actually needed, there may still be an interchange of Christian workers from one country to the other.

There is another reason why I want to be a foreign missionary. Not long ago I was talking to my Board secretary about an appointment. She named more than fifteen different places of various kinds of work which needed to be filled immediately. They represented five different countries. When I saw those fifteen places and heard her say—because I was the only one available—“You can have your choice,” I wished that I were not just one person, I wished that I were fifteen or twenty. And then I thought of other students of America who are just as well qualified as I am and I knew that God has not planned for more work to be done than he has provided workers to do it. I know that the students of America are going to answer those needs.

But it is more than a matter of finding enough students to fill these specific needs in foreign countries. It is that every one of us as Christian students may choose our life work—whatever it may be—in the light of the needs of other countries as well as our own. I wonder if we cannot do that best by catching a new vision of the Christ—He Who chose His work because of the need of all mankind. May we not carry with us a picture of Him—not one which the artists have drawn, not a picture of a weak Christ, but of a face bowed down in prayer as He prayed that God might show Him His mission? May we see His face set toward Jerusalem, though He knew that He would meet His death there, a face set toward the task which God had given Him to do, trusting only that He knew best and would help Him pay the price—whatever it might be.

I pray tonight that we as American students may carry with us that face of Christ. I pray that we, too, may bow our heads in prayer to know God's will for us, that we, too, may set our faces toward that task, whatever, wherever it may be.

O God, we ask Thee for just one thing tonight. Give us a vision of that person that Thou wouldst have us be. Give us a vision of that mission that Thou didst send us into the world to perform. Amen!

WHAT JESUS CHRIST AND THIS CONVENTION OUGHT TO MEAN ON OUR CAMPUSES

ARTHUR RUGH

Bible Study Secretary for the National Y.M.C.A. Committee in China

“And on the last day, that great day of the feast, Jesus stood and cried, saying, ‘If any man thirst, let him come to me and drink. He that believeth on me, out of his life shall flow rivers of living water.’”

I think we have here the formula we need to take home with us, and by which we can work out the tasks that have been set for us here.

In a few minutes this convention will close. We will say “good night”; we will pass out of the door and not return; and then baggage and tickets and trains, the weariness of travel and the dear old campus again. How good it will be to be there. Only it is different now. It seems to me when I hear all these students sing, that I could do almost anything—but we shall not hear them sing like this on the campus. I look into your 6,000 faces, all loving Christ, and I have faith that we can win the world, but there will not be 6,000 faces like these there. The campus is very different from this.

And then our task will be different from what it was when we came here. Christ is so much greater than we knew, and our program is so different. We worked fairly hard last term; we accomplished some things and were fairly well satisfied when we came here. Some of us thought that we would save our campus, if we would get men to turn away from immorality and believe certain things. Then we came here and knew that that was not all, that the salvation which Christ is to bring to the whole wide world has many more implications than that.

We have learned here that we cannot be Christians while we are spending as much on a dance or on a football game as would feed the hungry students of a whole university of Europe for a year. We can't be Christians that way any longer. We thought we could. We thought that a man could go out of our college into our present social order and profit by it and be a Christian, and not try to shatter that order, in which America owns 14,000,000 of the

17,000,000 automobiles on earth, one to every eight persons, while the rest of the nations average one to every 112; an order in which we live on a scale equally high above our neighbors, while the nations hunger and Christ is not sure He will win Asia. We thought our students could be Christians without facing fearlessly the whole world's need and investing their lives accordingly. Now we know they cannot be.

We thought we could call men Christians if they just prayed for everybody, and sort of loved everybody, and then last night a brilliant, magnificent Christian professor of sociology was turned out of an American hotel in Indianapolis because his skin was black. We know now that we have got to go back and start processes until that sort of thing will never be again. We have got to start processes for all of these things. It is a much larger task than we knew.

They sent us up here,—and how glad we were and what a good time we have had,—but now we turn back to carry home to our campus a salvation infinitely greater than we ever dreamed of, and we almost wish now that they had not sent us; for the only new factor in the task of winning that old campus for Christ is the possibility of a changed life in us; that we go out of the door tonight different than we were when we came in, supremely different.

The old campus is just as it always has been. All the other students went home for vacation and have come back again. They haven't had this vision. And Christ is the same as He was last semester, not a bit stronger; no resources there that were not there last semester. The tourist went into the great art gallery and stood in front of the masterpiece and said carelessly to the attendant, "I don't see that that is a very great painting," and the attendant said, "My friend, it is not the masterpiece that is being judged any more; it is the spectator."

There is no question any more about Christ. What He can do—that is all right; He could have done it last term and He can do it this term, but He cannot do it unless you and I are different. The measure of anything new that is to be done on the campus as you go back now, is the measure of whether your life is different from what it was when you came here, supremely different.

There sweeps over us all, I am sure, an overwhelming sense of our inadequacy and a united cry to God, "Give me power now,"—not just enough to do better work than I did last term,—“Give me strength now to carry this idea of Christ and His salvation to the campus and win. It can be done. We are not proposing an impossible thing. Down from every conference has gone, sometimes

a group, sometimes only one, that has turned the college upside down. You can do it, you alone can do it, but you must cry for power.

What is Christ's answer to our cry? "If any man *thirst*"—that is the word; that is the only one that will do. It must be as intense as that. You can hunger for a month and still live on, but men die of thirst in three days. Is that the way you feel about it? Do you feel tonight like David felt when he said, "Oh, give me water to drink from the springs at the gate or I die." Do you feel that way about it? Then I know a school that is going to be shaken to its foundations. It is your school, even if you stand alone.

"If any man thirst, let him come to me and drink." What shall you do if you thirst? Come and drink. How shall one drink? "He that believeth on me," that is the way you drink.

But you say—well, I have always believed in Jesus and yet see how I failed last term? So that does not seem to work out. Ah, but belief here means more than an intellectual acceptance of the claims of Christ. You Bible students know that He often used interchangeably with the word "believe," the words "to follow," "to hear," "to accept," "to love" and "to obey." I think if you combine these synonymous terms into one idea, you will find that Jesus meant to say, "If any man will yield gladly to me his whole personality, from within him shall flow rivers of living water."

Some far-seeing poet has said, "How beautiful it is to meet a man who has fallen in love with Christ." I wish that were the definition of every Christian, for that is what this means. "He that hath fallen in love with me, out of his life shall flow rivers of living water."

So here is the formula of Jesus: first, thirst, then "Believe in me by falling in love with me." Then what will happen? Well, you won't have any thirst any more. Is that what He said? Out of your life shall flow rivers that will submerge the old campus until you can't see it—"rivers of *living* water." That means they can propagate themselves—these rivers that shall flow from your life. You can't win that old campus, you are not expected to, but you are expected to go back and, falling in love with Christ, let there flow out of your life a river of living water, out of which will flow other rivers of living water until there sweeps over the campus a whole system of rivers of *living* waters.

You can start that. If you do, what will happen? Two things: first, comradeship with Christ which makes all life new. I know

no better definition of my religion than that, a conscious comradeship with Him.

You remember the incident in the life of Horace Bushnell, the great philosopher of New England during the last century. He and his friend were out one day walking together and discussing a perplexing problem for which they could find no answer. Finally, Bushnell said, "Let's pray about it." His friend said afterwards, "We stood there under the tree and bowed our heads as Bushnell prayed; and as he prayed I was afraid to reach out my hand, I was afraid I would touch God. He was so near and so real to Bushnell."

Walk across the campus in a comradeship like that, my friends, and there is no power on earth that can stop you.

Some poet wrote the words that he wanted us to believe were the very words of St. John, the beloved disciple.

"Oh, what holy walks we had,
Through harvest fields, and desolate, dreary wastes!
And oftentimes He leaned upon my arm,
Wearied and way-worn. I was young and strong,
And so upbore Him. Lord, now I am weak,
And old, and feeble! Let me rest on Thee!
So, put Thine arm around me. Closer still!
How strong Thou art!

"What say you, friends?
That this is Ephesus, and Christ has gone
Back to His kingdom? Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch His garments—bringing back the strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church! Once more,
There let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think He must be very near—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond
And watch His footsteps."

Walk across the campus in a comradeship like that and nothing on earth can stop you.

Second, there will come into your life, if you are willing to surrender yourselves to Christ—I know you are afraid of that word "surrender." Let's change it. "If you are willing to fall in love with Christ"—that is, if you are willing that Christ's purpose for the world be the only purpose for your life, that Christ's program

for the world be the only program for your life. That is all. If you are willing to do that tonight, and I know you are, then there will come into your life the surging energies of God.

One day in Shanghai going home to lunch, crossing the old Soochow bridge, I saw five Chinese boatmen trying to launch a heavy row boat. It was too heavy; they couldn't do it. Then I went home to lunch and came back and I saw the same men going down the river, one in front guiding and one in the rear guiding, that was all. What had happened? Had they hired some men to help them? Not at all. They had waited until the tide came in and *they were going in the direction of the tide*. They wanted to go that way and nothing could stop them.

And so ever and anon there sweeps into Hangchow River that tidal wave that nobody ever yet has been able to stop or turn aside. If you want to go against it, there is no possible way, but if you want to go with it there is nothing to do but to throw yourself back against it and be swept on forever as far as it reaches. That is all there is to it.

Do you want to go the way God wants you to go? There is nothing on earth can stop you. I don't believe you are satisfied with that illustration; you don't like to be passive and just swept on. That is the truth—that you can be swept on—but there is more than that in it.

We have had the football illustration twice; it will do again. We are inside the ten yard line and there are eight yards to go and it is the fourth down, and they have called your signal. You don't want to have the team carry you on, you want to duck your head as low as you can get it, and hit as hard and low as you can hit. You want to do it and you will. But if you hit where the team told you to hit, there are eleven men going to hit there, too; that is the point. If you want to go tonight into the program of Christ, and into the purpose of Christ, you have not ten men back of you but the Christ who created the heavens and the earth, and nothing can stop you.

And so, my friends, I know no other way to go forth from a conference like this, and to put over on a campus such a salvation as we have come to know Christ to bring in; I know no other way to go out except hand in hand with Him. I am not talking about some sentimental, superficial experience; I am simply talking about going out with the determination to carry out His program and His purpose.

Let us go out that way, hand in hand, back to the old campus. But may I say this quickly: if you are going to walk hand in hand

with Him, pledging to follow Him down a long, long trail a-winding, until the sun goes down,—if you are going to pledge Him that now as we go out these doors, I must tell you this first: that the hand you take now is a worn hand. It is worn, calloused by toil in meeting the needs of men; and if you are not going back to the campus to see to it that the conditions that we have known were wrong are going to be changed, and work your life out on it, I think there is no comradeship in the grip of Christ's hand for you. It is a worn hand you are taking.

Second, it is a wounded hand. I think if you hold it tight, you will feel the wound in it, and I think if you hold it long, the mark of the wound in His hand will be found in yours.

I cannot promise you as I cannot promise myself that if I take His hand and pledge to follow Him through to the end that it will always be easy.

He walked one day along a city street, carrying a cross to a green hill outside a city wall. You cannot know but that He will call you to go there with Him. But He who carried a cross along a city street to a green hill outside the city wall, walked also one morning out of the open tomb, and walks today triumphant through the wills and lives of men in every land on earth.

Last of all, the hand that you take tonight is a bigger hand than yours. You will not be back on the campus long until you will be perplexed and say, "I don't know which way to go next, I don't know what to do," and then in the mist you will feel a great hand engulf yours, and in perfect confidence you will follow unafraid. You will not be back on the old campus long until you will say, "I thought that night in Indianapolis that I could do it, but I can't." Then you will say, O God, give me more power than I had that last night." Then you will feel the grip of the hand that created the heavens and the earth and you will go on, irresistible.

Good-night and good-bye, my friends. Go back home to the old campus, children of the living God. Christ awaits you there. He knows you are coming. He knows the weakness of your life and its strength. He was ready last term to win the campus through you, but you weren't ready. Now you are. Go back, and hand in hand with Him go across the campus. Silently and quietly through you He will steal into the lives of other students and out from their lives will flow rivers of living water that will flood the old campus and redeem it and redeem the whole wide world. Here tonight we may start streams of living water that will flow to the ends of the earth, until the last man falls in love with our lovely Christ.

CLOSING DEVOTIONAL PERIOD

THE REV. G. A. STUDDERT KENNEDY

Rector of St. Edmund's Church, Lombard, London

I just want you to sit quite still, and do what I am going to do myself,—just see pictures. All that we have been thinking about tonight is not our business in the end, and you will fail if you make it yours; it has got to be His, and I just want you to see Him. I have done this many a night before I have gone to bed, and have been better for it. It is quite ordinary to me and I would like it to be ordinary to you. Just sit still and shut your eyes and see pictures.

The fairest of God's pictures, that silvery, sleepy town,
The moonlit snow upon it, and the still stars shining down,
The holy maiden mother, the child upon her breast,
The rose born of the lily, true love's own loveliest.

“Unto us a son is born, unto us a child is given, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace,” who for us men and for our salvation was incarnate of the Holy Ghost and born of the Virgin Mary because of love on Christmas night. I thank my God.

I want you to see a man sitting alone in the wilderness, his hands are clasped and his head is bowed in tremendous concentrated thought. It is the Savior planning the redemption of the world; the problem of the people's bread, the problem of the people's hearts, the problem of the people's rulers, and still He pleads with God for help. Alone in the wilderness, and yet not alone, because the Father was with Him.

You will sit like that and you will see Him alone, but you won't be alone because the Father is with you. Christ's plan still runs and His triumph is to be.

Another picture. Ever and always I can see set up above this world of ours a huge and towering cross, with great arms stretched out East and West from the rising to the setting sun, and on that

cross my God still hangs and calls on all brave men to come out and share His sorrow and help to save the world.

Rings o'er the earth the message of the morning,
 Kissed by His pain, the storm clouds roll apart;
 Red with His blood, a better day is dawning,
 Still on the cross the Savior bares His heart.

Passionate and low the voice of God is pleading,
 Pleading with men to arm them for the fight.
 See how those hands majestically bleeding,
 Call us to rout the armies of the night.

Bread of Thy body give me for my fighting,
 Give me to drink Thy sacred blood for wine,
 While there are wrongs that need me for the righting,
 While there is warfare, splendid and divine.

Give me for light the sunshine of Thy sorrow,
 Give me for shelter the shadow of Thy cross,
 Give me to share the glory of tomorrow,
 And gone from my heart is the bitterness of loss.

One last picture. He is standing on the little hill and His hands are outstretched to bless, and He is going up and up and up in triumph. The victory is won. Death is vanquished and Christ is now Lord of all, and it is in His name and in His power that we go out. "Glory and honor and majesty and power and thanksgiving be unto Him that was, and is, and is to be." "Behold, I am alive forever more, and hold the keys of death and hell." "Lo, I am with you alway, even unto the end of the world." "Wheresoever two or three are gathered together in My name there am I in the midst of them." "Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in Me." "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

O Christ the baby, Christ the Savior, Christ who died and Christ who rose again, Christ who ascended and suffered and reigns in glory, be with us, and go forth with us to our work and keep us ever in the silence of our hearts close to Thee.

And so into God's gracious keeping we commit you. May the Lord bless you and keep you. May the Lord make His face to shine on you and be gracious unto you. May the Lord lift up the light

of His countenance upon you and give you peace; in your going out and in your coming in, in your lying down and in your rising up, in your labor and your leisure, in your laughter and your tears, until you come to stand before Him in the day to which there is no sunset and no dawn. Amen.

APPENDICES

THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

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MRS. JOSEPHINE P. HOLMES	HUGH H. SAUNDERSON
WILFRED E. JONES	MRS. PERCY D. SNIPES
WALTER H. JUDD	ROBERT E. SPEER
EMMA B. LUEDERS	MRS. H. R. STEELE
MARY E. MCDANIEL	FENNELL P. TURNER
JOHN R. MOTT	ADRIANNA VAN LOPIK
J. LOVELL MURRAY	ALFRED E. WILLET

HUGH J. WILLIAMS

SECRETARIES

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THOMAS S. SHARP Executive Secretary
MILTON T. STAUFFER Educational Secretary
HELEN BOND CRANE Educational Secretary
BURTON ST. JOHN Candidate Secretary
VERNON HALLIDAY Candidate Secretary
STANHOPE R. PIER Business Secretary
HUGH MACMILLAN Secretary for Canada

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WILLIAM M. BEAHM	PAUL W. HARRISON
JOSEPH M. CONNALLY	BEATRICE C. SEGSWORTH
GAITHER P. WARFIELD	

ORGANIZATION FOR CONVENTION

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HELEN BOND CRANE, Secretary	ANNA NICHOLSON
J. E. KWEGYR AGGREY	DAVID E. OWEN
ROY H. AKAGI	DAVID R. PORTER
LESLIE BLANCHARD	JOSEPH C. ROBBINS
MARGARET E. BURTON	MRS. CHARLES K. ROYS
GEORGE W. CARPENTER	BEATRICE C. SEGSWORTH
ETHEL CAUTION	HERBERT M. SEIN
JOHN L. CHILDS	THOMAS S. SHARP
ANNE COCHRAN	MRS. FRANK SLACK
JAMES ENDICOTT	ROBERT E. SPEER
GALEN M. FISHER	WILLIAM E. TAYLOR
DANIEL J. FLEMING	S. J. THEODORE
JOHN B. FREESTONE	Y. Y. TSU
GEORGE E. HAYNES	FENNELL P. TURNER
LYMAN HOOVER	ROBERT P. WILDER
MARY E. MCDANIEL	MARGARET WYER
JOHN R. MOTT	WINNIFRED WYGAL

The Committee on Convention Arrangements, composed of representatives of the various groups interested in the holding of the Convention, was charged by the Executive Committee of the Student Volunteer Movement with the formation of the program and of arrangements for carrying it out.

ADMINISTRATIVE COMMITTEE

ROBERT P. WILDER	Chairman
THOMAS S. SHARP	Secretary at New York
THORNTON B. PENFIELD	Secretary at Indianapolis

COMMITTEE ON PRE-CONVENTION EDUCATION

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HELEN BOND CRANE	FRANCIS MILLER
JULIETTE DERRICOTTE	J. LOVELL MURRAY
JAMES ENDICOTT	ERIC NORTH
DANIEL J. FLEMING	BEATRICE C. SEGSWORTH
GALEN M. FISHER	MRS. H. R. STEELE
KATY BOYD GEORGE	REGINALD WHEELER
KATHERINE GERWICK	WINNIFRED WYGAL
JOHN MCCURDY	JESSIE DODGE WHITE

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COMMITTEE ON DISCUSSION GROUPS

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 JOHN L. CHILDS
 LYMAN HOOVER
 BEATRICE C. SEGSWORTH
 WINNIFRED WYGAL

ORGANIZERS OF DISCUSSION GROUPS

HARRISON S. ELLIOTT
 GRACE LOUCKS

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KATHARINE ALSTON, Randolph Macon Woman's College. Group 41
 MARY ANDERSEN, University of Wisconsin. Group 43
 E. E. AUBREY, Miami University. Group 40
 MRS. E. E. AUBREY, University of Chicago, Miami University. Group 1
 MARY J. BAKER, University of Nebraska. Group 27
 MARION J. BEMAN, Mount Holyoke College, Indiana Girls' School. Group 44
 HELEN BISHOP, University of Michigan. Group 26
 HARRY BONE, Washburn College, University of Vermont. Group 28
 RALPH BRIDGMAN, Harvard University, Union Theological Seminary (New York City). Group 2
 MAUDE H. BRODHEAD, Syracuse University, Drew Theological Seminary, New York. Group 45
 E. FAY CAMPBELL, Yale Divinity School. Group 19
 GEORGE L. COLLINS, University of California. Group 3
 AGNES COOPER, Barnard College. Group 4
 LEONARD S. COTTRELL, Virginia Polytechnic Institute. Group 30
 LOUISE FLEMING, Columbia University, Winthrop College. Group 31
 JULIA GETHMAN, Northwestern University, University of Colorado, Teachers College—Columbia University. Group 5
 A. B. GREGG, Colorado College. Group 6
 M. GLENN HARDING, University of Chicago. Group 47
 ERDMAN HARRIS, Princeton University, Union Theological Seminary. Group 16
 JOHN HART, University of Pennsylvania. Group 25
 ERNEST HILGARD, University of Illinois. Group 50
 MARY HILL, Mississippi College for Women, Northwestern University. Group 7
 JEAN HOARD, University of Wisconsin. Group 49
 LYMAN HOOVER, Butler College, Yale Divinity School. Group 18
 MILDRED INSKEEP, Kansas State Agricultural College. Group 8
 E. H. LOUCKS, Findlay College. Group 38
 TWILA LYTTON, Ohio Wesleyan University, Teachers College—Columbia University. Group 24
 LOIS MACDONALD, Columbia University, North Carolina College for Women. Group 9
 J. B. MATTHEWS, Asbury College, Union Theological Seminary. Group 32
 D. L. MULLEN, Butler College. Group 42
 HELEN NICHOL, University of Toronto. Group 15
 THORNTON B. PENFIELD, JR., Princeton University, Union Theological Seminary. Group 22
 SARAH A. PORTER, Tufts College, Cedarville College. Group 33
 MARY ROSS, Baker University, University of Michigan. Group 10
 H. L. SEAMANS, Washburn College. Group 17
 BEATRICE C. SEGSWORTH, Northwestern University, National Training School, Y.W.C.A. Group 11
 TUCKER P. SMITH, University of Missouri, New York University. Group 20
 MARIAN STOWE, University of Michigan. Group 34
 RUTH TERRY, University of Kansas. Group 46

- W. E. UPHAUS, Indiana University, Yale University. Group 23
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 GAITHER P. WARFIELD, Dickinson College, Drew Theological Seminary.
 Group 37
 G. W. WATSON, University of Wisconsin, Teachers College—Columbia Uni-
 versity. Group 13
 HENRY H. WELLES, 3RD, Princeton University, Hill School. Group 35
 PAUL R. WHITENER, University of Missouri, Washington University. Group 39
 LOIS WILDY, University of Colorado, Kansas State Agricultural College.
 Group 21
 ERNEST R. WILSON, Iowa State College, Teachers College—Columbia Uni-
 versity. Group 36
 WINNIFRED WYGAL, Drury College. Group 14

FORUMS

COMMITTEE ON FORUMS

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MARGARET BURTON	DAVID E. OWEN
GALEN FISHER	MRS. CHAS. K. ROYS

LEADERS OF FORUMS

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MRS. H. R. STEELE	Rural Evangelistic Work (Women)
DR. A. L. WARNSHUIS	City Evangelistic Work (Men)
MISS H. B. CALDER	City Evangelistic Work (Women)
DR. E. M. DODD	Medical Work (Men)
DR. MARY MCDANIEL	Medical Work (Women)
MRS. M. T. STAUFFER	Nursing and Training Nurses
PROF. OSCAR BUCK	Elementary Education
PROF. LUCIUS PORTER	Secondary and Higher Education (Men)
MISS MARGARET BURTON	Secondary and Higher Education (Women)
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PROF. E. D. SOPER	Comprehensive & Comp. Present. of Ed. Work
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PROF. J. C. ARCHER	Industrial Training and Enterprise
DR. J. L. MURRAY	Literary Work
FRANK SLACK	Y.M.C.A. Work
MISS SARAH S. LYON	Y.W.C.A. Work
DR. D. J. FLEMING	Social and Community Service
E. C. CARTER	Work Involving Business and Tech. Skill (Men)
MISS ANN T. REID	Work Involving Business and Tech. Skill (Women)
GALEN M. FISHER	Government Service
MRS. CHAS. K. ROYS	Opportunities for Married Women
DR. RALPH WARD	Home Base

THE EXHIBIT

COMMITTEE ON EXHIBIT

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MRS. FRANK V. SLACK
MILTON T. STAUFFER

CHIEF EXHIBIT WORKER

ALICE PEABODY

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K. P. DAMLAMIAN, Armenia
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PASTORIZA FLORES, Ecuador
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MELCHOR GUZMAN, Bolivia
ACHY IYPE, India

HELEN KIM, Korea
JOSEFA LLANES, Philippine Islands
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L. T. RUIZ, Philippine Islands
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DR. Y. Y. TSU, China
K. S. YUM, Korea

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CONVENTION REGISTRAR

GEORGE W. CARPENTER

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REV. ALLAN B. PHILPUTT, D.D.	Chairman Hospitality Committee
MRS. H. R. GOWENS	Chairman Local Church Organizations
MRS. C. H. WINDERS	Chairman Entertainment of Foreign Delegates and Missionaries
F. B. RANSOM	Chairman Entertainment Negro Delegates
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REX D. HOPPER	} Associate Secretaries
CORILLA G. BRODNAX	
HUGH J. WILLIAMS	Chief of Registration Bureau

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MISS MAY BELCHER	REV. F. A. HAYWARD
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A. H. GODARD	MRS. MERLE N. A. WALKER
REV. T. W. GRAFTON, D.D.	MRS. A. G. WOODMANSEE

BUSINESS COMMITTEE

The Business Committee, which made provision for the execution of the Convention program, was in charge of a session left open by the Committee on Arrangements, and of all other matters of execution not previously provided for.

KENNETH SCOTT LATOURETTE, Chairman

REPRESENTATIVES OF STUDENT VOLUNTEER COUNCIL

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 MARY CLINE, Galloway College (Arkansas).
 MARIE FRANCIS, Oklahoma City College
 BERNHARD HELLAND, Augsburg Theological Seminary
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 MARY McDANIEL, University of Missouri, College of Physicians and Surgeons,
 New York
 NORMAN A. MCKENZIE, Dalhousie University and Harvard University
 MARGARET WYER, Wells College and Wellesley College

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JOSEPH C. ROBBINS

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University of Nebraska

GERTRUDE RUTHERFORD,
University of Toronto

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WINNIFRED WILLIAMS	Pianist
MRS. WILLIAM E. DUTHIE	Organist
REA C. WILLIAMS	Cornetist

THE QUARTET

GERHARD L. STUBKJAER
EDWIN M. HEGGE

IDORE M. STUBKJAER
REUBEN C. TESLOW

COMMITTEE ON USHERS

E. W. HEARNE, Chairman

PRESS COMMITTEE

A. E. HUNGERFORD, Chairman

COMMITTEE ON DAILY BULLETIN

J. LOVELL MURRAY, Chairman

E. WARNER LENTZ, Secretary

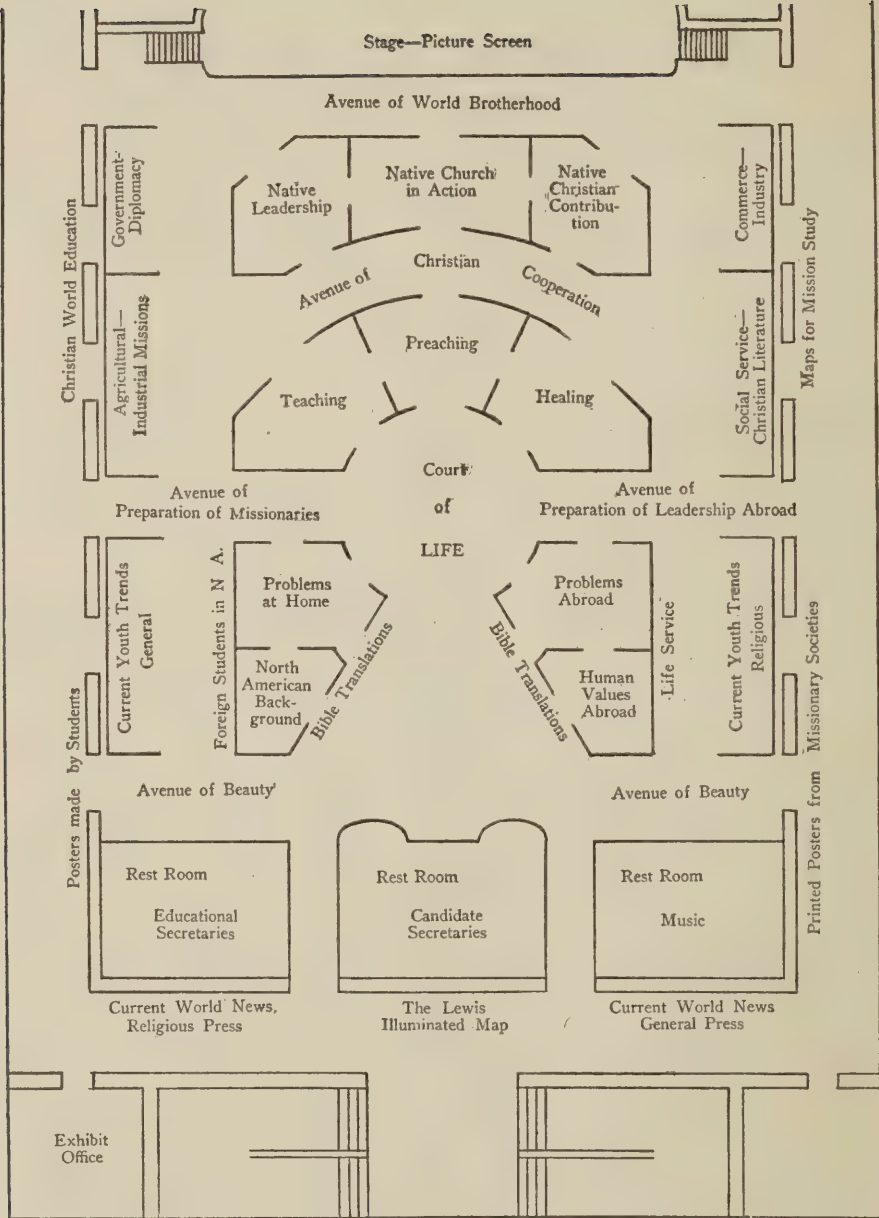
COMMITTEE ON PULPIT SUPPLY

GEORGE IRVING, Chairman

WILLIAM M. BEAHM, Secretary

COMMITTEE ON ENTERTAINMENT OF SPEAKERS AND LEADERS

W. P. McCULLOCH, Chairman



FLOOR PLAN OF THE EXHIBIT

THE EXHIBIT

A glance at the floor plan on the opposite page will show that the body of the Exhibit is a sort of visual allegory. The approach to the cross which stands amid the palms of victory is through the written word. But it is to be interpreted by the lives of those who have represented Him in every land.

Broadly speaking the various courts are in three great realms: the realm of Background, of Activity, and of Accomplishment.

The "Background" is linked to "Activity" by the avenues of Preparation.

"Activity" of individuals and of organizations finds its fullest expression through the Avenue of Cooperation.

"Accomplishment" which grows out of these expresses itself pre-eminently in its indigenous nature and culminates in a developing World Brotherhood. This is shown whenever the Spirit of Christ is found in any human activity.

So far as possible there is a scripture verse—generally a saying of Christ—as the keynote of each idea. There also is a panel representing a leader whose life personifies the idea. In most cases there are two—one from North America and one native of a mission land. This dual plan preserves the Christo-centric idea and keeps it with a living practical emphasis.

The Court of Life presents five North Americans and five nationals of other lands. They are: Bishop Crowther of Africa, Preacher; Miss Ilien Tang of China, Educator; Pundita Ramabai of India, Philanthropist; Dr. Esther Kim Pak of Korea, Physician; Neesima of Japan, Scholar. Along with these are Adoniram Judson of Burma, Forerunner; Shelton of Tibet, Pioneer; Mackay of Formosa, Evangelist; Melinda Rankin of Mexico, Social Worker; and Bishop Bashford of China, Statesman.

At opposite sides of the approach are the complementary courts,—The North American Background and Human Values Abroad. A "man of noble nature does not forget the roots from which he springs." Down deep are the values of the universal religious instinct, the sense of right and wrong, family affection, hospitality, love of the beautiful and other lights which light every man. We in North America have the benefits of additional blessings, the outgrowth of our knowledge of Christ. Having received these freely, freely let us give.

Flanking these and as a real element in the background are the Youth Courts which set forth the protests and the hopes of the young life of our day, who would neither dictate nor be dictated to. They are against war, autocracy, tradition, against dogmatism, denominationalism and formalism in religion. But they seek after the unity of all men, the opportunity to be and

to serve. They desire to think not as individualists but as elements in groups, groups which can serve Christ and their generation effectively.

With all this background of nature, inheritance and training there is a frank facing of problems both at home and abroad. Thus we would not be overcome of evil, but overcome evil with good. The home problems are such as: making denominational loyalties subservient to loyalty to Christ, developing an adequately trained Christian leadership, rectifying industrial injustices and developing the spirit of racial brotherhood. Those abroad include giving the message of Christ to every nation, adequately ministering to unevangelized groups, developing a trained indigenous leadership, elevating the place of woman, and overcoming the spirit of materialism with the Spirit of Christ.

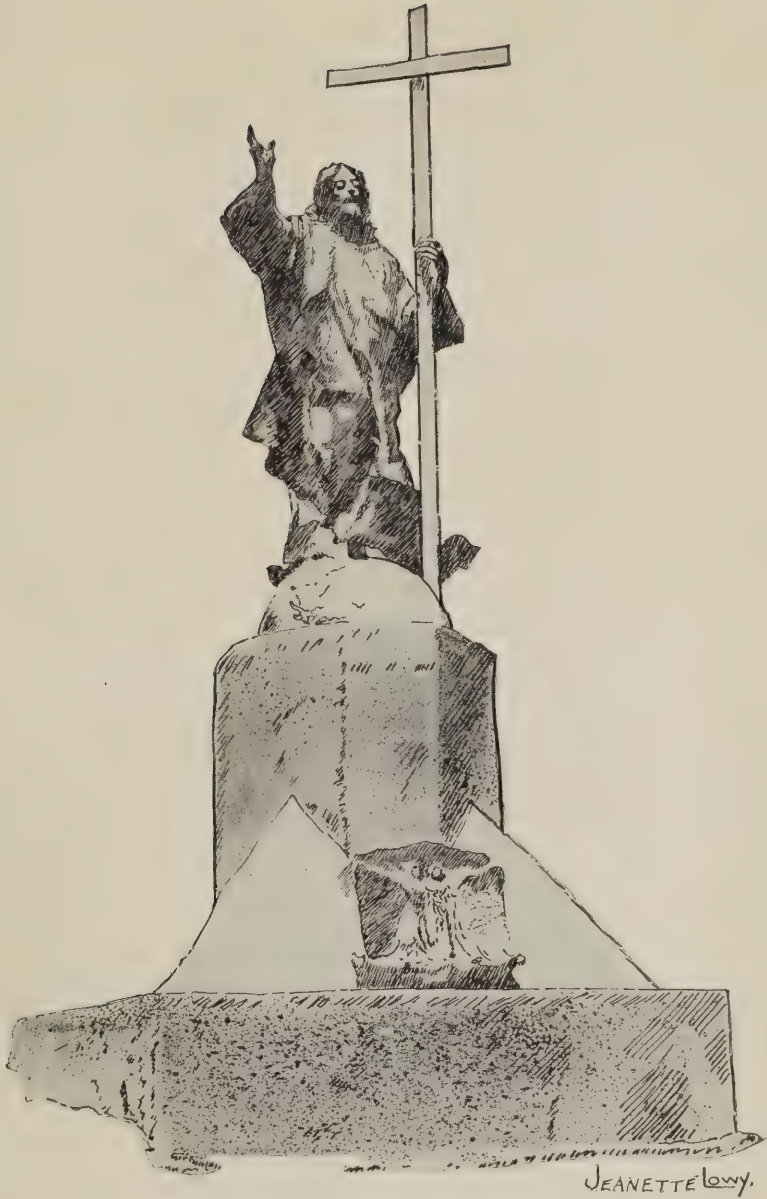
Those in the homeland who hear the "Go ye" and those abroad who would carry the message to their "Jerusalem and all Judea" must be trained. The training asks "the utmost for the highest" from people who are "spiritually alive, doctrinally sane, scholastically thorough, physically normal, socially balanced and temperamentally comfortable."

The realm of direct approach through preaching and other types of service breathes evangelism in all its varied methods—an evangelism which adapts itself to time, place, circumstances and opportunity. It includes education which makes "for Christian character, health, industry, recreation and service." It embraces all forms of medical, agricultural, industrial, social and literary outreach of the message of Christ to individuals and to groups.

From these courts of the direct message, cooperation in all forms leads naturally to the consideration of the native church. It is here that we note the progress in the self-propagation of the church, its development in self-support, and the emergence of leaders who stand out not only nationally but also internationally.

"A strong native leadership is a normal development of the universal Christian brotherhood." This is the more evident because each race is bringing to the Kingdom of God strengthened elements in our Christian thought, as for example: India, brings meditation; China, sturdiness; Korea, the power of witnessing; Central Africa, cheerfulness; the Moslem world, the immanence of God, and North America, aggressiveness.

It is through the understanding of these facts and a completer development of the Spirit of Christ that we come to World Brotherhood. Its demonstrations through organizations, such as the Red Cross, the Pan-American Union, the Fellowship of Reconciliation, and the World Student Christian Federation as well as through the more direct church agencies are manifold. Commerce, industry and governments all may minister to this same end, "serve as an antitoxin against the disease of war," and help to eradicate race hatreds which lie back of the war spirit. By these things "shall all men know that ye are My disciples."



“The Christ of the Andes”

RELIGIOUS INSTINCT



"Whom you without
knowing Him, revere"

FAMILY AFFECTION



"Sons and daughters
fasten to the
heart strings"
- Chinese Proverb

COURTESY



"A kind reception
is better than a
feast"

Telugu Proverb

Let's eliminate
unbrotherly words
from our vocabulary

Dago
Hunkey
Greaser
Chink
Jap
Boche

BIBLE DISTRIBUTION



Colporteur selling Bibles
at Railway Station

The native church increases literacy



Passion to know about
Christianity leads even
old people to learn to
read

TRAINING OF NATIVE NURSES



'Moved with com-
passion—look care
of them'

IMPROVING SEEDS



Better seeds
Larger harvest
Better homes

BRINGING FREEDOM
OF PERSONAL ACTION



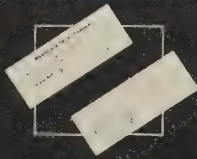
Even caste
will not keep us
from service

419 American Red Cross
Nurses in Foreign Lands



Red Cross
nurses around
the world

Commerce facilitates
monetary exchange



Your personal
check is good any
where in the
world

MEN STUDENTS FROM
ABROAD IN CANADA AND
THE UNITED STATES

No university in
North America has a
number of men equal to
the number of men from
abroad now studying
in the United States
and Canada

THE EXHIBIT—TEXT OF PANELS

BIBLE TRANSLATION

Our Bible—Source <i>Picture of Isaiah</i> And God spake through the prophets	Bible Transportation <i>Picture of a shipment of Bibles being received in China</i> 15,387,592 Bibles and portions were sent out in 1922
Our Bible—Source <i>Photostats of two ancient manuscripts</i> Ancient manuscripts	Bible Transportation <i>Picture of coolie carrying loads of Bibles in baskets hung from his shoulders</i> Even to the most distant nation
Our Bible—Reproduction <i>Picture of a monk transcribing a portion of the Bible</i> A Monk transcribing the Bible	Bible Distribution <i>Picture of colporteur selling Bibles in India</i> Colporteur selling Bibles at Railway Station
Our Bible—Reproduction <i>Picture of Gutenberg Press printing its first Bible with movable type</i>	Bible Distribution <i>Picture of colporteur selling Bibles from house to house</i> From hand to hand
Our Bible—Translations <i>Pages of I Cor. 13th chapter of King James version, American Revised version, and Twentieth Century version</i> Many versions—The same "Word"	Bible Broadcasted <i>Names of 772 languages into which the Bible or Bible portions have been translated</i> There is no written language without its Bible translation
Our Bible—Translations <i>Picture of natives and missionary translating Bible—India</i> Natives and missionary translating the Bible	Bible Broadcasted "And the earth shall be filled with the knowledge of the glory of God as the waters cover the sea"

COURT OF LIFE

(With pictures of each individual)

The Pioneer Shelton of Tibet	The Social Worker Miss Melinda Rankin
The Educator Miss Ilien Tang	The Preacher Bishop Crowther

The Statesman
Bishop Bashford

The Evangelist
Mackay of Formosa

The Philanthropist
Pundita Ramabai

The Scholar
Joseph Hardy-Neesima

The Forerunner
Adoniram Judson

The Physician
Dr. Esther Kim Pak

HUMAN VALUES

"The light which lighteth every man"

Religious Instinct
Picture of an Indian worshipping before a stone god
"Whom you, without knowing Him, revere"

Recognition of Right and Wrong
"They exhibit the effect of the Law written on their hearts, their conscience bears them witness"

Mysticism
Picture of Daibutsu
"Feel the Soul of all the East"

A Desire for Truth
"In the morning if we hear the truth we are satisfied even if we die in the evening"—Korean saying

Sense of Fairness
"Excuse others on the same principles that you excuse yourself"—Chinese Proverb

Patience
Pictures of women and children weaving a rug
"Many locks are opened by patience"—Arab Proverb

Poetical Instinct
Picture of Tagore
Rabindranath Tagore

Love of Music
Picture of man leading singing, Allahabad, India
"Music in his soul"

Appreciation of the Beautiful
Picture of man looking from an archway toward the Taj Mahal in the distance

Exaltation of Learning
Picture of Tomb of Confucius
"Wealth consists in greatness of understanding"—Eastern Proverb

Courtesy
Picture of Japanese girls bowing to each other
"A kind reception is better than a feast"—Telugu Proverb

Cheerfulness
Picture showing East Indian boys grinning as they lie on their stomachs in the sand

Hospitality
Picture of afternoon tea—Japanese
"Vinegar given is sweeter than honey"—Oriental Proverb

Commemoration of Ancestors
Picture of ancestral tablet—Chinese
"A man of noble nature does not forget the roots from which he springs"—Chinese Proverb

Family Affection
Picture of Japanese mother and baby
"Sons and daughters fasten to the heart strings"—Chinese Proverb

Respect for Authority
"Pay them their respective dues . . . respect to this man, honor to that"—Oriental saying

Developing National Loyalty
Picture of Turkish group around leader cheering their flag
"My country, 'tis of thee"

NORTH AMERICAN BACKGROUND

"Freely ye have received, freely give"

- | | |
|--|--|
| Freedom of Worship
<i>Picture of model of Bahaai Temple at Wilamette, Ill.</i> | Public Press
<i>Clippings from Indianapolis papers showing news of vital interest</i> |
| Model of Bahaai Temple at Wilamette, Illinois | No force is so potent in forming public opinion as is the public press |
| Access to the Christian Message
<i>Chart of Central States giving locations of M. E. Churches</i> | Christian Public Opinion
"Vox populi, vox Dei" |
| A typical situation | Abundant Racial Contacts
<i>Front pages of 6 "Language" newspapers of New York City</i> |
| Home Life
<i>Picture from cover of "The World Call"</i> | North America is a fertile field for the replanting of racial stocks |
| A nation may be measured by its homes | Comparative Equality in the Courts
<i>Scene from Juvenile Court at Seattle</i> |
| Equality of Sexes
<i>Picture of Mrs. McClung—Canada</i> | The child at least gets a fair hearing |
| A woman is appreciated for her qualities, not limited by her sex | Good Public Health Conditions
In New York deaths from tuberculosis are only one-third as many as 25 years ago |
| Longing for Improvement
<i>Picture from Y.W.C.A. girls' poster</i> | Access to Hospitals and Physicians
Medical aid in Indianapolis |
| "That ye might have life and . . . more abundantly" | 8 Hospitals
600 Physicians
500 Nurses |
| Freedom for Individual Development
<i>Picture of Steinmetz at work</i> | Comparative Lack of Poverty
"In the year 1920 the average home in the United States possessed about three times the household capital that it possessed in 1900" (Individualism in Action, Julius Barnes) |
| Dr. Steinmetz at work | Organized Philanthropy
In New York City \$50,000,000 a year is spent in welfare work |
| Compulsory Public School System
"Wisdom is rather to be chosen than great riches" | Improving Labor Conditions
<i>Scenes from a local model factory at Indianapolis</i> |
| Cultural privileges generally available
<i>Picture of Eastman Theatre at Rochester, New York</i> | Industrial righteousness grows apace |
| The best is none too good for the humblest | |

PROBLEMS AT HOME

"Be not overcome of evil, but overcome evil with good"

As Christians it is ours—

- | | |
|---|--|
| To make denominational loyalties subservient to loyalty to Christ | To inspire and develop an adequate ministry |
| To adjust the distribution of churches | To train the youth in the knowledge and the practice of Christian living |
| To provide Christian privileges for needy groups, e.g., migrant workers | To increase the practice of Christian stewardship |

- | | |
|--|---|
| To strengthen the sense of responsibility toward unevangelized groups of the world | To abolish child labor |
| To provide satisfactory educational privileges for all | To rectify industrial injustice |
| To put cultural values into popular amusements | To develop the spirit of racial brotherhood |
| To properly assimilate the incoming immigrants | To put the Christian attitude into international relationships |
| To develop a higher regard for law | To cultivate the sense of responsibility for world peace |
| To establish a single moral standard for men and women | To overcome the spirit of materialism with the spirit of Christ |

PROBLEMS ABROAD

"Be not overcome of evil, but overcome evil with good"

As Christians it is ours—

- | | |
|---|---|
| To see that no nation is without the Christian message | To elevate the place of women |
| To make Christ available in every area of every nation | To put a new spirit into home life |
| To meet adequately the needs of unevangelized groups, e.g.,
Ricksha men
Factory girls
Soldiers
Literati
Rural population | To overcome superstition with knowledge |
| To inspire and to cooperate with indigenous leadership | To extend educational privileges |
| To provide a fair distribution of the newly organized churches | To modernize sanitary methods |
| To encourage the spirit of cooperation among the churches of different denominational origin | To battle with poverty |
| To develop a Christian public opinion | To enlarge the sense of responsibility for the less favored |
| | To give deserved recognition to honest labor |
| | To foster a right attitude in industrial relationships |
| | To create a sense of international responsibility |
| | To overcome the spirit of materialism with the spirit of Christ |

LEADERSHIP ABROAD—TRAINING

"To Jerusalem and all Judea"

A type: Lilavati Singh
Picture of Miss Singh

A type: Galen M. Fisher
Picture of Mr. Fisher

The Basis—Religious Experience
Whether schooled or unschooled the leader must have a profound personal religious experience

- All degrees of training are to be found
 The unschooled
 The simply trained
 The highly trained
- An indigenous Church demands leaders who distinguish between westernism and Christianity
- Type of training
Picture of Woman's Bible School—Korea
 Informal Women's Bible School
- Type of training — General Bible School
Picture of Philippine Men's Bible Class
- The task of evangelization must devolve mainly upon nationals
- Type of training—Graduate Theological School
Picture of a Burmese Theological Graduating Class
- Training of Nationals as leaders often involves training for other work than that of direct church leadership
Picture of graduating class, Mary Johnson Hospital, Manila, Philippines
- Conferences
Picture of North Africa Sunday School Conference
 Minds trained to work together work with effectiveness
- Study while at work
Picture of a pastor's study—Siamese
 Even unschooled men become trained by combining work with study
- Project Training—Community Work
 Twenty-five Sunday Schools are conducted by girls of Foochow Women's College
- Project Training—Religious Work
Picture of student pastors leaving school for week-end trips into villages—Africa
 The ministerial student gets training through work while studying
- Training Abroad
 Leaders often secure specialized training abroad
- Lay Leadership
Picture of Ten-day Women's Bible Training Classes in Korea
 A great multitude of Lay Leaders must be trained

MISSIONARY TRAINING AT HOME

"Go ye therefore"

- Kenneth Scott Latourette
Picture of Dr. Latourette
 Missionary and educator of missionaries
- William Bacon Pettus
Picture of Dr. Pettus
 Principal of the North China Language School
- The Requirement
Candidate application blanks of Presbyterian and American Boards
 Our Best—The need demands it
- Spiritually alive—Doctrinally sane—Scholastically thorough—Physically normal—Socially balanced—Temperamentally comfortable
Candidate reference blanks of Presbyterian, Methodist and Baptist Boards
- Not "What is his Alma Mater?" but "Has she taught him to think internationally?"
Pictures from Northwestern University
- The missionary is a specialist in a day of specialization
Picture from College of Missions
- Project Training—Contacts with Foreign Students
 Prove first to yourself the reality of world brotherhood
 Project Training—Presenting the Missionary Idea to Others
 One enkindled spirit sets another on fire
- Project Training—General Religious Work
 Train yourself for a spiritual work by experience in religious leadership

Project Training—Christian Living
Picture of Christ at prayer
 The practice of the presence of God
 —the essential in missionary training

Spend fifteen minutes a day on your
 five-foot missionary shelf
*A list of suggested readings for mis-
 sionaries*

Get Your Sailing Orders!
*Picture of out-going missionaries for
 1923 of Presbyterian Board*
 A setting-up conference of out-going
 missionaries

Training Through Association With
 Groups
 Fellowship in preparation inspires
 thoroughness and creativeness

The Language Schools
*Picture of a missionary and wife
 studying Siamese*
 On the field the missionary's first task
 is with the language

While at Work
*Picture of doctor at microscope—
 —Korea*
 The growing missionary is always a
 student

HEALING

Dr. Cyril Haas
Picture of Dr. Haas

Training Nurses
*Picture of graduating class of Fili-
 pino nurses, each holding a baby*
 "Moved with compassion . . . took
 care of them"

Training of Native Physicians
*Scene in medical school laboratory,
 India*
 To follow in the steps of the Great
 Physician

Training in Research
*Picture of student at microscope in
 bacteriological laboratory*
 Greater works than these shall they do

Without Equipment
*Picture of a doctor operating on hand
 of a patient who is lying on a bench
 in the open—Africa*
 He saves lives even with this outfit

With Equipment
*Picture of operating room in a mod-
 ern hospital*
 How much more he is doing with this

Wu Ting Fang said:
 "The gospel of healing makes its own
 way into the hearts of the people"

Standards for Missionary Nurses
 At least a high school education, plus
 regular R.N. training and degree

Indianapolis with its three hundred
 thousand has more trained nurses
 than there are missionary nurses in
 all India with its three hundred mil-
 lions

Standards for a Missionary Doctor
 A degree from a Grade A medical col-
 lege and at least one year as intern

Indianapolis has more qualified physi-
 cians than there are medical mis-
 sionaries in Africa

Where will you hang your sign?

"Go and report to John what ye hear
 and see"

"The blind see"
*Picture of Dr. Hopkins treating an
 eye patient—Peking*

"The lame walk"
*Picture of doctor treating patient with
 a lame leg*

"The lepers are cleansed"
Picture of a group of paroled lepers

Prevention of disease
*Picture of a Japanese baby being ex-
 amined and judged in a Better Baby
 contest*

Let's start them physically fit

Disease Prevention
*Picture of vaccinating natives in
 smallpox plague area, Africa*
 Stemming contagion

Teaching Home Hygiene
*Picture of Dr. Maybe holding a clinic
 in an African village*

The mother is the guardian of family
 health

Teaching personal hygiene
*Picture of school children brushing
 teeth*
 Cleanliness is next to godliness

Dr. Mary Stone
Picture of Dr. Stone

PREACHING

"Go ye into all the world and preach"

Mr. Paul Kanamori <i>Picture of Mr. Kanamori</i> The Moody of Japan	A Preaching Place <i>Picture of a Latin American Church</i> Latin American type of Church building
Limitation to Preaching—Physical <i>Picture with a closed gate of Afghanistan</i> "They shall not pass"—closed gate of Afghanistan	Preaching privileges in sparsely populated Africa <i>Map of Africa by Boggs showing stations</i>
Limitations—Spiritual Thoburn of India won his first convert in two years	Preaching privileges in densely populated Japan <i>Ostrom's "Hunger" map</i>
Reaching the Poor <i>Picture of a back street in Egypt</i> "... and the poor had the gospel preached to them"	Preaching to Women <i>Picture of Bible woman talking to a group of women in China</i>
Tent Preaching <i>Picture of missionary with his tent in the interior of India</i> "... and they went everywhere preaching"	Preaching to Families <i>Picture of a colporteur surrounded by family group</i>
"Baptizing them in the name of the Father <i>Picture of baptism on bank of river in Africa</i>	Preaching in the Open <i>Picture of Malaysia showing a missionary preaching to a crowd in an open field</i> Not the place but the message
Village Preaching <i>Picture of street preaching scene</i> Reaching them where they are	Preaching in a Great Church <i>Picture of preacher conducting a service in a great church built by the natives of Kamerun</i> "The great congregation with stately ceremony also praises Him"
A Preaching Place <i>Picture of an Indian Church</i> Indian type of Church building	A Typical Preaching Missionary <i>Picture of Mr. Springer</i> John Springer of Rhodesia

TEACHING

"Teaching them to observe all things"

Miss Tetsuko Yasui <i>Picture of Miss Yasui</i> Dean of the Woman's Christian College of Japan	Boarding School <i>Picture of a boys' boarding school</i> By the spirit of the school they interpret the spirit of Christ
Kindergarten <i>Picture of Japanese kindergarten children marching</i> When the child goes to school, the father follows to church	College <i>Picture of faculty of Ginling College</i> To develop a trained Christian leadership

Normal Schools

Picture of normal school graduating group in the Philippines

Their light is a torch to light the children of tomorrow

Theological Seminary

Picture of theological students at Aoyama, Tokyo

Teaching them rightly to divine the Word of Truth

Industrial School

Picture of workshop of an Industrial School in India

"Shape thou the work of our hands"

Teaching for Service

Picture of Boy Scout group at work
Boy Scouts at work

Teaching Principles of Healthful Living

Picture of a cooking class—La Paz, South America

Teaching Principles of Faith

Picture of school children bowing in prayer—Japan

Teaching Without Equipment

Picture of a native African teacher with children reading from a chart hung on a tree

Without even Mark Hopkins' log

Teaching With Full Equipment

Picture of Peking University campus plan

Peking University campus plan

Yuan Shi Kai once said:

"Unless the ethics of Christianity shall dominate the scholarship of China there is no hope for the Republic"

Adaptation of Text

"Books out of the thought of the people, and which improve both life and living"—Thomas Jesse Jones

Adaptation of Methods

Picture showing adaptation of the teaching of a trade—Africa

"With a plan that takes pupils where they are and builds to what they should be"—Jones

Adaptation of Content

"Education must make for Christian character, health, industry, recreation and service"—Jones

Sunday School

Picture of an Indian Sunday School class led by native teacher

Studying the Word in their own tongue

Reading Rooms

Picture of a reading room in Peking, China

Cultivating world interest

Physical Education

Picture of a girls' gymnasium class

Making fit the temple of the spirit

Dr. Charles Watson

Picture of Dr. Watson

President of the American University of Cairo, Egypt

SOCIAL SERVICE

"Believe me for the very work's sake"

Picture of Kagawa in slums

Kagawa in the slums of Kobe

Picture of Caroline Macdonald

Caroline Macdonald, Prison Worker in Japan

Every mission station is a social center

Day Nurseries

Picture of Day Nursery group in Japan

One of the Great Mothers to the children of wage earners

Orphanages

Near East pictures

From tender childhood's helplessness Thy heart has never known recoil

Homes for Untainted Children of Lepers

Picture of a group of untainted children

This is the service that helps "Rid the World of Leprosy"

Playgrounds

Picture of playground in South America

Play as essential to children is recognized by Christian institutions

Refugee Work

Picture of a refugee family receiving food and clothing

"Others were tortured not accepting their deliverance"

Anti-Tuberculosis Campaign
 Since it is preventable, why not prevent it?

Special Work of Women
Picture of Madam Kaji Yajima
 The white ribbon is a sign of "Better Times" everywhere

LITERATURE

The Press
Picture of Nile Press
 The products of the press speak the Christian message day and night

Hymnology is Enriched
 "In the secret of His Presence" was written by Emma Lakshmi Goreh of India

A Christian literature supplements the Christian ministry and Christian fellowship

Reaches Non-Christians
 Nearly all inquirers from Moslem lands have been interested first through the written word

When a native Christian literature begins to appear, then is the Church really established

Translation makes available the best Christian literature of all lands

INDUSTRIAL WORK

To Glory in Work—This is Christian
Picture of two sons of rajahs at work
 Two high caste boys at manual labor

Industry enables dependents to care for themselves

Raising the Standards of Living
 Improved standard of work means improved standard of living

Picture of self-help for widows, conducted by Yale-in-China School

No heart so open as one touched by kindly care

Inculcating Ideas of Industrial Justice

Opening Hearts and Minds
Picture of telephone office in Japan

Must we not teach and live the laws of Christ in industry?

Improved industrial conditions create opportunities for the Christian ministry

AGRICULTURE

"My Father worketh hitherto and I work"

Hunnicut of Brazil
Picture of Hunnicutt and scenes from his school in South America
 The apostle of agricultural evangelism in Latin America

"Trees and prosperity; lack of trees and poverty"—Willard Price

Swamidas of India
Picture of Swamidas

To Improve Economic Conditions by Improving Seeds
Picture of boys' corn judging contest in Africa

Better seeds, larger harvest, better homes

Agricultural missions seek to improve economic conditions by increasing production
Sheet showing typical increase in the production of Wheat, Sugar Cane, Cotton, Meat

Improving Economic Conditions by Increase in Acreage

Picture of Purple Mountains, Nanking—showing replanting of forest

Agricultural Adaptations
Picture showing adapted plows in India

The Exchange of Agricultural Products Benefits the World
Lists of typical agricultural products brought from each area of the world:

Not substituting our methods but improving their methods

Alfalfa from Turkestan, etc.

An agricultural missionary may teach in an agricultural school
Picture of an agricultural school in Africa

An agricultural missionary may do agricultural extension work
Picture of a field agriculturist at work in India

An agricultural missionary may add to the service of the world by research work

Picture of Canton Christian College Serecultural Laboratory
An agricultural missionary may be a minister to agricultural people

AVENUE OF COOPERATION

"That they all may be one"

Samuel Guy Inman
Picture of Inman

General Secretary of the Committee on Cooperation in Latin America

Methods of Cooperation:
Cooperation in missionary administration in North America is an accepted principle, e.g.,
 In training
 In medical examination of candidates
 In transportation

In calling for candidates
Picture of S.V.M. traveling staff
The natural approach to present-day student life is interdenominational

In home base conferences and conventions, e.g.,
 Foreign Missions Conference
 Conference of the Federation of Women's Boards of Foreign Missions
 Quadrennial Convention of the Student Volunteer Movement

By Area Councils
There are area councils in China, India, Korea, Japan, Near East, the Congo Basin, South Africa

By Actual Practice
Missions are now at work cooperatively in every type of Christian activity

By the Delimitation of Territory
Maps of Mexico showing overlapping of denominational work and then the division in territory
One example of the delimitation of territory

By the Spirit of Unity
The union work of missions represents not only a status but a spirit

Cooperation is a moral obligation

International Cooperation
Everybody wants a better world, but a better world depends upon the cooperation of everybody

Interdenominational Cooperation
Cooperation between denominations on the field means free exchange of members, harmonious plans of work, united counsel and united prayer

Cooperation Brings Economy
Cooperation on the field gives the largest economy in the expenditure of money and men

Cooperation Increases Effectiveness
United efforts permit specialization and promote efficiency

Cooperation Simplified by Doctrinal Unity
National churches are most frequently formed of churches with similar doctrinal bases

Cooperation is Possible with Doctrinal Diversity
Picture of South India United Church Group

There are national churches combining groups with diversified doctrinal bases

There is cooperation in ministry to the Anglo-American communities
Anglo-American churches are to be found in the great mercantile cities of Latin America and Asia

There is cooperation in the study of problems, e.g.,
 Commission on Education in India villages
 China Educational Commission
 Commission on Education in Equatorial Africa

- Rev. Ch'eng Ching Yu
Picture of Dr. Ch'eng
 A Chinese apostle of cooperation
- Cooperation is Essential in Survey
Picture of Dr. Stauffer and pages from his China Survey
 To know your task you must know it in its relationships
- Every problem area has its federation of missionaries irrespective of nationality or denomination
- In evangelistic work—interdenominational
 The evangelistic impact is best made by united Christian forces
- In organized church unions
 Organized union churches appear in local communities where denominations are working
- Through Publishing Houses
Picture of American Bible Society House
 Home of one of the great union agencies
- By Religious Periodicals
 Nearly every great mission area has its interdenominational periodical
- Through Bible Distribution
 Every Bible society is a union institution
- By Developing a United Educational System
 Church agencies and governments work together toward a coordinated educational system
- In the Education of Men
 For men there are union:—
 Theological Schools
 Colleges
 Medical Schools
 Normal Colleges
 Industrial Schools
- In the education of women
 For women there are union:
 Bible Schools
 Colleges
 Medical Schools
 Nurses' Training Schools
- There is Cooperation in Education between Churches and Government
Picture of a subsidized school in Ceylon
 Many national governments carry their educational responsibility by subsidizing missionary schools
- By Common Literature
 Denominational hymn-books are the exception on the mission field, union hymn-books are the rule
- Through Coeducational Cooperation
Picture of a graduating class in West China Union University
 West China leads the way in college coeducation on the mission field
- By the Station Physician
 The physician of an interior station often serves missions of several denominations
- There is Cooperation in Hospital Work
Picture of Union Medical School Hospital
 In the larger centers mission hospitals serve all churches
- Cooperation in health campaigns
Picture of Peters and his anti-tuberculosis work
 Dr. Peters' anti-tuberculosis work
- Mission to the Lepers
Picture of Leper Mission in Siam
 The Mission to Lepers conducts
 95 homes in
 13 countries under
 30 Missionary Societies
- In Social Service
Picture of a student relief project of Yenching College among children of famine stricken families
 No field is more inviting for cooperative effort than that of social service
- Sometimes industrial organizations and missions cooperate for welfare of employees
Picture of Johannesburg Mine Work of the American Board
- In Sunday school work
Picture of the World's Sunday School Conference at Tokyo
- The World's Sunday School Association serves the Protestant missions of the world
- In temperance work
 The temperance movement enters every field along with the missionary
- In work for women
Picture of Y.W.C.A. work among girls in Constantinople
 The Y.W.C.A. in mission lands is a cooperative agency working for women and girls

In work for men

Picture of Y.M.C.A. at work in Korea
The Y.M.C.A. in mission lands is a cooperative agency working for men and boys

There is cooperation in conferences on the fields, e.g.,
Summer Student Conferences

Summer Bible Conferences

Sunday School Training Conferences
General Missionary Conferences

In the education of missionary children

Picture of Canton School

To provide the early education of children of missionaries is an interdenominational function

NATIVE LEADERSHIP

“Go ye . . . and lo, I am with you all the way”

Miss Michi Kawai

Picture of Miss Kawai

National Secretary of the Y.W.C.A. in Japan

General Feng Yu Hsiang

Picture of General Feng

The Christian general of China

How Native Leadership is manifested:

In Ideals

The ideals of Christianity can best be interpreted to a people by a leader from among themselves

In Education

Educational adaptations flourish best under native leaders such as:

Lilavati Singh

Kwagyr Aggrey

Dr. Inazo Nitobe

Chang Po Ling

In Works of Relief

Red Cross Relief Poster

Repeatedly governments have placed relief administration in the hands of native Christians

In Community Welfare Work

Community welfare work under indigenous leadership avoids pauperizing and builds character

Christianity crowns the individual robed in the beauties of his racial heritage

Picture of boy as a type of fine manhood in India

Nationals are leading into unexpected types of church development, e.g.,

General Feng among his soldiers

Uchimura's Bible study group, Tokyo

In Social Service

Picture of college boys in cholera prevention work

In social service the spirit of Christ is best interpreted by national leaders

In Community Religious Work

Community religious work is not only inspired by—but develops Christian leaders

In Missionary Outreach

Picture of Chinese Home Missionary Society

The native church becomes a missionary church under its own leadership

In expediting national reform movements

Social

Educational

Religious

The ultimate Christianization of a nation depends upon its own leaders

The coming national leaders have the spirit of service

Student mottoes:

Isabella Thoburn College—“Saved for Service”

Madras Woman's College —

“Lighted to Lighten”

Tokyo Woman's College—“Service and Sacrifice”

- Native leaders begin to express Christianity in terms of their own life
- Only through indigenous leadership will the Church be able to make its greatest contribution to the life of the world
- The true native leader absorbs Christianity without necessarily absorbing westernism
- A strong national leadership is a normal development of the universal Christian brotherhood

NATIVE CHURCH

“Ye are my friends if ye do whatsoever I command you”

- The Rev. Liu Fang—a Christian Leader of China
Picture of Mr. Liu
- Miss Fan Yu Jung
Picture of Miss Jung
- A Chinese leader in church cooperation
- The native Church attempts to Christianize industry
- As men become Christians they apply Christ's ideals to industry
- The native Church tends to elevate economic conditions
- The growth of Christianity is accompanied by increased economic welfare
- The native Church develops an enlightened public opinion
- The Christian doctrine moves the mind and the heart and the will of the public to higher standards
- The native Church in action raises the moral tone of any community
- The native Church increases literacy
Picture of older women learning to read
- Passion to know about Christianity leads even old people to learn to read
- The native Church strengthens the sense of responsibility for others less favored
- The native Church demonstrates the spirit of compassion shown by the Master
- The native Church quickens the recognition of the possibilities of individual development
Picture of Boy Scout
- Be prepared
- Patriotism linked up with Christian faith becomes shot through with gleams of hope
- The native Church encourages social reform, e.g.,
In Footbinding
In Polygamy
In Marriage Customs
In Slavery
- The native Church works for Religious Freedom
- Coming to fulfil rather than to destroy, Christianity assumes the right of religious freedom
- In many nations fellowship in the home is first known through the Christian church
Picture of family group of Mr. and Mrs. Yueh of China
- The native Church fosters a spirit of responsibility for the welfare of others, e.g.,
Christians in Rhodesia gave to International Red Cross
Christian students of China to European Student Relief
Christian Church in India to Japanese Earthquake Fund
- The native Church creates a sense of world responsibility for religious conditions of others, e.g.,
Japanese missionaries to China
Chinese missionaries to Aborigines in Yunan
Korean missionaries to Manchuria
- A native Church demands indigenous leadership
- A native Church pushes toward self-support
Picture of church group building their own church—Korea
- A native Church becomes self-propagating
- A native Church develops indigenous organization

- | | |
|---|---|
| A native Church creates indigenous literature | The indigenous Church contributes to the understanding of Christian truth |
| A native Church develops indigenous hymnology | The indigenous Church supersedes imported denominational loyalties |

COMMERCE AND INDUSTRY

"All these things . . ."

- | | |
|--|--|
| The central issue in which employers and Church are concerned is the humanizing of relations between labor and capital—C. C. Nich, Shanghai | Commerce makes missionary living more nearly normal
<i>Mission Board instruction lists</i>
Normal living abroad makes for long and efficient service |
| <i>Picture of Julius H. Barnes from Indianapolis Chamber of Commerce Magazine</i>
President of the United States Chamber of Commerce | Through commerce we are debtors to all
<i>List of foods used in an ordinary meal and their source</i>
A balanced meal is drawn from the nations of the earth |
| Business men with a missionary mind:
Costykan, Armenian of New York
Raven of Shanghai
Dollar of San Francisco | <i>Picture of Indian student at typewriter</i>
Missionary lands increasingly depend upon western machinery |
| When a people become Christian their standards of living are sure to rise | Christianity raises industrial ideals |
| Christian education develops new needs and increases buying power | International commerce develops a sense of national worth |
| Commerce expediting travel
<i>Pictures of sailboat and steamer</i>
Judson sailed in a boat like this
You will sail in one like this | Commerce facilitates monetary exchange
<i>Two cancelled checks sent from New Jersey, used in China</i>
Your personal check is good anywhere in the world |
| A developing industry and commerce hastens the day of self-support within the Church | |

WORLD BROTHERHOOD

"By this shall all men know that ye are my disciples"

Mahatma Gandhi
Picture of Gandhi

A national leader with international sympathies

Madame Mustapha Kemal
Picture of Mr. and Mrs. Kemal

A breaker of national customs

Lucius L. Porter

Picture of Dr. Porter

Exchange professor from Peking University to Columbia University

Mrs. Henry W. Peabody

Picture of Mrs. Peabody

She gives herself to the women of the world

Types of Organizations Working for World Brotherhood:

Woman's National Committee for Law Enforcement

World Alliance of International Friendship Among the Churches

Commission on International Justice and Good-Will of the Federal Council of Churches

World Prohibition and Reform Federation

International Fellowship of Reconciliation

International Red Cross

Red Cross Nurses Around the World
Picture of nurse at center with lines radiating out to the far ends of the world

Student Friendship Fund
Poster of Friendship Fund

The light must not fail

Japanese Earthquake Funds
Official poster of Red Cross

The response was in the spirit of brotherhood

International Agreements on Opium
No longer do we put an enemy in his pipe to take away his brains

Government—Commerce—Missions
Are a trilogy no one of which can well do without the other

"You can have race-prejudice if you want it. You can have Jesus if you want Him; but you cannot have both"—T. R. Glover

Let's eliminate unbrotherly words from our vocabulary:

Dago
Hunkey
Greaser

Chink
Jap
Boche

League for International Peace

Carnegie Peace Foundation

Association for the Promotion of an International Auxiliary Language

The Permanent Court of International Justice

Pan-American Union

The Nobel Peace Prize

The Bok Peace Prize

World Student Christian Federation

Foreign Policy Association

International Chamber of Commerce
Conference on Limitation of Armaments

Picture of Conference

A step toward peace

World Student Christian Federation Conference

Peking Conference picture

Christian students of many nations confer in the spirit of brotherhood

Commercial and Industrial Conferences

Picture of International Chamber of Commerce

World Brotherhood promotes commerce and industry

"International athletics is the anti-toxin which can eradicate the disease of war"

Picture of Hindu boys playing American baseball

"It takes more courage to make peace than to make war"—Lloyd George

Let's put new words in our vocabulary:

Internationalism
Fellowship
Brotherhood

NATIVE CONTRIBUTION

"I have not found so great faith"

Sadhu Sundar Singh

His picture

The Christian mystic of today

"Under heaven . . . one family" should
be the motto of the universal
Church

The contributions that the nations of the World bring to Christianity:

From India—Meditation and Mysticism

From Korea—Simplicity of Faith and the Obligation to Witness

From China—Patience and Genuineness

From North American Indians—Sense of the Imminence of God

From Japan—Love of the Beautiful

From Pacific Islands—Light-heartedness

From Latin America—Love of the Poetic

From North America—Aggressiveness and Ability to Organize

From Central Africa—Cheerfulness

From Great Britain—Rational Faith and Emphasis on Tradition

From Moslem Lands—Sense of the Transcendency of God

From Latin Europe — Emotional Warmth

From Ancient Christians of the Near East—Patience under Persecution

From Northern Europe—Stability and Scholarship

The body of Christ, which is the Church, is a unity composed of national members

The white light of Christianity is made up of the prismatic colors of national elements

GOVERNMENT AND DIPLOMACY

"No man liveth to himself"

A just government is always the ally of human progress

Some diplomats have the missionary mind

Theodore Roosevelt

Picture of Roosevelt addressing an audience

Major Conger of China
Morganthau of Turkey

The Christ of the Andes

Picture of monument in the Andes Mountains

Leadership

Picture of President Masceric

Loyalty to Christ strengthens true patriotism

Erected as a pledge to everlasting peace

National movements for public welfare are fostered by the developing Church

Diplomats who have been appreciative of the missionary enterprise

Picture of Ambassador Hanihara

Masanao Hanihara—Ambassador of Japan—a type

Christian governments promote international good-will as they encourage righteousness in their citizens abroad

Governments by international agreements frown upon certain evils
—e.g.,
Slavery
Rum
Opium
Narcotics

Governments aid the Church by laws that protect life and property

Governments grant subsidies to schools and other welfare institutions

Governments aid the Church by laws which improve living conditions
Picture of government cleaned community

Governments aid the Church by laws that grant religious liberty

TREND OF YOUTH—RELIGIOUS

“Man shall not live by bread alone”

Picture of Maya Das

Maya Das

One of India's student leaders

Two friends of the students of all nations

Elmer Yelton

C. D. Hurrey

Pictures of Yelton and Hurrey

National Types of Christian Youth Movements of North America

C.S.M.

S.V.M.

Y.W.C.A.

C.E., etc.

Y.M.C.A.

S.F.C.L.S.

International type of Youth Movement
The World Student Christian Federation

Youth revolts against Denominationalism

Truth and not tradition is our sanction of religion

Youth revolts against Dogmatism

You also may be right

Youth revolts against Separation of Religion and Science

To us all truth is harmonious and sacred

Youth revolts against the Divorce of Religion from Living

All that should be in my life is integral with my religion

Youth gives Leadership to Youth

We listen to our own leaders

Youth desires Self-Government

We are putting democracy into our Christian organizations

Youth appears in Conferences

Picture of typical conference group

Only real group thinking on Christian problems satisfies us

Youth fosters Altruistic Service

Picture of students working among children of migrant canners

We want to make Christianity socially dynamic

Youth encourages for all the Sharing of Christianity

We recognize religious responsibility and gladly undertake it

Youth demands Organized Cooperation

By cordial cooperation we would eliminate duplicated effort

Youth challenged to Christian Vocations

If we are called to a religious service, we will accept the call and prepare for the service

Youth links human need and religion

We see a Christian responsibility in every human need

Youth links World Brotherhood and Religion

We cannot separate our Christian thinking from the demands of world brotherhood

TREND OF YOUTH—GENERAL

“Thou hast done well”

Wellington Koo <i>Picture of Koo</i> An outstanding leader of Chinese youth	Shown through the Spirit of Independence and Self-help <i>Six pictures showing students at work on farms, in factories and in shops</i> We feel that every student should be a working unit in Society
Behind all this ferment of thought is there not a real hunger after God?	
Source—Passive Type—Gandhi Movement A movement that would free India and the world from materialism	Shown through Untrammelled Thinking We strive to win an independent look at the Universe
Source—Active Type—Fascisti Movement <i>Picture of typical Fascisti group</i> An aggressive movement against inefficiency in national life	Shown through Interest in Other Groups We are capable of human unity with men of all vocations
Youth Revolts Against War <i>Picture of grave of Unknown Soldier</i> I am willing to sacrifice but not to be sacrificed	Shown through a Desire to Serve Others There is no need in which we will not willingly share
Youth revolts against Leadership of Age Let us measure our leadership by its worth, and not by its years	Shown through Interest in National Reform As patriots, we oppose national evils
Youth revolts against Pure Intellectualism The value of education must prove itself in the development of personality	Brings Freedom of Personal Action <i>Picture of two of India's high caste boys giving water to pilgrims</i> Even caste will not keep us from service
Youth revolts against Traditions and Conventions We question authorities, test foundations and demand realities	Shown through the Spirit of Democracy We would neither be dictated to nor dictate
Shown through Vagabondage <i>Two pictures of student groups of Roumania on camping trips</i> We would be free to live	Shown through the Spirit of International Fellowship <i>Picture of International Conference, Turnov, Czecho-Slovakia</i> We are glad to think with the youth of all nations

FOREIGN STUDENTS IN NORTH AMERICA

“And they shall become one flock, one Shepherd”

Former Student Migrations <i>Map of the world showing great student migrations of history</i> A potent factor for the best in international relations	Students from abroad: We welcome you!
Canadian Student Migrations <i>Similar map showing student migrations to and from Canada</i> A tie that binds	Foreign women Students in the United States and Canada Equal to Wellesley College enrollment Three times that of Randolph-Macon College Four times that of Mills College

Present Day Student Migrations
Similar map of the student migrations of today
 While West goes East and East goes West forever the twain shall meet
 Migrations of Students from the United States
Similar map of student migrations to and from the United States
 A cure for provincialism
 Men Students from Abroad in Canada and the United States
 No university in North America has a number of men equal to the number of men from abroad now studying in the United States and Canada
 Students from abroad: May we be friends!
Picture of American and Foreign women students at Lake Geneva

Leadership Among Foreign Students
Picture of secretaries and office staff of Committee on Friendly Relations with Foreign Students
 Friendly Relations Secretaries and Office Staff

Leadership—North America
Picture of Katy Boyd George
 Katy Boyd George—General Secretary of the Women's Committee on Friendly Relations with Foreign Students

The Returning Student
Picture of Bishop Abraham of India who studied in Toronto
 Students returning from North America with the spirit of world fellowship are a mighty asset for the Kingdom of God

LIFE SERVICE

"As Thou didst send me into the world, even so send I them into the world"

Replacement Problem
 100,000 Ministers in North America
 26,000 Other Christian Workers
 15,000 Missionaries from North America in Countries Abroad
 Where shall we seek to supply the Christian workers?

The Hindered Volunteer
 "If God permit" means work in America for many who have formed the purpose to work abroad

The Local Group—Why?
 A common vocational goal calls for fellowship in preparation

A Movement
 Students of many colleges and with a common life purpose make a Student Movement

Sailed List
 Over 10,000 with the declared purpose have reached mission fields

Sailed List
 1920—1921—1922—1923
The printed lists of the four years
 Over 2,200

John and Ruth Elder of Persia
Picture of John and Ruth Elder
 John Elder—Washington Jefferson College and McCormick Theological
 Ruth Roche Elder—Wellesley College

The Life Purpose
 "It is my purpose if God permit, to become a foreign missionary"
 A definite life purpose helps to effective accomplishment

Movements Abroad

Great Britain	Near East
Germany	China
Norway	Japan
Sweden	India

 These same principles have given rise to Volunteer Movements in other lands

Elemental Principles of the Movement
 A declared life purpose
 Fellowship locally in groups
 The Students' Own Movement
 These principles do not apply to foreign service alone

Ting Li Mei
Picture of Ting Li Mei
 The man of prayer who leads the S.V.M. for the ministry in China

CHRISTIAN WORLD EDUCATION

- The Why of a Poster
To attract attention
To arouse interest
To suggest action
- Marks of a good poster
Unity
Brevity
Suggestivity
Honesty
- Stereopticon Lectures
Catalogue of Presbyterian Board stereopticon lectures
Write to Mission Boards for detailed information
- The Bulletin Board
Miniature bulletin board with world map and newspaper clippings
World news in brief
- Dramatic Presentations
Cover of "Robert and Mary"
For selected list of plays and pageants write to Educational Secretaries, Student Volunteer Movement
- Group Study
Covers of "Contacts with non-Christian Cultures"
"Introduction to Missionary Service"
A closer study of missionary problems
- Individual Reading—General
Covers of "The New Latin America"
"The Rising Temper of the East"
- Group Study
Cover of "The Leaven of Japan"
Know another people than your own
- World Fellowship Meetings or Forums
Sheet of suggested topics:
Internationalism and the Christian ideal
Industrialism and Christian ethics in the same world
Racial relations and Christian living
"Under Heaven one family"—The World's Student Christian Federation
Students for students—The Student Friendship Fund, Women's Union Christian Colleges of the Orient
- Individual Reading—Biography
Covers of "Henry Martyn"
"Francis Coillard"
- Individual Reading—Professional
Covers of "The Chinese Church"
"The Church in India"
"Education in Africa"
"Education in China"
"Village Education in India"
- Individual Reading—Professional
Covers of "Medical Practice in Africa and Orient"
"Modern Medicine in China"
"The Gospel and the Plow"
"By Hammer and Hand"
- Individual Reading—Fiction
Covers of "The Street of Precious Pearls"
"Out Where the World Begins"
"J. K. Mackenzie"
- Group Study
Cover of "International Relations and the Christian Way of Life"
Shall we look to Christianity for the solution of international problems?
- Group Study
Cover of "Racial Relations"
What is the Christian ideal in a world composed of different races?
- Group Study
Cover of "Economic Problems and the Christian Ideal"
What can Christians do about economic problems?
- Individual Reading—General
Covers of "The New World of Labor"
"Christianity and International Relationships"
- Group Study
Cover of "Youth and Renaissance Movements"
What is the relation of the youth movements to a Christian society?
- The College Newspaper
Clippings from college papers showing items of missionary interest:
Concerning Indianapolis Convention
Some college missionary project
Letter from graduate on the field

CURRENT WORLD NEWS—RELIGIOUS PRESS

For each of the panels listed below the illustrative material was in the form of front covers and feature pages chosen from current issues of the magazine.

<i>Magazine</i>	<i>Legend</i>
Spirit of Missions—Episcopal	} Your own church magazine
Missionary Herald—Congregational	
The World Call—Disciples	
Missionary Review of the World	
International Review of Missions	Current missionary events and movements
The Survey	Missionary problems scientifically presented
Moslem World	A magazine of human progress
Chinese Recorder	Studies of a religious problem
Congo Mission News	A national missionary review
The India Witness	A field journal
Student World	India's missionary thought
Student Movement Press	} Current student life and thought
Intercollegian	
Canadian Student Press	
Woman's Press—College Section	
Student Fellowship for Life Service Bulletin	
Student Volunteer Movement Bulletin	The voice of federated student movements
	Students and foreign missions

CURRENT WORLD NEWS—GENERAL PRESS

For each of the panels listed below the illustrative material was in the form of front covers and feature pages chosen from current issues of the magazine.

<i>Magazine</i>	<i>Legend</i>
World Agriculture	Feeding the World
Our World	Know your world
Foreign Affairs	Intelligence on world problems
National Geographic	The world in pictures
World's Work	Business of the day
Asia	The Far East—alive
Current History	Today's world action
Literary Digest	Current thought in brief
Atlantic Monthly	Thoughtful discussions of world interest
The New Student	Student opinion freely expressed
China Review	A national viewpoint

STATISTICS OF THE CONVENTION

Student Delegates	4526
Foreign Student Delegates	380
Presidents and Faculty Members	404
Student Christian Association Local Secretaries	79
Student Pastors	82
	5471
Total Collegiate Representation	
Foreign Missionaries	257
Foreign Mission Board Secretaries	146
Student Christian Association National and Territorial Secretaries	108
Missionaries under Appointment and Out-of-School Delegates	91
Honorary Delegates	65
Speakers	81
Executive Committee and Secretaries of Student Volunteer Movement	41
Business Committee and Officers of Convention	39
Fraternal Delegates	11
Editors and Press Representatives	25
	6335
Deduct for Names counted more than once	140
	6195
Total	
Number of Institutions Represented	841

MESSAGES TO THE CONVENTION

From CALCUTTA, INDIA:

First All India Women Students' Conference with two delegates from China send greetings.

ZACHARIAH.

TOKYO, JAPAN:

Blessing on Convention is the message through us conveyed; the Japanese are assuring Christ the victory.

REV. T. KAGAWA.

CAIRO, EGYPT:

Egypt unconsciously but really seeking Christian liberty and light. Needs leaders who can serve. Come.

ZWEMER, SMITH.

CONSTANTINOPLE, TURKEY:

Greetings from daily intercessory group. Baffling possibilities. Help needed.

FRIENDS IN TURKEY.

HONOLULU, HAWAII:

We are remembering you in prayer, and trust that the gathering may be a great spiritual inspiration to the students of your college generation.

LLOYD R. KILLAM.

BUENOS AIRES, ARGENTINE:

With earnest hopes that you will have a gathering of such spiritual significance, that it will be an inspiration to all the Student body.

D. ACOSTA.

LONDON, ENGLAND:

Hearty good wishes from British Movement.

TATLOW.

GERMANY:

Remembering with deep gratitude your most generous help, we send you all Christmas greetings and New Year's wishes, convinced beyond doubt that with your brotherly help we shall be able to conquer the hopelessly increasing suffering of the German students.

(Signed) SELF-HELP BUREAU OF THE GERMAN STUDENT UNION.

PACIFIC COAST CONFERENCE:

Over 300 students send cordial greetings to Indianapolis Convention at climax of a very successful conference. If enthusiasm of your convention increases proportionate to that of ours, surely its influence will be felt in every part of the world. Read Colossians 2-10: "And in Him ye are made full who is the head of all principalities and power."

MARSHALL, TEXAS:

African students send greetings. Pray help Africa. Acts 16:9 (And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.)

НКОМО.

The Filipino delegates now attending the Ninth Quadrennial Convention of the Student Volunteer Movement of America have caught the spiritual message of the Convention now in session. We recognize the great task of evangelizing the world in this present generation. We feel our responsibility and obligation; and desiring to do our share in the tremendous task of the Student Volunteer Movement, we have organized the "Filipino Students Christian Movement in America" whose aim shall be to promote cooperation among the Filipino students of America in deepening their spiritual life, in promoting their social welfare in this country, and to lend vital support to any movement that is in sympathy with Christian progress in the Philippines.

WHEREAS: We have derived a great spiritual message from this present Convention, a message which concerns the advancement of Christianity in the Philippines in particular and the world in general, and

WHEREAS: We deeply realize that the need for Christian leadership in the Philippines is just as urgent as in other countries,

THEREFORE: In behalf of the Filipino Christian Movement in America we wish to express our sincere appreciation for the privilege of attending this Convention, and to present our desire that the Student Volunteer Movement of America will find it possible to grant us a voice in every Quadrennial Convention of the Student Volunteer Movement, a privilege which heretofore has not been extended to Filipinos.

The Committee,

RUFINO N. MACAGBA, Chairman.

MARCELINO T. FIDUYA, Member.

(MISS) AGAPITA A. OBALDO, Member. °

SAILED VOLUNTEERS FOR 1914

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconness and Missionary Training School; U=University; v=Volunteered at.

*Volunteers sailed before 1914; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Abraham, Ralph Lee	v Pacific U, Oberlin T.	Africa	American Board
Abraham, Clara M. Noderer (Mrs. R. L.)	v Oberlin C.	Africa	American Board
Adams, Archibald Guinness	v Denison U, Newton T.	China	Amer. Bap. For. Miss. Soc.
Adams, Olive O. Mason (Mrs. A. G.)	v Denison U, Gordon Trs.	China	Amer. Bap. For. Miss. Soc.
Ammerman, Helen B.	v Kennedy Trs.	China	Reformed Church in U. S.
Anderson, L. Porter	v Vanderbilt U and T.	Korea	Methodist Episcopal, South
Anderson, Florie Betts (Mrs. L. P.)	v Woman's C of Due West.	Korea	Methodist Episcopal, South
Anderson, Sidney Raymond	Polytechnic C (Texas), v Vanderbilt U.	China	Methodist Episcopal, South
Ankeney, Alfred	Heidelberg U, v Central T.	Japan	Reformed Church in U. S.
*Arthur, James Hillcoat	v U of Wooster, Western T (Pitts- burgh)	China	Presbyterian, U. S. A.
Bair, Blanche Rosa	v Central Holiness U, Chicago Evan. Trs.	Korea	W. F. M. S. Meth. Epis.
Balderston, Esther Alsop	Pa. State N (West Chester), v Wel- lesley C, Kennedy Trs.	Japan	Friends Assn., Phila.
Bates, Mary Kezia	Butler C, Oberlin C, v Bell Memorial H (Kans.)	Africa	American Board
Beard, Millie Shaver	Peace S, Columbia U.	China	Presbyterian, South
Beaton, Kenneth John	v Victoria C, U of Toronto.	China	Methodist Ch., Canada
Beaton, Mary Lavina Borton (Mrs. K. J.)	Victoria C.	China	Methodist Ch., Canada
Beck, Karl Herbert	v Heidelberg U.	China	Reformed Church in U. S.
Beekman, Edna Knapp	v New York City N.	China	Reformed Church in Amer.
Belcher, Harold Blanchard	v Dartmouth C, Harvard U.	China	American Board
Benson, John Leonard	Upsala C, U of Chicago, v Augustana T.	China	Augustana Synod
Bergamini, John Van Wie	Cooper Institute, v Columbia U.	China	American Board
Best, Dr. Albert Edward	v Victoria C, U of Toronto M.	China	Methodist Ch., Canada
Best, Gertrude J. Taylor (Mrs. A. E.)	v Toronto N.	China	Methodist Ch., Canada
Bills, Pearl Adele	v Ia. State Teachers C.	S. Amer.	Methodist Episcopal
Birge, John Kingsley	v Yale U, Kennedy Trs.	Turkey	American Board
Birge, Anna Harlow (Mrs. J. K.)	Wellesley C, v New York Trs.	Turkey	American Board
Boettiger, Louis Angelo	v U of Illinois.	Syria	Syrian Protestant College
Bompas, John George G.	v Manitoba U and T.	China	Presbyterian Ch., Canada
Booth, Hugh St. Leger	v Hamilton C.	Japan	Y. M. C. A.
Bowers, Mary Lou	Newberry C, Lutheran Trs (Balti- more).	Japan	Un. Syn. Evan. Luth. Ch. So.
Boyles, James Richard	v Asbury C.	Burma	Methodist Episcopal
Brack, Ruth Alice	v St. Luke's H.	China	Presbyterian, U. S. A.
Brewster, Mary Rebecca	Wittenberg C, v Ohio Wesleyan U.	China	
Bridgewater, Gertrude Mary	v Chicago Evan. Trs. Taylor U.	China	W. F. M. S. Meth. Epis.
*Brown, Iva Gertrude	v Simpson C, Asbury Meth. H (Min- neapolis), Chicago Evan. Trs.	China	National Holiness Assn.
Brown, Mark Weber	v Scio C, Drew T.	China	Methodist Episcopal
Brown, Ocie L. Rentch (Mrs. M. W.)	v Scio C.	China	Methodist Episcopal
Browne, Zo Dixon	Doane S, Denison U, v Rochester T.	India	Amer. Bap. For. Miss. Soc.
Bryan, Mildred Thorne (Mrs. David)	Denison U, v Baptist Woman's Trs. (Louisville).	China	Southern Baptist Con.
Bryce, George Pardon	v U of Toronto, Knox T, U of Chi- cago, N. Y. Sch. of Philan., Colum- bia U.	India	Y. M. C. A.
Bryce, Lucy W. Robinson (Mrs. G. P.)	Haverall Ladies C, Ottawa S, v U of Toronto.	India	
Buchanan, Elizabeth Oliver	v So. Presbyterian C.	Japan	Presbyterian, South
Buchwalter, Mary Ellen	v Christian Alliance Trs (Nyack).	China	Chris. and Miss. Alliance
Campbell, William Alexander	v Victoria C.	Japan	Methodist Ch., Canada
Caris, Clara Arminda	Central Holiness U, Ohio Northern U, v Taylor U.	China	W. F. M. S. Meth. Epis.
Carlson, Annie Emelia	v North Park C, Covenant H (Chi- cago).	Alaska	Swed. Miss. Cov. of Amer.
Carman, Newton Hanscomb	v Denison U, Rochester T.	China	Amer. Bap. For. Miss. Soc.
Carter, Omie Eleanor	Adams Nervine Asylum H, v Gordon Trs.	India	Woman's Baptist F. M. S.
Catlin, Lora B.	v Oberlin C.	S. Amer.	Methodist Episcopal
Clark, Richard McCord	v Y. M. C. A. Trs (Chicago).	S. Amer.	Y. M. C. A.
Coan, Elizabeth Veech	U of Wooster, v Wellesley C.	Persia	Presbyterian, U. S. A.
Colberg, Hannah Johnson	v Gustavus Adolphus C.	China	Swed. Miss. Cov. of Amer.
Coleman, Fred Leroy	v Muhlenberg, C Lutheran T (Phila.)	India	Evan. Luth. Ch. of N. A.
Cook, Stella Mildred	v Middlebury C.	China	American Board

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Crawford, Raymond Noyes.....	Williams C, Rochester T, v U of Chicago T.....	Burma....	Amer. Bap. For. Miss. Soc.
Cruikshank, Edna.....	Truro S, Presbyterian Trs (Toronto)	Korea....	Presbyterian Ch., Canada
Culley, Mabelle Rebecca.....	Philadelphia N, Temple U, Drexel Institute.....	China....	Woman's Baptist F. M. S.
Curtice, Lois Kate.....	v Mt. Holyoke C, Kennedy Trs.....	Japan....	W. F. M. S. Meth. Epis.
Daniel, Jerome Walter.....	U of Texas, v Vanderbilt U T.....	S. Amer....	Methodist Episcopal, South
Daniels, Mabel Ruth.....	v Hillsdale C.....	India....	Amer. Bap. For. Miss. Soc.
Darst, Margaret Martha.....	Eureka C, v Drake U.....	China....	For. Christian Miss Soc.
Davenport, Dorothy.....	N. Y. Trng. Sch. for Teachers, New York U, Teachers C (N. Y. C.).....	China....	Presbyterian, U. S. A.
Davidson, Frances Emily.....	No. Ill. State N (De Kalb), v Lake Forest C, Los Angeles Trs.....	Japan....	Presbyterian, U. S. A.
Davis, Norman Wilfred D.....	v Moody Trs, McMaster U, Mechanics Institute (Rochester).....	Africa....	Sudan Interior
Dawsey, Cyrus Bassett.....	v Wofford C.....	S. Amer....	Methodist Episcopal South
Dean, Samuel Marable.....	v Pa. State C.....	China....	Y. M. C. A.
Dick, Sarah May.....	v Otterbein U, Bonebrake T.....	China....	United Brethren
Dickey, Harry Elverton.....	v Wittenberg C, Hamma T.....	India....	Gen. Synod Evan. Luth., U. S. A.
Dieterich, Dr. Frederick Henry.....	Columbia U, v C of P and S (N.Y.C.)	China....	Presbyterian, U. S. A.
Drier, Will Hoelscher.....	v Des Moines C.....	Hawaii....	Y. M. C. A.
Dunkelberger, Sadie.....	v Bible Teachers Trs (N. Y. C.).....	China....	United Evan. Church
Durst, Leon Herman.....	U of Texas.....	Turkey....	Robert College
Dysland, Clara Annette.....	Wis. State N (Stevens Point), v St. Olaf C.....	Mad....	United Nor. Luth Church
Eakin, Ruth Olmstead.....	v U of Wooster, Kennedy Trs.....	Siam.....	Presbyterian, U. S. A.
Earle, Isaac Newton, Jr.....	v Bucknell U, U of Chicago T.....	Philippines	Amer. Bap. For. Miss. Soc.
Earle, Hannah R. Glover (Mrs. I. N., Jr.).....	v Northfield S, Bucknell U.....	Philippines	Amer. Bap. For. Miss. Soc.
Eddings, Van V.....	v Los Angeles Trs.....	S. Amer....	
*Edwards, Wayne Steele.....	v U of Kansas.....	Philippines	Government School
Fanning, Katherine Farr.....	v Wellesley C, Chicago Sch. of Civics and Philan.....	Japan....	American Board
*Farr, Willard H.....	v Penn C.....	Jamaica....	American Friends
Fedde, Dr. Gabriel Martin.....	v St. Olaf C, Cornell U M.....	China....	United Nor. Luth. Church
Few, Carrie Lent.....	v Gordon Trs, Moody Trs.....	Korea....	Presbyterian, U. S. A.
Fisher, Royal Haigh.....	Kalamazoo C, U of Chicago, v Oberlin T, Rochester T.....	Japan....	Amer. Bap. For. Miss. Soc.
Fisher, Josephine B. Wray (Mrs. R. H.).....	Arnot Ogden H, v Oberlin C.....	Japan....	Amer. Bap. For. Miss. Soc.
Flory, Raymond Chester.....	v McPherson C, Bethany Trs.....	China....	Church of the Brethren
Forbes, Harry Stewart.....	v U of Toronto, Knox T.....	China....	Presbyterian Ch., Canada
*Fraker, Charles Frederic.....	Colorado C.....	Philippines	Amer. Bap. For. Miss. Soc.
*Frank, Marian Field.....	Griinnell C, Chicago Trs.....	China....	W. F. M. S. Meth. Epis.
Frantz, Ida Fern.....	Miami U, Wittenberg C, v Ohio Wesleyan U.....	China....	W. F. M. S. Meth. Epis.
Fraser, Edward James.....	Dalhousie U, v Presbyterian T (Halifax).....	Korea....	Presbyterian Ch., Canada
*Freeman, Mark.....	John B. Stetson U, v U of Puget Sound, Oberlin C.....	Java....	Methodist Episcopal
Fulton, Dr. Phillip Randall.....	v U of California, U of Wisconsin, U of Minnesota M.....	China....	Presbyterian, U. S. A.
*Ganton, William Mervin.....	v Presbyterian T (Montreal), Toronto Trs.....	S. Amer....	Evan. Union of S. Amer.
Garcia, Howard Alan.....	v Wilberforce U, Payne T.....	Africa....	African M. E. Church
Gardner, Gwendolen.....	v U of Toronto.....	India....	Presbyterian Ch., Canada
*Gates, Beryl Frances.....	v Mt. Holyoke C.....	India....	
Gish, Ellis P.....	v Eureka C, Yale U.....	China....	For. Christian Miss. Soc.
Gocker, Marie.....	v North Western C, Evangelical T.....	Africa....	Presbyterian, U. S. A.
Goodwin, Conrad Harrison.....	Richmond C, v U of Virginia, Prot. Epis. T (Va.).....	China....	Protestant Episcopal
Graham, Katherine Ethel.....	v Knox C.....	Japan....	Presbyterian, U. S. A.
Guptill, Roger Stillman.....	Bates C, v Boston U. T.....	Africa....	Methodist Episcopal
Haass, Lily Katherine.....	Wis. State N (Whitewater), v U of Wisconsin.....	China....	Y. W. C. A.
Hadley, Mary W. Humphrey (Mrs. L. S. B.).....	v Wellesley C.....	China....	Presbyterian, U. S. A.
Hagberg, Levi Rudolph.....	v North Park C.....	S. Amer....	Scandinavian Alliance
Hagman, Dr. George Lewis.....	Purdue U, v American Medical Missionary C, Leland Stanford, Jr. U M.....	China....	For. Christian Miss. Soc.
Hagman, Ruby S. Ketcham (Mrs. G. L.).....	v American Medical Missionary C.....	China....	For. Christian Miss. Soc.
Haist, Virginia Ethel.....	v Northwestern U, Church Trs Phila.	China....	Protestant Episcopal
Halfpenny, Mary Lillian.....	Hamline U, U of So. California, Calif. State N (Los Angeles), v Chicago Trs.....	China....	W. F. M. S. Meth. Epis.
*Hamaker, Maud R. Parker (Mrs. J. I.).....	v Randolph-Macon Woman's C.....	China....	
Hamilton, Clarence Herbert.....	v U of Chicago.....	China....	For. Christian Miss. Soc.
Hanna, Alexander Carson.....	Colgate U and v T, U of Chicago T.....	Burma....	Amer. Bap. For. Miss. Soc.
Hanson, Victor.....	v Buena Vista C, U of Chicago T.....	China....	Amer. Bap. For. Miss. Soc.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Hanson, Lucia M. Parks (Mrs. Victor)	☿ Cotner U.	China	Amer. Bap. For. Miss. Soc.
Harper, Arthur Edwin	Colorado C, ☿ Auburn T.	India	Presbyterian, U. S. A.
Harris, John David	Wittenberg C, ☿ Ohio Wesleyan U, Drew T.	India	Methodist Episcopal
Hassell, James Woodrow	☿ Fredericksburg C, Union T (Richmond)	Japan	Presbyterian, South
Haugan, August William	Concordia C (Moorhead), ☿ United Nor. Luth. Church T.	China	United Nor. Luth. Church
*Hawes, Loueze M.	☿ Hillside C.	Singapore, S. S.	Methodist Episcopal
Hay, Elizabeth Ellen	Baptist Trs (Chicago) ☿ Kalamazoo C.	India	Woman's Baptist F. M. S.
*Hedblom, Dr. Carl Arthur	Fremont N (Neb.), ☿ Colorado C, Harvard U M.	China	Harvard M. of China
Herriott, Anna Grace	☿ Northfield S, Occidental C, San Francisco Trs.	China	Presbyterian, U. S. A.
Holder, Ida Marshall (Mrs. F. B.)	☿ Drake U and M.	India	Amer. Bap. For. Miss. Soc.
Hompland, Lars	☿ Augsburg C and T.	China	Lutheran Free Church
*Hoskins, Jeanette Ives	☿ Goucher C.	Syria	
Howe, Edwin Carl	☿ Grove City C, Western T (Pittsburg)	China	Presbyterian, U. S. A.
Howe, Almada F. Baird (Mrs. E. C.)	Pa. State N (Shippery Rock), Grove City C, ☿ U of Wooster.	China	Presbyterian, U. S. A.
Howe, Warren Francis	☿ U of Denver	India	Presbyterian, U. S. A.
*Howell, Virginia Jennie O.	☿ Scarritt Trs.	S. Amer.	Methodist Episcopal, South
Hoxie, Ella Crichton	Kans. State N (Emporia), ☿ Kans. State N (Hays)	India	American Board
Hulbert, Jeanette Charlotte	☿ Ohio Wesleyan U	Korea	W. F. M. S. Meth. Epis.
Hummel, Ruth E. Brookwalter	☿ Otterbein U, Oberlin C, U of Chicago T.	China	American Board
Hunt, Faith Amelia	Dakota Wesleyan U, ☿ Chicago Trs.	China	W. F. M. S. Meth. Epis.
Hunter, James Albert	Bradley Poly. Inst., ☿ U of Illinois.	China	Y. M. C. A.
Idol, Eugene Donald	☿ Park C.	Chile	Presbyterian, U. S. A.
*Jackson, Glenn Edward	☿ Coe C.	Hawaii	Y. M. C. A.
*Jarrett, Rachel	☿ U of Texas, Scarritt Trs.	S. Amer.	Methodist Episcopal, South
Johnson, Carrie Lucile	Mo. State N (Warrensburg)	China	Presbyterian, U. S. A.
Kennedy, Carrie Ruth	☿ Randolph-Macon Woman's C.	S. Amer.	
Kilpatrick, Dorothy Hamilton	☿ University C (Toronto)	India	Presbyterian Ch., Canada
King, Eda Laura	☿ U of Michigan, Teachers C (N. Y. C.)	China	Methodist Episcopal
Kinsey, William Frederick	☿ Mt. Union C, Boston U T.	Philippines	Methodist Episcopal
Kitzmilller, Albanus Blaine	☿ Mt. Union C.	Africa	Methodist Episcopal
Kopp, Vernon Albert	☿ Central C (Ind.)	Africa	D. F. F. Miss. Soc. U. B.
Kurtz, Jack Krissinger	☿ Pennsylvania C, Union T (N. Y. C.)	Japan	Y. M. C. A.
Lacy, George Carlton	☿ Ohio Wesleyan U, Garrett T.	China	Methodist Episcopal
*Landes, Maud Mary	☿ Northfield S.	S. Amer.	
Langston, La Rue Wirt	Furman U, ☿ So. Baptist T.	S. Amer.	Southern Baptist Con.
Larsen, Edna Lenore	☿ Northwestern Trs, Moody Trs.	China	China Inland
Letheridge, Sadie Jane	Toronto U, ☿ Toronto Trs.	China	Presbyterian Ch., Canada
Long, Eula L. Kennedy (Mrs. F. M.)	☿ Randolph-Macon Woman's C.	S. Amer.	Methodist Episcopal, South
Longshore, Faith M. Scott (Mrs. Milton)	☿ U of So. California	S. Amer.	Methodist Episcopal
McCain, Elizabeth Irene	Woman's C of Due West, ☿ Erskine C, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, South
McClements, Albert Frederick	Colgate U, ☿ Princeton T.	S. Amer.	Presbyterian, U. S. A.
McClure, Helen Frances	Parsons C, Bible Teachers Trs (N. Y. C.)	Siam	Presbyterian, U. S. A.
McGlashan, Archibald David	☿ William Jewell C, Rochester T.	China	Amer. Bap. For. Miss. Soc.
McIntosh, Veta Jones (Mrs. E. A.)	Scarritt Trs, ☿ Calif. State N (San Jose)	Alaska	Government School
McRae, Duncan	☿ Manitoba C and T.	China	Presbyterian Ch., Canada
*McVey, Georgia Johnetta	☿ Monmouth C.	Egypt	United Presbyterian
Macdonald, James Clarke	Dalhousie U, ☿ Presbyterian T (Halifax)	Trinidad	Presbyterian Ch., Canada
Manchester, Paul Thomas	☿ Park C.	S. Amer.	Presbyterian, U. S. A.
Mann, Delbert Martin	☿ Northwestern State N (Okla.)	Turkey	Robert College
Martin, James Victor	Cornell C, ☿ U of Chicago	Japan	Methodist Episcopal
Martin, Esther B. Ludwig (Mrs. J. V.)	De Pauw U	Japan	Methodist Episcopal
Mather, Asher King	Denison U, ☿ U of Chicago.	India	American Board
Maxwell, Charlotte Maud	☿ Epworth Evan. Trs (St. Louis)	Siam	Presbyterian, U. S. A.
Meadows, Marion Talbot	☿ Louisiana Industrial Institute, U of the South.	S. Amer.	Protestant Episcopal
Mein, John	Moody Trs, ☿ So. Baptist T.	S. Amer.	Southern Baptist Con.
Mickey, Margaret Portia	Oberlin C.	China	American Board
Miller, William Charles	☿ Grand Island C, Ottawa U, U of Chicago T.	China	American Board
Miller, Katie E. Gates (Mrs. W. C.)	Denison U, ☿ Baptist Trs (Chicago)	China	American Board
Millholland, Paul	☿ Ohio Wesleyan U, Lewis Institute, Northwestern U, Garrett T.	India	Methodist Episcopal
Mills, Dorothy	☿ Wellesley C.	China	Protestant Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Moodie, Laura Isobel F.	U of Toronto M.	India	Presbyterian Ch., Canada
Moody, Joseph Edgar	State U of Kentucky, Transylvania U T.	India	For. Christian Miss. Soc.
Moody, Emma L. Hiteman (Mrs. J. E.)	Transylvania U T.	India	For. Christian Miss. Soc.
Morgan, Vernon V.	Los Ange's Trs.	S. Amer.	
Morrow, Edgar Keer	Ohio Wesleyan U, Columbia U, Union T (N. Y. C.)	China	Methodist Episcopal
Morrow, Grace Brinkerhoff (Mrs. E. K.)	Ohio Wesleyan U	China	Methodist Episcopal
*Morse, Elizabeth	Mt. Holyoke C, Bible Teachers Trs (N. Y. C.), Woman's M (Phila.)	Africa	Africa Inland
*Morse, Dr. John Ferdinand	Minn. State N (Mankato), Battle Creek H, Amer. Medical Missy. C.	Porto Rico	
Myers, Mary E.	Beidler and Selman H, Kennedy Trs	China	Reformed Church in U. S.
Neilson, Agnes	Temple U, Gordon Trs	Burma	Woman's Baptist F. M. S.
Nisbet, Sade Ashton	Synodical C.	China	Presbyterian, South
*Noyes, Alice Dean	Phillips S (Andover), Yale U	Korea	
Nute, William Laubach	Hope C.	Turkey	American Board
Oltmans, Cornelia Janet	Phillips S (Andover), Yale U	Japan	Reformed Church in Amer.
Osgood, Marion	Calif. State N (San Jose), Leland Stanford, Jr. U, National Y. W. C. A. Trs (N. Y. C.)	Japan	Y. W. C. A.
Parmelee, Dr. Ruth Azniv	Oberlin C, American Medical Missionary C.	Turkey	American Board
Payne, Ada Martha D. M.	Albert C, Peterborough N (Ont.) Methodist Trs (Toronto)	Japan	Wom. S. Meth. Ch., Can.
Pearce, Allene	Caldwell C, Scarritt Trs.	Korea	Methodist Episcopal, South
Pence, Owen Earle	U of Illinois	Turkey	Y. M. C. A.
Phelps, Ethel	Calif. State N (San Jose), Baptist Trs (Chicago)	Philippines	Amer. Bap. For. Miss. Soc.
Picken, Lucy Lillian	Kans. State N (Hays), Kans. State N (Emporia), Colorado C, Teachers C (N. Y. C.)	India	American Board
Pike, Bessie Erlena	Los Angeles Trs.	China	
Poole, Carrie Mabel	Cincinnati Trs, Ohio Wesleyan U.	Japan	W. F. M. S. Meth. Epis.
Potts, Anna Hortense	Ohio Northern U, Otterbein U, Kennedy Trs.	China	United Brethren
Preston, Loucinda Hinshaw (Mrs. N. T.)	Park C	Siam	Presbyterian, U. S. A.
Proebstel, Lester	Willamette U.	Malaysia	Methodist Episcopal
Randall, Ruth Meredith	Baptist Woman's Trs (Louisville)	S. Amer.	Southern Baptist Con.
*Reid, Jennie	Ohio Wesleyan U, Cincinnati Trs.	S. Amer.	W. F. M. S. Meth. Epis.
Reisner, John Henry	Yale U, Cornell Agrl. C.	China	Nanking University
Rice, Ray Everette	Fairmount C, U of Nebraska	India	For. Christian Miss. Soc.
Rice, Rachel M. Thomas (Mrs. R. E.)	U of Nebraska, C of Missions (Indianapolis)	India	For. Christian Miss. Soc.
Roberts, John R.	Coe C	Syria	Syrian Protestant College
Roberts, Susan Ada	U of Missouri, Kennedy Trs.	India	Woman's Baptist F. M. S.
Roberts, William Henry, Jr.	U of Rochester	Burma	Amer. Bap. For. Miss. Soc.
Roberts, William Payne	Yale U, Episcopal T (Cambridge)	China	Protestant Episcopal
Robinson, Louise	Athens, C, U of Alabama, Scarritt Trs.	China	Methodist Episcopal, South
Robinson, Muriel Edith	Northwestern U, Ohio Wesleyan U	China	W. F. M. S. Meth. Epis.
Ross, Ada Elsie	University C.	India	Presbyterian Ch., Canada
Rothermel, Dr. Zoena M. Sutton (Mrs. S. G.)	N. Y. State N (Buffalo), U of Michigan M.	India	Chris. Woman's Board M.
Rubright, Caroline Blanche	Ohio Wesleyan U	S. Amer.	W. F. M. S. Meth. Epis.
*Ruscup, Jeanette	Northfield S.	China	
Sadler, George Washington	Richmond C, So. Baptist T.	Africa	Southern Baptist Con.
Salisbury, Dr. Clarence Grant	Union Trs (Brooklyn), Lying-in H, (N. Y. C.), C of P. and S. (Boston)	China	Presbyterian, U. S. A.
Salisbury, Cora H. Burrows (Mrs. C. G.)	Union Trs (Brooklyn), Phila. Sch. for Nurses.	China	Presbyterian, U. S. A.
Schaefer, Roland Tobias	Baldwin-Wallace C, Nast T.	China	Methodist Episcopal
Schaefer, Esther H. Beyer (Mrs. R. T.)	Baldwin Wallace C.	China	Methodist Episcopal
Schilling, Mary H. Collins (Mrs. George)	Wooster U.	S. Amer.	Methodist Episcopal
*Schultz, Allan J.	Toronto Trs.	Africa	
*Schultz, Alice Leach (Mrs. A. J.)	Toronto Trs.	Africa	
Schuyler, Burl Tuttle	Lane T.	India	Presbyterian, U. S. A.
*Schweitzer, Edna Mae	Northwestern C, Chicago Musical C.	Japan	W. M. S. Evan. Assn.
Scott, Carey Judson	Denison U.	Japan	
Scott, William	Queens U, Westminster Hall.	Korea	Presbyterian Ch., Canada
Scott, Katie McKee (Mrs. William)	Westminster Hall.	Korea	Presbyterian Ch., Canada
Seagrave, Rachel Holbrook	Denison U.	Burma	Amer. Bap. For. Miss. Soc.
Search, Blanche Theresa	Pa. State N (E. Stroudsburg)	China	W. F. M. S. Meth. Epis.
Shipley, Minnie	Presbyterian Trs (Toronto)	China	Presbyterian Ch., Canada
Short, Samuel McClellan	Albright C.	China	United Evan. Church
Shumate, Margie Mabel	Virginia Intermont C, Baptist Woman's Trs (Louisville)	China	Southern Baptist Con.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Sims, James Grover	U of Alabama, New York U	Japan	Methodist Episcopal, South
Smilie, Benjamin Stewart	U of Toronto, v Knox T	India	Presbyterian Ch., Canada
Smith, Clara Bell	v Dickinson C, Chicago Trs	China	W. F. M. S. Meth. Epis.
Smith, Harriet Newell	v Moody Trs, Evanston H.	China	Woman's Baptist F. M. S.
Smith, Malcolm Percival	Albert C, v Victoria C and T	China	Methodist Ch., Canada
Smith, Wilbert Barnes	v U of Pennsylvania, New York U	India	Y. M. C. A.
Smith, Elizabeth Tyler (Mrs. W. B.)	v Vassar C, Bible Teachers Trs (N. Y. C.)	India	
Soderberg, E. Grace	Neb. State N (Wayne), v North Park Park C	China	Hauges Nor. Evan. Luth. Synod Presbyterian, U. S. A.
Soltau, Theodore Stanley	v Northwestern U, Princeton T	Korea	
Sovik, Edward	Augustana C, v St. Olaf C, United Nor. Luth. Church T	China	United Nor. Luth. Church
Speers, Dr. Ada Belle	Winnipeg N, v U of Toronto M	China	Wom. S. Meth. Ch., Can.
Speers, Peter Carter	v Princeton U	India	Presbyterian, U. S. A.
*Steiner, Ezra Bradford	v Hedding C, Union Trs (Brooklyn)	India	Mennonite
*Steiner, Elizabeth Geiger (Mrs. E. B.)	v Central Mennonite C (Ohio)	India	Mennonite
*Stephenson, Gladys Ruth	v Pomona C, Calif. State N (Los Angeles)	Turkey	American Board
Story, Frederick William E.	Portage la Prairie S, Brandon N (Man.), v Toronto Trs	S. Amer.	San Pedro Mission
Story, Edna M. Fallis (Mrs. F. W. E.)	v Toronto Trs, Victoria C	S. Amer.	San Pedro Mission
*Stotts, James MacMilan	v Wheaton C (Ill.)	China	
Strothard, Alice Olivia	v Mt. Allison Ladies' C	Japan	Wom. S. Meth. Ch., Can.
Swaney, Dennis David	v Carthage C	Africa	Gen. Synod Evan. Luth., U. S. A.
Tatum, Alice Joy	v Hollins C, Bible Teachers Trs (N. Y. C.)	China	
Taylor, Dr. John Calvin	v Kans. State Agrl. C, American Sch. of Osteopathy, Pacific M.	India	Reformed Presbyterian
Thomas, Judith Edna	v Mt. Union C, U of Wooster	Philippines	W. F. M. S. Meth. Epis.
Thomson, Herbert Fergus	v McGill U, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, U. S. A.
Thomson, Eleanor C. Logan (Mrs. H. F.)	Mt. Holyoke C, v Wilson C, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, U. S. A.
Tipton, Dr. Samuel Powell	v U of Mississippi, Jefferson M	Korea	Presbyterian, U. S. A.
Tow, Helen	v Oberlin C	China	American Board
Tuttle, William Nathaniel	v Grinnell C, Union T (N. Y. C.)	China	Y. M. C. A.
Van Deusen, Courtland Calvin, Jr.	v Mt. Hermon S, Princeton U, Auburn T	China	Presbyterian, U. S. A.
Van Horn, Clarence Eugene	v Des Moines C, Colgate T	Burma	Amer. Bap. For. Miss. Soc.
Ward, Laura Dwight	v Mt. Holyoke C	China	American Board
Warner, Frank Bradford	Amherst C, Oberlin T	China	American Board
Watson, Stephen Lawton	v Furman U, So. Baptist T	S. Amer.	Southern Baptist Con.
Watt, James	v Franklin and Marshall C, Princeton T	India	Presbyterian, U. S. A.
Weaver, Dr. Florence Rebecca	v Woman's M (Phila.), Temple U, Baptist Trs (Phila.)	India	Woman's Baptist F. M. S.
White, Maxcy Gregg	v Furman U, So. Baptist T	S. Amer.	Southern Baptist Con.
White, Kate M. Cox (Mrs. M. G.)	v Baptist Woman's Trs (Louisville)	S. Amer.	Southern Baptist Con.
Whitehead, Robert Lindsey	v Emory C	Cuba	Methodist Episcopal, South
Wiegand, Marie Caroline	Wis. State N (Milwaukee), v North Western C, U of Wisconsin	Burma	W. F. M. S. Meth. Epis.
Wilcox, Alfred Churchill	v Cornell C, Iowa State C	China	Y. M. C. A.
Wilson, Augustus Albert	v Toronto Trs	Africa	So. Africa Gen. Miss.
Wilson, Frances Regenia	Newton N (Ia.), v Baker U, Wesley Memorial H (Chicago)	China	W. F. M. S. Meth. Epis.
Wood, Lola	v McKendree C, Chicago Trs	Korea	W. F. M. S. Meth. Epis.
Woods, Agnes Lacy	v Mary Baldwin S	China	Presbyterian, U. S. A.
Worley, Harry Westcott	v Ohio Wesleyan U, Boston U T	China	Methodist Episcopal
Worley, Zela C. Wiltsie (Mrs. H. W.)	v Ohio Wesleyan U	China	Methodist Episcopal
Yocum, Dr. Alfred Wolfe	v Baltimore M	China	Southern Baptist Con.

SAILED VOLUNTEERS FOR 1915

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; v=Volunteered at.

*Volunteers sailed before 1915; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Aalbu, Bernhard Magnus.....	Baptist T (Christiania), v So. Baptist T.....	Africa.....	Nor. Baptist Miss Soc.
Abbott, Edna May.....	Ohio Wesleyan U.....	India.....	W. F. M. S. Meth. Epis.
Abel, Edith Florence.....	Kans. State N (Emporia), Colo. State N (Greeley), v Chicago Trs.....	China.....	W. F. M. S. Meth. Epis.
Abrahamsen, Signe.....	v Moody Trs.....	China.....	Nor. Evan. Luth. Free Ch., Norway
Adams, Hazel Marie.....	v De Pauw U, Chicago Trs.....	China.....	W. F. M. S. Meth. Epis.
Adams, Pearl Margaret.....	v Occidental C.....	India.....	Presbyterian, U. S. A.
Adolph, William Henry.....	v U of Pennsylvania and Grad.....	China.....	Presbyterian, U. S. A.
Ainsworth, Fred.....	v Victoria C.....	Japan.....	Methodist Ch., Canada
Allen, Thomasine.....	v Franklin C, Bible Teachers Trs (N. Y. C.).....	Japan.....	Am. Bap. For. Miss. Soc.
Allstrom, Erik Waldemar.....	State N (Moorhead, Minn.), v Denver U.....	Malaysia.....	Methodist Episcopal
Anderson, Margaret Ogilvy.....	Y. W. C. A. Trng. Inst. (Chicago), University C.....	India.....	Dom. Coun. Y. W. C. A.
Appenzeller, Alice Rebecca.....	v Wellesly C.....	Korea.....	W. F. M. S. Meth. Epis.
*Archibald, Charles Herbert.....	v Albert C, Union Trs (Brooklyn).....	India.....	Lee Mem. Bengali Mission
Baalsrud, Hanna Mathilde.....	v Moody Trs.....	China.....	Norsk Lutherske Kinamissionsforbund
Bagby, Olive Elliott.....	Woman's C (Richmond), v Baptist Trs (Pt. Worth).....	China.....	Southern Baptist Con.
Baker, Dwight Condo.....	v U of California.....	China.....	Government School
Balderston, Jane Canby.....	Wellesly C.....	China.....	English Friends' For. Miss. Assn.
Ball, Jennie Louise.....	v Chicago Trs, Albion C.....	India.....	W. F. M. S. Meth. Epis.
Ballard, Edith Parker.....	v State N (Fitchburg, Mass.), Gordon Trs.....	India.....	Am. Bap. For. Miss. Soc.
Barton, Sarah Paneuma.....	v Greenville Female C, Baptist Trs (Louisville).....	China.....	Southern Baptist Con.
Battey, Celia Frances.....	Syracuse H for Women, Boston Floating H, v Bible Teachers Trs (N. Y. C.).....	China.....	W. F. M. S. Meth. Epis.
Beck, Rosetta.....	v Cincinnati Trs.....	India.....	W. F. M. S. Meth. Epis.
Beers, Douglas Martyn.....	v Harvard U.....	China.....	American Board
Bell, Ada Carroll.....	v Hollins C, Louisville Kindergarten N. Baptist Trs (Louisville).....	China.....	Southern Baptist Con.
Bercovitz, Dr. Nathaniel.....	v Occidental C, U of California M.....	China.....	Presbyterian, U. S. A.
Berger, Herman Ray.....	Kans. State Agrl. C, v McCormick T.....	Philippines.....	Presbyterian, U. S. A.
Bergman, Gerda Attelia.....	v Moody Trs.....	Korea.....	Presbyterian, U. S. A.
Bierma, John Nichols.....	v Drake U, C of Missions (Indianapolis).....	India.....	Chris. Woman's Bd. M.
Binsted, Norman Spencer.....	Emerson Inst., v T of Virginia.....	Japan.....	Protestant Episcopal
Blackstock, Constance Ella.....	Isabelle Thoburn C (India), Lasell S, v Goucher C.....	India.....	W. F. M. S. Meth. Epis.
Bly, John Marius.....	v St. Olaf C, T of the United Nor. Luth. Ch.....	China.....	United Nor. Luth. Ch.
Bodley, Ellison Wilhelmina.....	State N (Santa Barbara, Calif.).....	Japan.....	W. F. M. S. Meth. Epis.
Boehr, Peter J.....	v York C, Bethel C, McCormick T.....	China.....	Mennonite
Boehr, Jennie Gottshall (Mrs. Peter J.).....	Bluffton C.....	China.....	Mennonite
Bogges, Edith Elliott.....	Ill. State N U, v U of Illinois.....	India.....	W. F. M. S. Meth. Epis.
*Booth, Virginia Ella.....	State N (Florence, Ala.), v Scarritt Trs.....	Mexico.....	Methodist Episcopal, South
Bosch, Dr. Taeke.....	v State U of Iowa and M.....	China.....	Reformed Ch. in Amer.
Bosch, Margaret Alison Brown (Mrs. Taeke).....	v State U of Iowa.....	China.....	Reformed Ch. in Amer.
Boss, Freeda Eunice.....	v U of Wisconsin.....	China.....	Y. W. C. A.
Boyce, Florence Angeline.....	v Goucher C.....	India.....	W. F. M. S. Meth. Epis.
Bradley, Dr. Ross Milton.....	Bates C, Queen's U M.....	China.....	Methodist Episcopal
Bragg, Jessie Alice.....	v Nebraska Wesleyan U, Chicago Trs.....	India.....	W. F. M. S. Meth. Epis.
Brewster, Ethel Estelle Bush (Mrs. James Riggs).....	Minn. State N (Winona), v U of Minnesota, Moody Trs.....	Turkey.....	American Board
Bristol, Warren Edwin.....	v Middlebury C, Columbia U, Union T (N. Y. C.).....	Turkey.....	World's Com. Y. M. C. A.
Britt, Edythe Minnie.....	v Syracuse U, Kennedy Trs.....	India.....	W. F. M. S. Meth. Epis.
Brittain, Ruth Miller.....	Birmingham S, v Randolph-Macon Woman's C, Scarritt Trs.....	China.....	Methodist Episcopal, South
Brown, Ethel Louise.....	v State N for Women (Farmville, Va.).....	S. Amer.....	Methodist Episcopal, South
Brown, Dr. James Winter.....	v Grove City C, U of Michigan M, of Oklahoma M, Presbyterian H (Pittsburg).....	China.....	Presbyterian, U. S. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Brown, Laura Edith Smith (Mrs. James Winter)	State N (Clarion, Pa.), v Grove City C	China	Presbyterian, U. S. A.
Brown, Mary Sue	U of Texas, v Scarritt Trs.	S. Amer.	Methodist Episcopal, South
Buck, John Lossing	v Cornell U	China	Presbyterian, U. S. A.
Burgess, Mary Edna	v James Milliken U, Presbyterian H (Chicago)	Persia	Presbyterian, U. S. A.
Burkett, Grover Cleveland	v Princeton U	Egypt	Reformed Ch. in Amer.
Burmeister, Elsie Katherine	Iowa State Teachers C, v Chicago Trs	Burma	W. F. M. S. Meth. Epis.
Burnham, Alice Gilman	v Moody Trs.	India	W. G. M. S. United Pres.
Calkins, Ethel Mae	v Baker U	India	W. F. M. S. Meth. Epis.
Cameron, Dr. Marjorie Irene	N (Regina, Sask.), Amer. Medical Missionary C, v U of Illinois M.	India	Baptist Ch., Canada
Campbell, Bruce Robert	Hamline U, v Boston U T	Mexico	Methodist Episcopal
Case, Dr. Lucius William	Park C, v Pomona C, U of Michigan M.	Philippines	American Board
Castle, Belle	Mich. State N (Ypsilanti), Hillsdale C, v Chicago Trs.	China	W. F. M. S. Meth. Epis.
Chapin, Addison Hobart	v Carroll C.	Africa	American Board
Chase, Mabel Leonard	U of Minnesota, U of California, v U of Colorado	India	American Board
Cheney, Alice	v Iowa Wesleyan U	Japan	W. F. M. S. Meth. Epis.
Chiles, Carrie Hooker	Industrial Inst. and C, v Alabama N, Baptist Trs (Louisville)	Japan	Southern Baptist Con.
Christofersen, Arthur Fridtjof	v Shurtleff C, U of Pennsylvania Grad., Crozer T.	Africa	American Board
Christofersen, Julia Marie Rau (Mrs. Arthur Fridtjof)	v Shurtleff C.	Africa	American Board
Clare, Maurice Amer.	v Lawrence C, Boston U T	Burma	Methodist Episcopal
Clarke, Sarah Fenley	v Moody Trs.	Japan	Presbyterian, U. S. A.
Clement, Lora A.	Winthrop C, v Moody Trs.	China	Southern Baptist Con.
Clemes, Stanley Wilson	Northwestern U, v Moody Trs, Garrett T.	India	Methodist Episcopal
Clemes, Julia Ellen Norton (Mrs. Stanley Wilson)	v Northwestern U	India	Methodist Episcopal
Coale, Willis Branson	v Bradley Poly. Inst., Oberlin C.	Hawaii	Hawaiian Evan. Board
Cole, James Preston	v U of Missouri, Bible Teachers Trs (N. Y. C.)	Malaysia	Methodist Episcopal
Cole, Mary Elizabeth	v Oberlin C.	Turkey	American Board
Colvin, James Harper	v Tarkio C, Xenia T.	India	United Presbyterian
Colwell, Dr. Harry Herbert	v Ontario Agrl. C, U of Toronto M, Wycliffe C.	India	Presbyterian Ch., Canada
Colwell, Annie Wallace Andrew (Mrs. Harry Herbert)	v Ch. of England Trs	India	Presbyterian Ch., Canada
Congdon, Wray Hollowell	Genesee Wesleyan S, v Syracuse U.	China	Methodist Episcopal
Conklin, Elisabeth Woodruff	v Mt. Holyoke C.	India	Reformed Ch. in Amer.
*Conradson, Herman John	North Park C, v Moody Trs.	China	Swed. Miss. Cov. of Amer.
Cowden, Margaret Lillian	Hartford Sch. of Religious Pedagogy, v Kennedy Trs.	Persia	Presbyterian, U. S. A.
Craig, Clarence Tucker	v Morningside C.	China	Methodist Episcopal
Craighill, Lloyd Rutherford	Washington and Lee U, v T of Va.	China	Protestant Episcopal
Creighton, Roy Lamont	v Occidental C, Harvard U	China	Y. M. C. A.
*Dawsey, Sarah Ethel Sanders (Mrs. Cyrus Bassett)	v Winthrop N and Ind. Inst.	S. Amer.	Methodist Episcopal
Dawson, Clarence Arthur	v Ohio State U.	India	Presbyterian, U. S. A.
Day, Clarence Burton	v Hamilton C, San Francisco T.	China	Presbyterian, U. S. A.
Dickson, Dr. John Robinson	Princeton U, v U of Toronto M, New York H, Moody Trs.	China	Presbyterian, U. S. A.
Dieterich, Fred William	Iowa Wesleyan U, v Simpson C, Oberlin C and T.	China	Methodist Episcopal
Dight, Sarah Isabella	Oberlin C, v Westminster C, U of Minnesota M.	Egypt	W. G. M. S. United Pres.
Dodds, Marguerite	Bellevue C, v Mt. Holyoke C.	China	Woman's Union Miss. Soc.
Donald, Charles Davidson	U of Toronto, v Knox T.	India	Presbyterian Ch., Canada
Douglass, Clifford Alden	Occidental C, v San Francisco T.	S. Amer.	Presbyterian, U. S. A.
Downey, Martha	v U of Michigan	India	Y. W. C. A.
Dresslaer, Olie Gaylor	v C of Emporia	India	Presbyterian, U. S. A.
Dulmage, Agnes Jean	v U of Toronto	China	Presbyterian Ch., Canada
Eddy, Elise Savoye	v Barnard C, Teachers C, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, U. S. A.
Elder, Earl Edgar	Monmouth C, v Princeton U and T.	Egypt	United Presbyterian
Ellis, Dr. Wilder Prince	v Mont. State Sch. of Agrl., U of Wooster, Western Reserve U M.	Persia	Presbyterian, U. S. A.
Ellis, Jessie Leonard Lee (Mrs. Wilder Prince)	Salt Lake C, Westminster C, v U of Wooster.	Persia	Presbyterian, U. S. A.
Emerson, Ruth Nancy	Wellesley C, National Y. W. C. A. Trs (N. Y. C.)	Japan	Y. W. C. A.
Emery, Earnest Wesley	Central N C (Danville, Ind.), v Indiana Central U.	Africa	United Brethren
Eno, Enola	v Drake U.	India	W. F. M. S. Meth. Epis.
Evans, Alice Elizabeth	Central Mich. State N, v Greenville C.	Africa	Free Methodist
Fairbank, Adelaide Ballantine	v Mt. Holyoke C.	India	American Board
Fife, Eunice Maude	Woodstock C (India), v Kans. State N (Emporia)	India	Presbyterian, U. S. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Fisken, Archibald Donald	Yale U	China	Yale Foreign Miss. Soc.
Ford, Lucile Geneva	Cotner U, C of Missions (Indianapolis)	India	Chris. Woman's Bd. M.
*Forster, Manelle Magruder	Wesleyan Female C, Scarritt Trs.	Cuba	Methodist Episcopal South.
Fraser, Robert Stuart	U of Denver	Malaysia	Methodist Episcopal
Freed, Elmer Ellsworth	U of Wooster, McCormick T.	Ken. Am.	Presbyterian, U. S. A.
Frost, Dr. Inglis Folger	U of Toronto, Yale U M.	India	Presbyterian, U. S. A.
Fuller, Graham	Colo. Agrl. C, Whitman C, McCormick T.	Siam	Presbyterian, U. S. A.
Gardner, Marian Wakelee	Blair S, Smith C, Kennedy Trs.	China	Presbyterian, U. S. A.
Garton, Lulu Ethel	Fairmount C, Christian C, U of Missouri, Chataqua Sch. of Nursing, C of Missions (Indianapolis)	India	Chris. Woman's Bd. M.
Gist, Annette	Converse C, Methodist Trs (Nashville)	Japan	Methodist Episcopal, South
Gjelseth, Alfred Berg	Los Angeles Trs, Augsburg T.	China	Luth. Free Ch.
Goodwin, Lora Cornelia	Chicago Trs, Albion C.	Japan	W. F. M. S. Meth. Epis.
Graefe, John Edward	Western Maryland C, Evan. Luth. T (Gettysburg)	India	Gen. Syn. Ev. Luth., U.S.A.
Gray, Ellie	La Grange C, Scarritt Trs.	Korea	Methodist Episcopal, South
Hackney, Kate Bertha	Kindergarten Trng. Sch. (Louisville) Methodist Trs (Nashville)	China	Methodist Episcopal, South
Haddow, Alexander	McMaster U and T.	S. Amer.	Baptist Ch., Canada
Hall, Edward Leverich	U of Illinois	China	Y. M. C. A.
Hall, Nina Hogan (Mrs. Edward Leverich)	Peabody C.	China	
Hanneman, Anna	Asbury Methodist H (Minneapolis), Tabor C, Los Angeles Trs.	India	Mennonite Brethren
Harkness, Harold Wilson	Queen's U.	China	Presbyterian, U. S. A.
Hartsook, Ina	Drake U, C of Missions (Indianapolis)	India	Chris. Woman's Bd. M.
Harvey, Dr. Joseph LeRoy	U of Louisville M.	China	Presbyterian, U. S. A.
Harvey, Ella Vada Kennedy (Mrs. Joseph Le Roy)	German Methodist H.	China	Presbyterian, U. S. A.
Hastings, Daniel Adolphus	Butler C, U of Chicago, C of Missions (Indianapolis)	Africa	American Board
Heinrich, John Charles	Westminster C, Pittsburg T.	India	United Presbyterian
Henschen, Agnes Lillian	Folts Trs.	India	W. F. M. S. Meth. Epis.
Hess, Stella Anna	German Wallace C, Cincinnati Trs, Bible Teachers Trs (N. Y. C.)	Africa	W. F. M. S. Meth. Epis.
Hoffman, Dr. Rolla Edwards	Berea C, Western Reserve U M.	Persia	Presbyterian, U. S. A.
Hollinger, Ralph Wall	Western Reserve U.	Russia	
Hollister, George Wallace	Ohio Wesleyan U, Garrett T.	China	Methodist Episcopal
Hoose, Earle Albion	Canandaigua S, Drew T.	China	Methodist Episcopal
Hoose, Sadee Alice Pettus (Mrs. Earle Albion)	Judson C, Clinton Springs Trng. Sch. for Nurses.	China	Methodist Episcopal
Inglis, Henrietta Josephine	U of Michigan.	India	Presbyterian, U. S. A.
Irving, Emma Sophia	Kans. State Agrl. C, Christ's H (Topeka)	Philippines	Am. Bap. For. Miss. Soc.
Irwin, Alta Eloise	Illinois Woman's C, James Millikin U, Illinois State N U.	Siam	Presbyterian, U. S. A.
Jacobs, Ralph Jackson	Greenville C.	Africa	Free Methodist
Jacobs, Ethel Mae Lightner (Mrs. Ralph Jackson)	Greenville C.	Africa	Free Methodist
Jamison, Gertrude May Newlin (Mrs. William Brainerd)	Westminster C.	Egypt	United Presbyterian
Johnson, Leslie Leonidas	Simmons C, Baylor U, Southwestern T (Ft. Worth)	S. Amer.	Southern Baptist Con.
Johnson, Sammie Beatrice Guynes (Mrs. Leslie Leonidas)	Baylor U, Baptist Trs (Ft. Worth)	S. Amer.	Southern Baptist Con.
Johnson, Pearle	Meredith C, Baptist Trs (Louisville)	China	Southern Baptist Con.
*Johnson, Herbert William	Christian Alliance Trs (Nyack)	S. Amer.	Chris. and Miss. Alliance
Jones, Francis Price	State N (Platteville, Wis.), Northwestern U, Garrett T.	China	Methodist Episcopal
Jongewaard, Dr. Wilhelmina	State U of Iowa, U of Illinois M.	India	W. G. M. S. United Pres.
Kaufman, Emma Jane	Christian Alliance Trs (Nyack)	India	Pentacostal Mission
Keith, Dr. William Neely	Lafayette C, Princeton T, Union U, Albany M C, C of P and S (N. Y. C.)	Turkey	Robert College
Kemner, Carl Frederick	Midland C.	India	Gen. Syn. Ev. Luth., U.S.A.
Kemner, Edith Sabrina Browne (Mrs. Carl Frederick)	Midland C.	India	Gen. Syn. Ev. Luth., U.S.A.
Kennard, Olive Elizabeth	Chicago Trs.	India	W. F. M. S. Meth. Epis.
Kielland, Dorothea Elizabeth	Cornell U.	Africa	American Board
King, William Dawson	U of Arkansas, Ouachita C, So. Baptist T.	China	Southern Baptist Con.
King, Ruth Esther Pye (Mrs. William Dawson)	U of Arkansas, Baptist Woman's Trs (Louisville)	China	Southern Baptist Con.
Kirby, William Erman	Asbury C.	Africa	Methodist Episcopal
Kirby, Geta Dalby (Mrs. William Erman)	Asbury C.	Africa	Methodist Episcopa
Krogh, J. K.	St. Olaf C, Valparaiso U, T of the United Nor. Luth. Ch.	Madag.	United Nor. Luth. Ch.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Laubach, Frank Charles.....	Pa. State N (Bloomsburg), Perkiomen S, v Princeton U, Union T (N. Y. C.).....	Philippines	American Board
Laubach, Effa Emaline Seely (Mrs. Frand Charles).....	Williamsport Dickinson S, Presbyterian H (Phila) v Bible Teachers Trs (N. Y. C.).....	Philippines	American Board
Lawrence, Mabel Carrie.....	v U of Michigan, Chicago Trs.....	India.....	W. F. M. S. Meth. Epis.
Lease, Leslie Lewis.....	v Presbyterian Trs (Baltimore), v Princeton T.....	India.....	Reformed Episcopal
Lease, Mathilde Josephine Born (Mrs. Leslie Lewis).....	Presbyterian Trs (Baltimore).....	India.....	Reformed Episcopal
Lee, Bessie Meredith.....	Mt. Holyoke C, Kennedy Trs.....	Japan.....	W. F. M. S. Meth. Epis.
Lee, Mary Helen.....	Leander Clark C, Cornell C and Grad., U of Chicago.....	India.....	W. F. M. S. Meth. Epis.
*Leete, William Rockwell.....	v Yale U, Union T (N. Y. C.).....	China.....	American Board
*Leete, Anna Wynona Kauffman (Mrs. William Rockwell).....	v Oberlin C.....	China.....	American Board
Lehman, Algie Ellsworth.....	Albright C, v Bible Teachers Trs (N. Y. C.).....	China.....	United Evan. Ch. M. S.
Lehman, Mable Claire Burke (Mrs. Algie Ellsworth).....	v Leland Stanford Jr. U.....	China.....	United Evan. Ch. M. S.
Leitzel, Henry Samuel Howard.....	Susquehanna U, v Allegheny C, Boston U T.....	China.....	Methodist Episcopal
Lewis, Dr. Elizabeth Grace.....	v U of California and M.....	India.....	Presbyterian, U. S. A.
Linn, John Kenneth.....	v Roanoke C, Lutheran T (Phila.).....	Japan.....	Evan. Luth. Ch. in N. A.
Lipscomb, Olive Watkins.....	v Whitworth Female C, Scarritt Trs, Vanderbilt U.....	China.....	Methodist Episcopal, South
Little, Guy Howard.....	v Cornell C.....	Malaysia.....	Methodist Episcopal
Lockwood, Edward Harrison.....	De Pauw U, U of Wisconsin.....	China.....	Y. M. C. A.
Lorbeer, Lloyd Louis.....	v Pomona C, Union T (N. Y. C.).....	India.....	American Board
(Mrs. Lloyd Louis).....	U of California.....		
Louthan, Elijah McIntyre.....	v Richmond C, So. Baptist T (Louisville).....	China.....	Southern Baptist Con.
Louthan, Gertrude Richards (Mrs. Elijah McIntyre).....	v Richmond C.....	China.....	Southern Baptist Con.
Lundeby, Gudrid Josephine.....	Oak Grove Ladies' S, v State N (Moorhead, Minn.).....	China.....	Lutheran Free Church
McCallum, Effie B.....	Eugene Bible U, v U of Oregon.....	China.....	For. Christian Miss. Soc.
McClanahan, Dr. Frank Chalmers.....	Monmouth C, v American Medical Missionary C, C of P. and S. (Chicago).....	Egypt.....	United Presbyterian
McClellan, Alice May.....	Southwestern State N (California, Pa.), v Chicago Evan. Inst., Taylor U.....	Burma.....	W. F. M. S. Meth. Epis.
McClelland, Dalton Pinley.....	Ohio Wesleyan U.....	India.....	Y. M. C. A.
McConnell, Thomas Cunningham.....	Pa. State C, v Oberlin T.....	China.....	Y. M. C. A.
McConnell, Verna Mae Clausen (Mrs. Thomas Cunningham).....	v Oberlin C.....	China.....	
McElroy, William Franklin.....	v Austin C and T (Texas).....	Africa.....	Presbyterian, South
McIntosh, Elizabeth Wilhelmina.....	U of New Brunswick, Kennedy Trs.....	China.....	Ch. of Eng. in Canada
McMullen, Nettie Johnston.....	v Queen's C, Bible Teachers Trs (N. Y. C.).....	China.....	Presbyterian, South
McTavish, Dr. Isabelle.....	Winnipeg N, Manitoba M.....	China.....	Presbyterian Ch., Canada
Malvin, Elizabeth Lavinia.....	v Ohio Wesleyan U, Cincinnati Trs.....	S. Amer.....	W. F. M. S. Meth. Epis.
Manley, Francis Penley.....	v Ottawa U, McMinnville C, Newton T.....	India.....	Am. Bap. For. Miss. Soc.
Manley, Edith Arnold Argo (Mrs. Francis Penley).....	v McMinnville C, Gordon Trs.....	India.....	Am. Bap. For. Miss. Soc.
Manry, James Campbell.....	v Harvard U and Grad., Andover T.....	India.....	Presbyterian, U. S. A.
*Marsh, Mabel Agnes Church (Mrs. Albert Vernon).....	Toronto Trs, Victoria C.....	Africa.....	Am. Bap. For. Miss. Soc.
Martin, Helen Jeanette.....	Monmouth C, v Westminster C.....	Egypt.....	W. G. M. S. United Pres.
Mason, Inez Dora.....	Conn. Agrl. C, v Northwestern U.....	India.....	W. F. M. S. Meth. Epis.
Mathews, Joseph Brown.....	v Asbury C and T.....	Malaysia.....	Methodist Episcopal
Mathis, Maud Anna.....	U of Texas, v Scarritt Trs.....	S. Amer.....	Methodist Episcopal, South
Mendenhall, Lloyd Hadley.....	Ia. State C of Agrl., v Penn C, Haverford C, Kennedy Trs.....	Cuba.....	American Friends
Mendenhall, Louise Hammond (Mrs. Lloyd Hadley).....	v Penn C, Kennedy Trs.....	Cuba.....	American Friends
Metcalf, Dr. Amy Abigail.....	v Colorado C, Woman's M (Phila.), Memorial H (Worcester).....	China.....	American Board
Millar, Elsie D.....	U of Colorado, v Iowa State Teachers.....	S. Amer.....	Mackenzie College
Miller, Anna E.....	U of Colorado, v Iowa State Teachers.....	India.....	W. F. M. S. Meth. Epis.
Moninger, Mary Margaret.....	v Grinnell C.....	China.....	Presbyterian, U. S. A.
Moore, Blanche G.....	v Cincinnati Trs, Christ H (Cincinnati).....	India.....	W. F. M. S. Meth. Epis.
Morgan, Elma.....	v U of Arkansas, Scarritt Trs.....	S. Amer.....	Methodist Episcopal, South
Mosier, Mildred Arvilla.....	v Cornell U.....	Burma.....	Am. Bap. For. Miss. Soc.
Moss, Leslie Bats.....	Denison U, v Newton T, Harvard U.....	China.....	Am. Bap. For. Miss. Soc.
Munger, Alzina Clifford.....	v Carleton C.....	China.....	American Board
Muyskens, John Dick.....	Northwestern Classical S, v Hope C.....	India.....	Reformed Ch. in Amer.
Naylor, George D.....	v Randolph-Macon S, Randolph-Macon C, Vanderbilt U.....	Cuba.....	Methodist Episcopal, South

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Nelson, Dr. Oscar Gustof	∇ Vanderbilt U and M.	China	Methodist Episcopal, South
Neufeld, Tolitha	∇ Bethel C, Bible Teachers Trs (N. Y. C.)	China	Mennonite
Newcomb, Clara Winifred	Smith C.	Spain	American Board
Newcomb, Irma Lee	∇ Moody Trs	China	China Inland
*Newton, Minnie Esther	∇ Albany N.	India	W. F. M. S. Meth. Epis.
Nicholson, Herbert V	∇ Haverford C.	Japan	Friends Assn., Phila.
Nickey, Dr. Barbara Marie	Mt. Morris C, ∇ C of P. and S. (Chicago)	India	Church of the Brethren
Nickles, Florence Eugenia	∇ Due West Female C, ∇ C for Women (Columbia, S. C.)	China	Presbyterian, South
Niederhauser, Mary Alma	∇ Moody Trs	Siam	Presbyterian, U. S. A.
Nowlin, Mabel Ruth	∇ U of Kansas, Chicago Trs.	China	W. F. M. S. Meth. Epis.
Olcott, Mason	∇ Princeton U.	India	Reformed Ch. in Amer.
Olmstead, Clarence Eugene	U of Illinois, ∇ Garrett T.	Burma	Methodist Episcopal
Olmstead, Katherine Julia Lane (Mrs. Clarence Eugene)	∇ Chicago Trs.	Burma	Methodist Episcopal
Olsen, Arthur Silas	Moody Trs, ∇ Augsburg C and T.	China	Lutheran Free Church
Olsen, Minnie Shirley (Mrs. Arthur Silas)	Oak Grove Ladies' S, ∇ Moody Trs.	China	Lutheran Free Church
Park, Andrew Perry	∇ University C, Wycliffe T.	India	Y. M. C. A.
Pawley, Annabelle	∇ Ohio Wesleyan U, Barnard C, Bible Teachers Trs (N. Y. C.)	Japan	Am. Bap. For. Miss. Soc.
Paxton, Jean Grigsley	∇ Randolph-Macon Woman's C.	China	Y. W. C. A.
Peake, Claude Leslie	De Pauw U, ∇ Boston U T.	S. Amer.	Methodist Episcopal
Peckham, Carrie Serena	State N (La Crosse, Wis.), ∇ Lawrence C.	Japan	W. F. M. S. Meth. Epis.
Perry, James	∇ Colby C, Andover T, Hartford T.	Turkey	Y. M. C. A.
Perry, Marjorie Elizabeth Witter (Mrs. James)	∇ Peddie S, Denison U, Kennedy Trs	Turkey	W. F. M. S. Meth. Epis.
Peterson, Ruth Katherine	∇ Northwestern U.	India	American Friends
Pickering, Iva Viola	∇ Friends U.	Cuba	Presbyterian, U. S. A.
Pike, Florence Frances	∇ Los Angeles Trs.	China	Southern Baptist Con.
Poteat, Gordon	∇ Furman U, Wake Forest C, So. Baptist T.	China	Methodist Ch., Canada
Pound, Allan Nathanael Courtice	Columbian C, ∇ Victoria U.	China	Methodist Ch., Canada
Pound, Mary Rankin Hyatt (Mrs. Allan Nathanael Courtice)	∇ University C.	China	Methodist Ch., Canada
Pratt, Grace Hazel Beeks (Mrs. Alonzo A.)	∇ State N (San Jose)	China	Presbyterian, U. S. A.
Putney, Ethel Winch	∇ Wellesley C and Grad., Berlin U (Germany), Teachers C (N. Y. C.)	Turkey	American Board
Raabe, Rosa Mary	∇ Simpson C, Chicago Evan. Inst.	Korea	W. F. M. S. Meth. Epis.
*Ranson, Jay W.	Erskine C, ∇ Muskingum C, Allegheny T.	India	Associate Reformed Pres.
*Ranson, Della R. Nichol (Mrs. Jay W.)	Mushingum C, ∇ Moody, Trs	India	Associate Reformed Pres.
Reeds, Gladys M. Black (Mrs. W. R.)	∇ Macdonald S.	China	Presbyterian Ch., Canada
Riechers, Bertha Louise	∇ U of So. California, C of the Pacific	China	W. F. M. S. Meth. Epis.
Roberts, Elizabeth Sophia	Asbury H (Minneapolis), ∇ Chicago Trs.	Korea	W. F. M. S. Meth. Epis.
Robertson, Dr. Moorman Owen	U of Louisville M.	Korea	Presbyterian, South
Robinson, Chloe Bock (Mrs. Lemuel Harvey)	∇ Southwestern U, Scarritt Trs.	Cuba	Methodist Episcopal, South
Robinson, Marian Rider (Mrs. A. G.)	∇ Wellesley C.	China	
Robson, John Stanley	Columbia Methodist C, ∇ U of So. California	India	Y. M. C. A.
Robson, Ida Isadora Winans (Mrs. John Stanley)	∇ Ohio Wesleyan U, U of So. California	India	
Rohrer, Anna Elizabeth	∇ Presbyterian H (Phila.)	India	Evan. Luth Ch. in N. A.
*Rupert, Nettie Lorena	Urbana U, ∇ U of Wooster	Japan	American Board
Russell, Leno Leota	∇ Hiram C, C of Missions (Indianapolis)	India	Chris. Woman's Bd. M.
Salmon, Bessie Cheney	De Pauw U, ∇ Cincinnati Trs.	Korea	W. F. M. S. Meth. Epis.
Sassen, Dr. Augusta Albertina	∇ Pomona C, Woman's M (Phila.), Memorial H (Worcester)	China	Yale Foreign Miss. Soc.
Sauer, Clara Elda	∇ Mont. Deaconess Trng. Sch. for Nurses, Taylor U.	China	W. F. M. S. Meth. Epis.
Sawyer, Edith Orpha	∇ Colorado C, National Y. W. C. A. Trs (N. Y. C.)	China	Y. W. C. A.
Schaffner, Paul Franklin	Franklin and Marshall C, Columbia U, ∇ T of Reformed Ch.	Japan	Reformed Ch. in U.S.
Schieffey, Dr. William Jeremiah	∇ Philadelphia Dental C.	Korea	Presbyterian, U. S. A.
Scott, Dr. Charles MacDermid	∇ Queen's U and M.	India	Presbyterian Ch., Canada
Searles, Clair Ketcham	Genesee Wesleyan S, ∇ U of Rochester	China	Methodist Episcopal
Shank, Charles Lewis	∇ Goshen C.	India	Mennonite
Shank, Crissie Catherine Yoder (Mrs. Charles Lewis)	∇ Goshen C.	India	Mennonite
Shannon, James Vinton	∇ Indiana U.	China	Presbyterian, U. S. A.
Shearer, Helen Alena	Kingston General H, ∇ Presbyterian Trs.	China	Presbyterian Ch., Canada

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Shepley, Beulah May	U of Toronto, Methodist Trs (Toronto)	China	Wom. S. Meth. Ch., Can.
Shoemaker, Edna Grace	Washington State N (Ellensburg) Baptist Trs (Chicago), v Reed C, Teachers C (N. Y. C.), v Oberlin C, Auburn T	China	Woman's Baptist F. M. S. S. Amer. Presbyterian, U. S. A.
Short, Edgar Clark	v Oberlin C and T	S. Amer.	Presbyterian, U. S. A.
Short, Mabel Mayme McClelland (Mrs. Edgar Clark)	Wis. State N (LaCrosse), v Pacific U, Fargo C	India	W. F. M. S. Meth. Epis.
Shute, Vivian Lizzie	v Coe C	China	Y. M. C. A.
Smith, B. Ward	v Northwestern U, U of Michigan and M	China	Methodist Episcopal
Smith, Dr. Dennis Vincent	v U of Michigan	China	Methodist Episcopal
Smith, Hazel Grace Littlefield (Mrs. Dennis Vincent)	Oxford U (England), v Toronto M	India	
Smith, Dr. Hildegarde May	v Wilberforce U	W. Indies.	African Methodist
Smith, Joseph Daniel	Los Angeles Trs	Africa	Africa Inland
Soderberg, Joel Peter	v Toronto Trs	S. Amer.	S. Amer. Evan. Union
Soper, Annie Georgiana	v Georgia Sch. of Tech., Bible Teachers Trs (N. Y. C.)	Africa	Presbyterian, South
Stegall, Carroll Richard	v Rochester T	China	
*Steinberg, Edgar Charles	v U of Illinois, Phillips Christian U, C of Missions (Indianapolis)	Philippines	For. Christian Miss. Soc.
Stipp, Frank Vennum	Georgetown C, So. Baptist T	China	Southern Baptist Con.
Stout, William Wright	v Muskingum C, Bible Teachers Trs (N. Y. C.)	India	W. G. M. S. United Pres.
Strong, Martha Florence	v Cornell C, Wesleyan U, Drew T	India	Methodist Episcopal
Stuntz, Clyde Bronson	Nebraska Wesleyan U, v Chicago Trs	India	W. F. M. S. Meth. Epis.
Sutherland, May Emma	v Northfield S	Korea	Presbyterian, U. S. A.
Swallen, Olivette Roanna	v Toronto Bible C, Methodist Trs (Toronto)	China	Wom. S. Meth. Ch., Can.
Sweetman, Ethel Maude			
*Symonds, Claire Louise Southworth (Mrs. George R. B.)	Cornell U	Philippines	
Taylor, Ethelyn Strasser (Mrs. Samuel)	v Oberlin Kindergarten Trng. Sch., U of Wooster, v Cleveland Kindergarten Trng. Sch.	India	Methodist Episcopal
Tenney, Adelle L	Provincial N (Truro, N. S.), v Halifax M	China	American Board
Thomas, Dr. Alice Tuttle	v Cincinnati Trs	Africa	Wesleyan Methodist
Thomas, Mary M	Wisconsin State N (Whitewater), v Colorado C	China	W. F. M. S. Meth. Epis.
Thompson, May Bel	v Cotner U, C of Missions (Indianapolis)	China	W. F. M. S. Meth. Epis.
Thomson, Clinton Harris	Nebraska State N (Peru), v Cotner U and M, C of Missions (Indianapolis)	India	Chris. Woman's Bd. M.
Thomson, Dr. Bertha Evelyn Mangon (Mrs. Clinton Harris)	v Dakota Wesleyan U	India	Chris. Woman's Bd. M.
Todnem, Lawrence		China	Y. M. C. A.
Todnem, Annie Laurie Waldron (Mrs. Lawrence)	Dakota Wesleyan U, v Wilamette U	China	
Tunison, Bessie Dorothy	v Lenox C, U of Wisconsin	India	W. F. M. S. Meth. Epis.
Turner, Elizabeth Jane	v Central Holiness U, Chicago Trs	India	W. F. M. S. Meth. Epis.
Turner, Everett Stanton	v Grinnell C, Oberlin T	Philippines	Y. M. C. A.
Tyler, Ursula Josephine	v Cincinnati Trs, Ohio Wesleyan U	China	W. F. M. S. Meth. Epis.
Van Hook, Lillian May	v Gordon Trs	China	Am. Bap. For. Miss. Soc.
Velte, Friedrich Mowbray	Mercesburg S, v Princeton U	India	Forman Chris. College
Vespre, Nora May	v Bonebrake T, Samaritan H Trng. Sch. for Nurses (Ashland, O.)	Africa	United Brethren
Warrington, Ruth Anna	Northwestern State N (Alva Okla.), Chicago Trs	India	W. F. M. S. Meth. Epis.
Waterhouse, Madeline Clara	Oberlin C, Hartford Sch. of Relig. Pedagogy	Japan	American Board
Weersing, Frederick J.	Hope C, v U of Minnesota	China	Reformed Ch. in Amer.
Weiser, William Henricks	v Y. M. C. A. Trng. C, U of Chicago	India	Presbyterian, U. S. A.
Westcott, Ida Grace	v Moody Trs	Malaysia	W. F. M. S. Meth. Epis.
Wharton, Conway Taliaferro	Southwestern Presbyterian U, Austin C, v Austin Presbyterian T	Africa	Presbyterian, South
Wharton, Susan Ethel Taylor (Mrs. Conway Taliaferro)	v U of Texas	Africa	Presbyterian, South
Wheat, Bertha Lemira	v Northwestern State N (Alva, Okla.), Chicago Trs	India	W. F. M. S. Meth. Epis.
Wheeler, William Reginald	v Yale U, Auburn T, Harvard U Grad	China	Presbyterian, U. S. A.
Wheeler, Constance Irene Hayes (Mrs. William Reginald)	Wellesley C, v Pratt Inst.	China	Presbyterian, U. S. A.
White, Henry Harrison	v Mass. Agrl. C	Turkey	American Board
Wilcox, Katie	Wesleyan U, v Mt. Holyoke C	India	American Board
Wilson, Myrtle Estelle	State N (Los Angeles), U of California, Butler C, v C of Missions (Indianapolis)	Philippines	For. Christian Miss. Soc.
Wiltzie, Dr. James Wesley Van	Williams C, v Cornell U M	China	Presbyterian, U. S. A.
Witmer, Clayton Clark	State N (Millersville, Pa.), Franklin and Marshall C, Bonebrake T, v U of Chicago	Philippines	United Brethren

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Wolverton, Harold Alonzo.....	Brandon C, v Ontario Agrl. C, U of Toronto M.....	India.....	Baptist Ch., Canada
Woodall, Emery Johnson.....	Wake Forest C, v Newton T.....	China.....	American Board
Wyckoff, Charlotte Chandler.....	v Northfield S, Wellesley C.....	India.....	Reformed Ch. in Amer.
Wylie, Dr. John Herman.....	v Indiana U, Columbia U M, N. Y. Post Graduate H.....	China.....	Presbyterian, U. S. A.
Wylie, Mary Edith Bushnell (Mrs. John Herman).....	Allegheny C, Pa. C of Music, v Indiana U.....	China.....	Presbyterian, U. S. A.

SAILED VOLUNTEERS FOR 1916

In the table abbreviations have been used as follows C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; v=Volunteered at.

*Volunteers sailed before 1916; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Aiken, Ruth.....	v Hillsdale C, Bible Teachers Trs. (N. Y. C.).....	Africa.....	Presbyterian, U. S. A.
Akerson, Leroy Lind.....	v Iowa Wesleyan C.....	Malaysia.....	Methodist Episcopal
Allen, Bertha Harding.....	v Pomona C, State N (Los Angeles)	China.....	American Board
Alter, D. Emmet.....	Westminster C, v Pittsburgh T.....	India.....	United Presbyterian
Alter, Mary Martha Payne (Mrs. Emmet).....	v Westminster C.....	India.....	United Presbyterian
Amerman, Bertha Estella.....	v Whitworth C, C of Wooster.....	Persia.....	Presbyterian, U. S. A.
Anderson, Dr. John Todd.....	v Furman U, Wake Forest C, U of Louisville M, N. Y. Post-Grad. M (Louisville).....	China.....	Southern Baptist Con.
Anderson, Minnie Claire Middleton (Mrs. John Todd).....	v Meredith C, Baptist Woman's Trs (Louisville).....	China.....	Southern Baptist Con.
Andrews, Louise Hazel.....	v Baptist Woman's Trs (Louisville).....	China.....	Southern Baptist Con.
Anker, Harry Peter.....	v Hope C, Vanderbilt U T.....	Africa.....	Methodist Episcopal, South
Annis, Stanley Ewart.....	U of Toronto, v Victoria C, Kennedy Trs.....	China.....	Methodist Ch., Canada
Archer, Edna Priscilla Caye (Mrs. Raymond LeRoy).....	v Chicago Evan. Inst.....	Malaysia.....	Methodist Episcopal
Archer, William B.....	v Asbury C.....	S. Amer.....	Methodist Episcopal
Arnold, Roger David.....	v William Jewell C.....	China.....	Y. M. C. A.
Arnold, Eleanor Tracy (Mrs. Roger David).....	Lawrence C, v State N (Milwaukee)	China.....	
Ashcraft, Edwin Perry.....	v U of So. California.....	China.....	Free Methodist
Asper, Oluf.....	v St. Oaf C, United Church T.....	China.....	United Nor. Luth. Ch.
Aston, Gladys Ruth.....	v Chris. Alliance Trs (Nyack), Baptist Trs (Phila.), West Side H (Scranton).....	China.....	Woman's Baptist F. M. S.
Atkinson, Edward Grant.....	v Moody Trs, McCormick T.....	S. Amer.....	F. M. S. of the Brethren Ch.
Augur, Julius Smith.....	Yale U, v Hartford T.....	Philippines.....	American Board
*Austin, Christian Lillian.....	So. Presbyterian C (N. C.).....	Korea.....	Presbyterian, South
Baber, Ray Erwin.....	v Campbell C.....	China.....	Canton Christian College
Bacon, Edna Gertrude.....	v Epworth Evan. Trs (St. Louis), Central Holiness U, Albion C, Chicago Evan. Trs.....	India.....	W. F. M. S. Meth. Epis.
Ballou, Earle Hoyt.....	v Yale U, Hartford T.....	China.....	American Board
Ballou, Thelma Gertrude Havens (Mrs. Earle Hoyt).....	Middlebury C.....	China.....	American Board
Barnes, Grace Elizabeth.....	v Greenville C, Bible Teachers Trs (N. Y. C.).....	India.....	Free Methodist
Barnhart, Byron Pat.....	Penn C, v Y. M. C. A. Trs (Chicago)	Korea.....	Y. M. C. A.
Barrow, John Vermillion.....	v U of Texas.....	China.....	Canton Christian College
Bartel, Bena.....	v Tabor C (Hillsboro, Kans.).....	China.....	China Mennonite Mission
Bartlett, Sadie Christina.....	v Dakota Wesleyan U.....	S. Amer.....	Methodist Episcopal
Bartlett, Willard William.....	Potsdam N, Clarkson Sch., of Tech., Colgate U., Columbia U. Grad.....	Burma.....	Am. Bap. For. Miss. Soc.
Bartlett, Marguerite Louise Allen (Mrs. Willard William).....	Franklin C, Bible Teachers Trs (N. Y. C.), Columbia U.....	Burma.....	Am. Bap. For. Miss. Soc.
*Batdorf, Charles William.....	v U of California and Grad.....	China.....	Methodist Ch., Canada
Beam, Florence Cozad Newell (Mrs. Kenneth S.).....	v Oberlin S and C, Lake Erie C.....	Japan.....	American Board
Beattie, Margaret Grace.....	Presbyterian Trs (Toronto), v U of Toronto.....	W. Indies.....	Presbyterian Ch., Canada
Bell, Dr. L. Nelson.....	v Washington and Lee U of Virginia M.....	China.....	Presbyterian, South
Bell, Virginia Myers Leftwich (Mrs. L. Nelson).....	St. Luke's H (Richmond), v Assembly's Trs (Richmond).....	China.....	Presbyterian, South
Bembower, William.....	Ohio State U, v U of California.....	India.....	Presbyterian, U. S. A.
*Berg, Henry William.....	v Pomona C.....	Hawaii.....	Lyon's Sch. for Boys
Bergens, Jessie Ruth.....	Cleveland N. v Florence Harkness Severance Trs.....	Mexico.....	Presbyterian, U. S. A.
Bergquist, Carl Johan.....	v North Park C, Fjellstedtska Skolan (Sweden).....	China.....	Swedish Miss. in China

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Birtchet, Grover Cleveland.....	Albany C, San Francisco T.....	S. Amer...	Presbyterian, U. S. A.
†Bishop, Francene Lewis.....	Pomona C, State N (Los Angeles)	India.....	W. F. M. S. Meth. Epis.
Bjoland, Clara.....	Moody Trs, Chris. Alliance Trs (Nyack)	India.....	Chris. and Miss. Alliance
Blair, Frederic Howes.....	U of Minnesota, Boston U T.....	Japan.....	Methodist Episcopal
Blaisdell, Thomas Charles, Jr.....	Alma C, Konigstadische Oberreal-schule (Berlin), Pa. State C.....	India.....	Presbyterian, U. S. A.
Bock, William Henry.....	Ashland C, U of Chicago T.....	S. Amer...	F. M. S. of the Brethren Ch.
Bock, Edna Grace Polk (Mrs. William Henry).....	Ashland C.....	S. Amer...	F. M. S. of the Brethren Ch.
Boggs, Ethel Ashmore.....	Northfield S, New England Baptist H, Bible Teachers Trs (N. Y. C.), Sloane H.....	India.....	Woman's Baptist F. M. S.
Borders, Karl Myrtle.....	Transylvania U, C of the Bible, Union T (N. Y. C.).....	Philippines	For. Chris. Miss. Soc.
Borders, Mary Caldwell Gayle (Mrs. Karl Myrtle).....	Transylvania U.....	Philippines	For. Chris. Miss. Soc.
Bording, Maren Petersen.....	H (Denmark), Chicago Trs.....	Philippines	W. F. M. S. Meth. Epis.
*Bower, Carleton Warde.....	Hillsdale C.....	Japan.....	Government School
Bradshaw, Ruth Frances Chapman (Mrs. John).....	Hiram C.....	China.....	
*Brawthen, Clara Marie.....	Northwestern U.....	Hawaii.....	Oahu College
Breck, Grace Marion.....	N. J. State N.....	China.....	American Board
Brinton, Thomas Baker.....	West Chester State N (Pa.), Dick-inson C, Garrett Trs.....	Africa.....	Methodist Episcopal
Brittingham, Harriet Helen.....	Bible Teachers Trs (N. Y. C.).....	China.....	Woman's Baptist F. M. S.
Brown, Harry Winthrop.....	Park C.....	India.....	Presbyterian, U. S. A.
Brown, Alice Mary Piper (Mrs. Harry Winthrop).....	Park C.....	India.....	Presbyterian, U. S. A.
Brown, LeRoy LePark.....	Moody Trs.....	Persia.....	
Brown, Oral Carl.....	Taylor U.....	China.....	South Chih-li Mission
Burket, Everett Stanley.....	McMinnville C, Newton T.....	China.....	Am. Bap. For. Miss. Soc.
Burket, Margaret Larne Campbell (Mrs. Everett Stanley).....	McMinnville C.....	China.....	Am. Bap. For. Miss. Soc.
Burris, Robert Shull.....	Christian Alliance Trs (Nyack), Moody Trs.....	China.....	Chris. and Miss. Alliance
Burris, Trenna Belle Strasser (Mrs. Robert Shull).....	Christian Alliance Trs (Nyack), Moody Trs.....	China.....	Chris. and Miss. Alliance
*Bush, Grace Olive Kahl (Mrs. Raymond L).....	Chicago Trs.....	Africa.....	Methodist Episcopal
Butler, William.....	Rochester T.....	S. Amer.....	
Butts, Victor R.....	Albert C.....	China.....	
Butts, Ethel Ida McCartney (Mrs. Victor R.).....	Albert C.....	China.....	
*Caburet, Emma Eugenie.....	Gordon Trs.....	France.....	McAll Mission
Cady, Muriel Emmett Poor (Mrs. Lyman V. L.).....	Oberlin C.....	China.....	American Board
Camp, Evalyn Amelia.....	U of Minnesota.....	Japan.....	Woman's Baptist F. M. S.
Campbell, Archibald.....	U of Washington, Princeton T.....	Korea.....	Presbyterian, U. S. A.
Campbell, Helen Maxwell Ott, (Mrs. Archibald).....	Bryn Mawr C, Philadelphia N, U of Pennsylvania.....	Korea.....	Presbyterian, U. S. A.
Cass, Gertrude Lenesty.....	N (Stratford, Ont.), Presbyterian Trs (Toronto).....	Korea.....	Presbyterian Ch., Canada
Cavert, Samuel McCrear.....	Union C and Grad., Union T (N. Y. C.).....	India.....	
*Chafin, Anna Margaret Bair (Mrs. Victor).....	Iowa State N, Central Holiness U.....	Korea.....	Presbyterian, U. S. A.
Chalmers, Eleanor Moulton.....	Boston U, Chicago Trs.....	India.....	W. F. M. S. Meth. Epis.
Cheney, Alfred Glodrey.....	Coe C, McCormick T.....	Mexico.....	Presbyterian, U. S. A.
Childs, John Lawrence.....	U of Wisconsin.....	China.....	Y. M. C. A.
Christie, Jean Ogilvy.....	Wellesley C, Columbia U, Union T (N. Y. C.).....	Turkey.....	Constantinople College
Chute, Elberta Faith.....	Carson and Newman C, U of Tennessee, Baptist Trs (Chicago).....	India.....	Woman's Baptist F. M. S.
*Clark, Lucy K.....	Buffalo State N, Kennedy Trs.....	Ceylon.....	American Board
Clow, Jay L.....	Ohio Wesleyan U, Boston U T, Oberlin T.....	India.....	Methodist Episcopal
*Coale, Olive Grace Woodford (Mrs. Willis Branson).....	Folts Trs, Syracuse U, Oberlin C.....	Hawaii.....	Hawaiian Evan. Board
*†Colby, Elsie Jones (Mrs. Wm. G.).....	State N (Los Angeles).....	China.....	
Cole, John Silas Rex.....	Drake U, U of Chicago.....	Japan.....	Government School
Colson, Ethelwyn Brownell.....	Utica S, Weston C.....	China.....	Presbyterian, U. S. A.
Connelly, Frank Hutchins.....	William Jewell C, So. Baptist T.....	China.....	Southern Baptist Con.
Connelly, Mary Lu Sears (Mrs. Frank Hutchins).....	Hardin C, Baptist Woman's Trs (Louisville).....	China.....	Southern Baptist Con.
Cooke, Hester Locke.....	U of California.....	India.....	Presbyterian, U. S. A.
Coon, Edith Marion.....	Mt. Holyoke C.....	India.....	American Board
Coopdrer, Dr. Florence Virginia.....	Goshen C, U of Illinois M, Woman's H (Phila.), Hesston Trs.....	India.....	Mennonite
Cosgrove, Ethel Charlotte.....	Oberlin C, U of Minnesota.....	Japan.....	
Couch, Helen.....	Ohio Wesleyan U, Kennedy Trs.....	Japan.....	W. F. M. S. Meth. Epis.
Crane, Paul Sackett.....	Southwestern Presbyterian U, Union T (Richmond).....	Korea.....	Presbyterian, South

†Deceased.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
*Crane, Rolin Chillion	∇ Park C, Valparaiso U	China	
*Cumming, Charles Gordon	Dalhousie U, U of Chicago, ∇ Union T (N. Y. C.)	W. Indies.	Presbyterian Ch., Canada
*Davidson, Dr. Douglas Treat	∇ Yale U, Harvard M, U of Pennsylvania M	China	Yale Foreign Miss. Soc.
*Davidson, Dr. Ellen Hooker (Mrs. Douglas Treat)	Smith C, ∇ Drexel Inst., Woman's M (Phila.)	China	Yale Foreign Miss. Soc.
Davis, Ethel Loretta	∇ Park C	China	Presbyterian, U. S. A.
Davison, Waldo Burton	∇ Berea C	S. Amer.	Y. M. C. A.
Davison, Marguerite Porter (Mrs. Waldo Burton)	∇ Berea C	S. Amer.	
Day, Miriam Lois	Iowa State N, ∇ Houghton T, Kennedy Trs.	Africa	Wesleyan Methodist
Dean, Jennie Flora	∇ Dakota Wesleyan U	Malaysia	W. F. M. S. Meth. Epis.
Dexter, Burt Lee	Bates C	S. Amer.	Methodist Episcopal
*Dickey, Nannie Opie (Mrs. Harry Elverton)	Northwestern U, ∇ Hanna T	India	Evan. Luth. Ch. in U. S. A.
Dodd, Duncan Flynn	∇ Boston U, Wesleyan U, Trinity C (Hartford)	China	Methodist Episcopal
Dodd, Dr. Edward Mills	Princeton U, ∇ Cornell M, Meth. Epis. H (Brooklyn)	Persia	Presbyterian, U. S. A.
Dolive, Walter Covington	Southwestern Presbyterian U, ∇ Presbyterian T of Kentucky	China	Presbyterian, U. S. A.
Donaldson, Fred'k Frow Goodline	∇ Oberlin C and T	China	American Board
Dosker, Richard John	Central U, ∇ Presbyterian T of Kentucky, Princeton U Grad.	Japan	Presbyterian, U. S. A.
Dran, Annie S.	Simmons C, New England Cons. of Music, ∇ Moody Trs	Hawaii	Protestant Episcopal
*Draper, Marion Romer	∇ Syracuse U	Japan	
Duncan, Antoinette Banks (Mrs. Kenneth)		China	Canton Christian College
Dunham, Marion Elise Guthrie (Mrs. Harry Jessup)	∇ Syracuse U	China	Yale Foreign Miss. Soc.
*Dunkum, John Albert	∇ Asbury C	Cen. Am.	
Dupertuis, John	U of Puget Sound, ∇ Colorado C	Alaska	Government School
Dyer, Dr. Lora Genevieve	Smith C, ∇ Woman's M (Phila.)	China	American Board
Edens, Olive T.	Carson and Newman C, ∇ Baptist Woman's Trs (Louisville)	Africa	Southern Baptist Con.
Ellis, Nina Pauline	∇ C of Wooster, Western Reserve U	Japan	Presbyterian, U. S. A.
Emery, Phoebe Elizabeth	Baker U	India	W. F. M. S. Meth. Epis.
Erickson, Alma Serafa	∇ Moody Trs	China	Swedish Alliance Miss.
*Estes, Caroline Margaret Lee (Mrs. Charles Edward)	∇ Oberlin C	Turkey	Robert College
Ewers, Lavinia Gladden	∇ Maryville C	China	Presbyterian, U. S. A.
Ewing, Raymond Hood	∇ William Jewell C	China	Am. Bap. For. Miss. Soc.
*Farrior, Stacy Conrad	∇ Davidson C	China	Presbyterian, South
*Fauske, Dina K. Thompson (Mrs. Herman S.)	∇ Union Trs (Brooklyn)	China	Lutheran Ch., Norway
Ferguson, Marion Black	∇ University C	India	Dom. Coun. Y. W. C. A.
Fillmore, Annie Louise	∇ U of Cincinnati, C of Missions (Indianapolis)	China	For. Chris. Miss. Soc.
Flagg, Herbert William	Moody Trs, ∇ Harvard U	China	China Inland
Ford, Herbert	∇ U of Nebraska, ∇ U of Chicago T	W. Indies.	Baptist Home Miss. Soc.
Foster, Frank Clifton	McMinnville C, ∇ Colby C	China	Am. Bap. For. Miss. Soc.
Fox, Silas Fowler	∇ Toronto Bible	India	Ceylon and India General
Fox, Emma Grau (Mrs. S. Fowler)	∇ Toronto Bible C	India	Ceylon and India General
Fraas, Pauline Augusta Sophia	∇ Los Angeles Trs	Africa	Africa Inland
*Fuller, Ethel Inez	∇ Hedding C, Northwestern U	Mexico	
Garner, Holly P.	Blue Ridge C, Bethany Trs	India	Church of the Brethren
Garner, Kathryn E. Barkdoll (Mrs. Holly P.)	Mt. Morris C, Bethany Trs	India	Church of the Brethren
Gates, Moore	∇ Princeton U	Turkey	Robert College
Gault, Frank Meikle	∇ C of Wooster, McCormick T	Africa	Presbyterian, U. S. A.
Ghiselin, Charles, Jr.	Washington and Lee U, Princeton U Grad., ∇ T	China	Presbyterian, South
Goldblatt, Joseph Milner	Kansas City Law, ∇ Wesleyan U	China	Methodist Episcopal
Goodwin, Mary Merrick	∇ Bryn Mawr C, Radcliffe C Grad.	China	
Gordon, Simeon Moore	∇ U of California	China	Presbyterian, U. S. A.
Gosma, Flo Mae	∇ Hillsdale C	China	
Grafton, Homer Harold	Fairmount C, ∇ U of Kansas Grad.	Japan	Y. M. C. A.
Grafton, Eva Rebecca Weiner (Mrs. Homer Harold)	Fairmount C, ∇ C of Wooster	Japan	
Graham, Eleanor Dell	∇ Wesley C	China	Wom. S. Meth. Ch., Canada
Gregg, Alice Henrietta	∇ Winthrop C, Church Deaconess Trs (Phila.)	China	Protestant Episcopal
*Grimm, Alfred Frederick	∇ Westminster C	W. Indies.	Y. M. C. A.
*Gunderson, Adolphus Eugene	Moody Trs, ∇ Illinois C, U of Wisconsin, Evan. Nor. Luther T	Africa	Sudan Interior
Hall, Clyde Jesse	∇ Baker U, Boston U T	Malaysia	Methodist Episcopal
Hall, Mary Melissa Beecher (Mrs. Clyde Jesse)	∇ State N (Emporia)	Malaysia	Methodist Episcopal
Hall, Royal Glenn	∇ Park C, ∇ U of Illinois Grad., Auburn T	Siam	Presbyterian, U. S. A.
Hall, Ella Martin Taylor (Mrs. Royal Glenn)	∇ Park C, Bible Teachers Trs (N. Y. C.)	Siam	Presbyterian, U. S. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Hamilton, Marietta	Monmouth C.	India	United Presbyterian
Hansen, Elizabeth Inga	Northfield S. Mass. General H.	Ceylon	American Board
Harner, Frank Emery	∇ Hiram C, Union T (N. Y. C.)	India	For. Chris. Miss. Soc.
Harner, Blanch May Davis (Mrs. Frank Emery)	∇ Hiram C, Berea C.	India	For. Chris. Miss. Soc.
Harrell, Jessie	Louisville City H, ∇ Moody Trs	Africa	Dutch Ref. Ch. of S. Africa
Harris, Edith Gillespie	∇ Los Angeles Trs.	Africa	Africa Inland
Harris, George Kauffelt	U of Washington, Art Inst. of Chicago, ∇ Moody Trs.	China	China Inland
Harrison, Regina Rabbe (Mrs. Paul W.)	Union Protestant H.	Arabia	Reformed Ch. in Amer.
Hartness, Marion Easter	Carroll C, Northland C, ∇ Alma C.	Korea	
*Hartsough, Ralph Clayton	Hastings C, ∇ Nebraska Wesleyan U, Kansas State U.	China	Y. M. C. A.
*Hartsough, Jessie A. Hull (Mrs. Ralph Clayton)	∇ Nebraska Wesleyan U.	China	
*Hartung, Lois Joy	∇ Cornell C.	Mexico	W. F. M. S. Meth. Epis.
Hartzler, Coleman Clark	∇ Missouri Wesleyan U, Garrett Trs	Africa	Methodist Episcopal
Hartzler, Lucinda Lee Padrick (Mrs. Coleman Clark)	∇ State N (Los Angeles), U of So. California.	Africa	Methodist Episcopal
Hatch, Ella Alletta	∇ Coe C.	S. Amer.	W. F. M. S. Meth. Epis.
Hayes, Warren Hiram	∇ Lebanon Valley C, Otterbein U, Princeton T and U.	Japan	United Brethren
Hayes, Ila M. Bale (Mrs. Warren Hiram)	Ohio State U, Otterbein U.	Japan	United Brethren
Hekhuis, Lambertus	Hope C, ∇ Western T (Holland, Mich.)	India	Reformed Ch. in Amer.
Hekhuis, Jennie Immink (Mrs. Lambertus)	Hope C.	India	Reformed Ch. in Amer.
Hewey, Clarissa Allen	New England Women's and Children's H, ∇ Gordon Trs	China	Woman's Baptist F. M. S.
Hine, Emma May	Hood C, ∇ Baptist Trs (Phila.)	China	Am. Bap. For. Miss. Soc.
Hinkhouse, Dr. Myrtle Jane	Parsons C, ∇ Grinnell C, Woman's M (Phila.)	China	Presbyterian, U. S. A.
Hoath, Ruth	∇ Southwestern C (Kansas)	India	W. F. M. S. Meth. Epis.
*Hobart, Elizabeth	∇ Northwestern U.	China	W. F. M. S. Meth. Epis.
Hobgood, Tobitha Lien Alderson (Mrs. Henry Clay)	Beaumont C, ∇ C of Missions (Indianapolis), Butler C.	Africa	For. Chris. Miss. Soc.
Hodges, Martha Dodsell	∇ Cleveland Trs.	India	Salvation Army
Hoffert, Andrew T.	∇ McPherson C, Bethany Trs.	India	Church of the Brethren
Holmberg, George Arthur	∇ North Park C.	S. Amer.	Scandinavian Alliance
*Holmes, Jerome Crane	∇ Bates C, Hartford T.	Japan	American Board
Holt, Nancy Rebecca	∇ Randolph-Macon Woman's C, Scarritt Trs.	S. Amer.	Wom. Coun. M. E. So.
Hoogstraat, Christine Vive	Occidental C, National Y. W. C. A. Trs (N. Y. C.)	S. Amer.	Presbyterian, U. S. A.
Hooper, Rosalie Geraldine Edwards (Mrs. James Leon)	∇ Meridian C, Scarritt Trs.	Philippines	Presbyterian, U. S. A.
Horst, Miles	∇ Pa. State C.	S. Amer.	
Horton, Rose M.	Central State N (Pa.), ∇ Moody Trs	Africa	Africa Inland
Howey, Harriet May	Ohio Northern U, ∇ Ohio Wesleyan U	Japan	W. F. M. S. Meth. Epis.
†Hudson, George Alexander	∇ Davidson C.	China	Presbyterian, South
Hughes, Eleanor	Margate C (England), Royal Alexandra H, ∇ Presbyterian Trs (Toronto)	Korea	Presbyterian Ch., Canada
Hunter, William Alfred	∇ Manitoba U, Presbyterian C (Montreal), Toronto Trs.	W. Indies.	Presbyterian Ch., Canada
Husted, Edith Evelyn	∇ Oberlin C.	Japan	American Board
Hutchison, Esther	∇ Ohio Wesleyan U.	S. Amer.	Methodist Episcopal
Hutchison, Florence Ashmore	Westminster C.	Egypt	United Presbyterian
Hyneman, Ruth Eliza	Oakland City C, ∇ Ill. Holiness U, Asbury C.	India	W. F. M. S. Meth. Epis.
Illick, John Theron	∇ Taylor U, Syracuse U.	China	Methodist Episcopal
Illick, Bernice Loie Rowland (Mrs. John Theron)	∇ Syracuse U.	China	Methodist Episcopal
*Inke, Richard Jacob	Rochester T, ∇ Newton T.	S. Amer.	
Insko, Myron Otis	Morningside C, Boston U T.	India	Methodist Episcopal
Insko, Amelia Mary Abell (Mrs. Myron Otis)	∇ Iowa Trs (Des Moines)	India	Methodist Episcopal
Ison, Grace Daswell	∇ Asbury C.	Malaysia	Methodist Episcopal
James, Leora Civil	∇ Peace Inst.	S. Amer.	Presbyterian, South
Jenness, Richard Esselstyn	∇ U of Denver, McCormick T.	China	Presbyterian, U. S. A.
Jenness, Lillian Holmes Keyes (Mrs. Richard Esselstyn)		China	Presbyterian, U. S. A.
*Johnson, Albert L.	Western N (Stockton, Cal.), ∇ Los Angeles Trs.	China	Swed. Miss. Cov. of Amer.
*Johnson, Elna Sophia Lundell (Mrs. Albert L.)	∇ Los Angeles Trs.	China	Swed. Miss. Cov. of Amer.
*Johnson, Helga Berthina	State N (Mayville, N. D.) ∇ Chicago Trs.	S. Amer.	Mackenzie College
*Johnson, Hilma Maria	∇ North Park C.	China	Swed. Miss. Cov. of Amer.

†Deceased.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Johnson, Sigrid Christina.....	∇ Kalamazoo C, U of Mich. Sch. for Nurses.....	India.....	Am. Bap. For. Miss. Soc.
Jones, David Rees.....	∇ Moody Trs.....	India.....	Ceylon and India General
Jones, Milton Edward.....	∇ Upper Iowa U.....	Malaysia.....	Methodist Episcopal
Kanaga, Nina Louise.....	∇ U of Kansas.....	S. Amer.....	Methodist Episcopal
Kauffman, Daniel Royer.....	∇ Albright C, Bible Teachers Trs (N. Y. C.).....	China.....	United Evan. Church
Kellersberger, Dr. Eugene Roland.....	∇ U of Texas, Washington U M.....	Africa.....	Presbyterian, South
Kellersberger, Edna Helena Bosche (Mrs. Eugene Roland).....	∇ Washington C, ∇ Moody Trs, U of Texas, Scarritt Trs.....	Africa.....	Presbyterian, South
Kelsey, Mary Maud.....	∇ Vassar C.....	India.....	
Kenyon, Harrison Morton.....	∇ U of Denver.....	Japan.....	Government School
*Killam, Lloyd Randolph.....	∇ William Jewell C, Brown U Grad.....	Hawaii.....	Y. M. C. A.
King, Florence Grace.....	∇ Ohio Wesleyan U, Cincinnati Trs.....	India.....	W. F. M. S. Meth. Epis.
Kintigh, Stanley W.....	∇ Campbell, C ∇ Kansas City U.....	China.....	United Brethren
Kintigh, Winifred C. Huxtable (Mrs. Stanley W.).....	∇ Illinois State N, U of Illinois.....	China.....	United Brethren
*Kirby, Lillah L.....	∇ Iowa State Teachers C, ∇ Baptist Trs (Chicago).....	Mexico.....	Baptist Home Miss. Soc.
Klingeberg, Ida Martha.....	∇ McGee Holiness T, ∇ Greenville M.....	India.....	
Kostrup, Bertha Alfrida Christensen.....	H (Denmark), ∇ Chicago Trs, Ill. Trng. Sch. for Nurses.....	Philippines.....	W. F. M. S. Meth. Epis.
Krause, Vernetta Grover.....	∇ Stanford U, ∇ U of Redlands.....	India.....	Am. Bap. For. Miss. Soc.
Kreschap, Olive Frances.....	∇ Bible Teachers Trs (N. Y. C.).....	China.....	Methodist Episcopal
Lake, Ruth Beulah Manning (Mrs. Leo Clarence).....	∇ Colorado C, ∇ U of Neb. Cons. of Music.....	Japan.....	Presbyterian, U. S. A.
Lancaster, Lewis Holladay.....	∇ Hampden - Sidney C, Union T (Richmond).....	China.....	Presbyterian, South
Leach, Dr. Clara Chase.....	∇ U of Vermont, Wellesley C, Temple U M.....	China.....	Woman's Baptist F. M. S.
Lee, Frederic Edward.....	∇ Cherokee Co. S, U of Kansas, Yale U Grad, and T.....	Japan.....	For. Chris. Miss. Soc.
Lennox, Dr. William Gordon.....	∇ Colorado C, Harvard M.....	China.....	Methodist Episcopal
Lewis, Charles Henry.....	∇ Occidental C, Princeton T.....	China.....	Presbyterian, U. S. A.
Lewis, Charles Henry.....	∇ Occidental C, Princeton T.....	China.....	Presbyterian, U. S. A.
Lichtwardt, Henry Herman.....	∇ Berea C, Oberlin C.....	S. Amer.....	Y. M. C. A.
Lichtwardt, Ruth Ora Moyer (Mrs. Henry Herman).....	∇ Oberlin Con. of Music.....	S. Amer.....	
Liljestrand, Dr. Sven Herman.....	∇ Syracuse U and M.....	China.....	Methodist Episcopal
Liljestrand, Ethel Ruth Hardy (Mrs. Sven Herman).....	∇ Syracuse U.....	China.....	Methodist Episcopal
Linn, Clara Elise.....	∇ Hartford Trs.....	China.....	
Lockhart, Eva Bessie.....	N (Truro, N. S.), ∇ Arcadia U.....	India.....	Baptist Ch., Canada
*Loehr, George Robert, Jr.....	∇ Emory C.....	W. Indies.....	Candler College
Long, Herbert Collins.....	∇ William Jewell C, Brown U Grad., ∇ Newton T.....	India.....	Am. Bap. For. Miss. Soc.
Loy, Nettella.....	∇ Baker U.....	S. Amer.....	W. F. M. S. Meth. Epis.
Lundene, Anton Mander.....	∇ Gustavus Adolphus C, Augustana T.....	China.....	China Augustana Miss.
McBride, Nettie Grace.....	T Phila, Sch. for Nurses, Bellevue H, ∇ Baptist Woman's Trs (Louisville).....	China.....	Southern Baptist Con.
McCartney, Blanche L.....	∇ Nebraska State U.....	India.....	W. F. M. S. Meth. Epis.
McClure, Robert William.....	∇ Mt. Hermon S, Bangor T, Dartmouth C.....	China.....	American Board
McClure, Jeanie Sewell Graham (Mrs. Robert William).....	∇ Bates C.....	China.....	American Board
McCrary, Jeanette Lois.....	∇ Cooper C.....	Egypt.....	United Presbyterian
McKinney, Georgia Leslie.....	∇ C of Wooster.....	Persia.....	
McLaughlin, Wilfred Campbell.....	∇ Davidson C, Union T (Richmond).....	China.....	Presbyterian, South
McLaughlin, Elizabeth Trent Wilson (Mrs. Wilfred Campbell).....	∇ Westminster S.....	China.....	Presbyterian, South
*McMullin, Arthur B.....	∇ Park C.....	Siam.....	Presbyterian, U. S. A.
McWilliams, Wilbert Roy.....	∇ Albert C, ∇ Victoria C.....	Japan.....	Methodist Ch., Canada
Mabuce, Ethel Lindy.....	∇ Chicago Evan. Inst., ∇ Taylor U.....	Burma.....	W. F. M. S. Meth. Epis.
McIntire, Frances Willard.....	∇ Goucher C, Hartford Trs, Chicago Trs.....	Japan.....	W. F. M. S. Meth. Epis.
MacMillan, Joseph Preston.....	∇ Drew T.....	China.....	Methodist Episcopal
Maddock, Helen Edna.....	∇ U of California, Berkeley Trs, Epis. Deaconess Trs (N. Y. C.).....	Hawaii.....	Protestant Episcopal
Mangan, Catherine Mary.....	∇ Toronto Trs, Toronto Nursing-at-Home Miss.....	S. Amer.....	Baptist Ch., Canada
Marks, Inez May.....	∇ Chicago Trs, U of So. California and C of Music.....	China.....	W. F. M. S. Meth. Epis.
Marsh, Thomas Graham.....	∇ Moody Trs.....	Africa.....	Africa Inland
Matheson, Norah Evelyn.....	∇ U of Manitoba, ∇ Kennedy Trs.....	India.....	Ch. of Eng. in Canada
Matson, Wilbur Lynes.....	∇ Kansas Wesleyan U.....	Malaysia.....	Methodist Episcopal
Maxwell, Albert Sidney.....	∇ Davidson C, Union T (Richmond).....	S. Amer.....	
Meinhardt, Ella Louise MacBain (Mrs. Carl D.).....	∇ Syracuse U.....	China.....	
Melrose, Paul Cunningham.....	∇ Lenox C, Princeton T.....	China.....	Presbyterian, U. S. A.
Melrose, Esther Agnew (Mrs. Paul Cunningham).....	∇ Lenox C.....	China.....	Presbyterian, U. S. A.
Menzer, Edith Huldina.....	∇ Los Angeles Trs.....	Cent. Am.....	Centra lAmer. Miss.
Miller, Alvah L.....	∇ Morningside C.....	India.....	Y. M. C. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Miller, Mildred Burritt Jones (Mrs. Alvah L.)	De Pauw U, Northwestern U	India	American Board
Miller, Charles Winthrop	Clark U	Ceylon	Presbyterian, South
Miller, Grace Ellen	State N (Emporia)	Africa	Presbyterian, South
Mohler, Jennie	German H (Kansas City, Mo.) Bethany Trs	India	Church of the Brethren
Moore, Joseph Wendell	Nebraska Wesleyan U	Philippines	Methodist Episcopal
Moore, Clara Ethel Nordby (Mrs. Joseph Wendell)	Nebraska Wesleyan U	Philippines	Methodist Episcopal
*Moraller, Erick Ludwig	Y. M. C. A. Trs (Springfield)	Russia	Y. M. C. A.
Moran, Ursul Mildred Reeves (Mrs. Sherwood F.)	Oberlin Cons. of Music, Redlands U	Japan	American Board
Morton, Clement Manly	Atlantic Christian C T, C of Missions (Indianapolis)	S. Amer.	Chris. Woman's Bd. M.
Morton, Selah Louise Beam (Mrs. Clement Manly)	Washburn C, Red Cross H (Kansas City), Emergency H (Cleveland), C of Missions (Indianapolis)	S. Amer.	Chris. Woman's Bd. M.
Moses, Mathilda Roberta	Colo. St. Teachers C, Chicago Trs	India	W. F. M. S. Meth. Epis.
Moyer, Elgin Sylvester	Manchester C, Bethany Trs	China	
Moyer, Lela Fae Sellers (Mrs. Elgin Sylvester)	Manchester C, Ill. Trng. Sch. for Nurses	China	
Mullen, Tonny D.	C of Emporia and Grad.	Persia	Presbyterian, U. S. A.
Munro, Harrison Clyde	Hiram C	Alaska	Amer. Chris. Miss. Soc.
Munro, Vera Fern Segur (Mrs. Harrison Clyde)	Tri-State C, Moody Trs, Hiram C, C of Missions (Indianapolis)	Alaska	Amer. Chris. Miss. Soc.
Munroe, Helen Whiting	Radcliffe C, Newton T.	Japan	Woman's Baptist F. M. S
Myers, Bertha Lillian	Acadia Ladies S, Union Trs (Brooklyn)	India	Baptist Ch., Canada
Napp, James Elias	Kalamazoo C, U of Chicago, Princeton U and T.	India	Presbyterian, U. S. A.
Nelson, Eva Inna	Carleton C, Chicago Trs	Malaysia	W. F. M. S. Meth. Epis.
Nicholson, Adda Neva	Drake U, C of Missions (Indianapolis)	India	Chris. Woman's Bd. M.
Nolting, Edward Louis	Franklin and Marshall C, Hartford T.	India	American Board
Noon, James Arthur	U of Illinois	Philippines	Government School
Oberholzer, Isaiah E.	Juniata C, Yale U T, Oberlin T.	China	Church of the Brethren
Oberholzer, Elizabeth Waybright (Mrs. Isaiah E.)	Manchester C, Oberlin T.	China	Church of the Brethren
Odgers, George Allen	Willamette U, U of Nebraska	Malaysia	Methodist Episcopal
Ogden, Mildred Nora Blanchard (Mrs. Glenn Byron)	Wheaton C, Bible Teachers Trs (N. Y. C.), Ill State N U	India	Presbyterian, U. S. A.
Oliver, Jay Charles	Cornell C, U of Wisconsin	China	Y. M. C. A.
Opper, Burton Raymond	Valparaiso U, Taylor U	India	Ceylon and India General
Osborn, Franklin Thorpe	U of Idaho, T of Virginia	S. Amer.	Protestant Episcopal
Paltheorpe, Emma May	Presbyterian Trs (Toronto)	Korea	Presbyterian Ch., Canada
Parker, Mary Mabel	Methodist National Trs (Toronto)	Japan	Wom. S. Meth. Ch., Canada
Parr, Leland Wilbur	Drake U, U of Chicago	Egypt	United Presbyterian
Parr, Grace Belle Ghormley (Mrs. Leland Wilbur)	Drake U	Egypt	United Presbyterian
Peet, Azalia Emma	Smith C, Kennedy Trs	Japan	W. F. M. S. Meth. Epis.
Penney, Winnogene Cecelia	Bethany Methodist H, Kansas City National Trs	China	W. F. M. S. Meth. Epis.
Pickett, Ruth Robinson (Mrs. Jarrel Waskom)	Northwestern U	India	Methodist Episcopal
Pierson, Betty Alice	Los Angeles Trs	Africa	Africa Inland
Pierson, Flora Hamilton	Los Angeles Trs	Africa	Africa Inland
Pilcher, Raymond Fiske	Albion C, Syracuse U	China	Methodist Episcopal
Pilcher, Esther Patterson Rulison (Mrs. Raymond Fiske)	Albion C	China	Methodist Episcopal
Pine, Gilbert Allen	Chicago Evan. Inst.	Africa	Free Methodist
Pine, Virginia Parsons (Mrs. Gilbert Allen)	Chicago Evan. Inst.	Africa	Free Methodist
Place, Pauline Allen	De Pauw U	Japan	W. F. M. S. Meth. Epis.
Post, Edith M. Workman (Mrs. Henry A.)	Mt. Morris C, McPherson C	W. Indies	Protestant Episcopal
Powell, Ralph Waterbury	Mich. Agrl. C, Cornell U, Yale U	China	Yale Foreign Miss. Soc.
Powell, Maude Esther Nason (Mrs. Ralph Waterbury)	Mich. Agrl. C	China	Yale Foreign Miss. Soc.
Power, Dr. Eugene Logan	Presbyterian C of S. C., U of Virginia M.	Korea	
Powles, Percival Samuel Carson	McGill U, Montreal Diocesan T.	Japan	Ch. of Eng. in Canada
Price, Ernest Batson	U of Rochester	China	
Price, Hattie May	Ottawa U, Gordon Trs	Burma	Woman's Baptist F. M. S.
Price, Maurice Thomas	U of Chicago, T and Grad., Oberlin T, Rochester T.	China	
Quinton, Fannie	Indiana State U	Africa	W. F. M. S. Meth. Epis.
Rankin, Dr. Donald Thompson	Davidson C, New York Homeopathic M.	Gen. Am.	Presbyterian, U. S. A.
Reed, Harold Sammons	Grove City C	India	Presbyterian, U. S. A.
Reed, Anna Benade (Mrs. Harold Sammons)	Grove City C	India	Presbyterian, U. S. A.
Reeder, Charles Vincent	Ohio Wesleyan U, Western T.	China	Presbyterian, U. S. A.
Reeder, Rudolph Rex, Jr.	Dartmouth C, Columbia U	China	Am. Bap. For. Miss. Soc.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Reese, Gordon Merritt	∇ T of Virginia	India	Y. M. C. A.
Reeve, Thomas Ellis	∇ Emory C, Vanderbilt U T	Africa	Methodist Episcopal, South
Rexroth, Emma Katherine	So. Oregon State N, ∇ State N (Bellingham, Wash.), Chicago Trs	India	W. F. M. S. Meth. Epis.
Rhoda, Ethel Sarah	State N (San Jose)	China	Presbyterian, U. S. A.
Rider, Bessie M.	Lancaster General H, ∇ Bethany Trs	China	Church of the Brethren
Riggs, Charles Henry	∇ Ohio State U, Bible Teachers Trs (N. Y. C.)	China	American Board
Riggs, Margaret Hallowell	∇ Cornell U	China	Canton Christian College
Ritter, Hezekiah Cotesworth, Jr.	∇ U of So. Carolina, Princeton T	China	Methodist Episcopal, South
Ritter, Mary Peele (Mrs. Hezekiah Cotesworth, Jr.)	∇ C for Women (Columbia, S. C.)	China	Methodist Episcopal, South
Rose, David Montague	Kalamazoo C, ∇ Baptist Trs (Chicago), Gordon Trs	India	Women's Baptist F. M. S.
Ross, John Elliott	Moody Trs	Africa	Africa Inland
Ross, Della Bonnie Pease (Mrs. John Elliott)	∇ Ontario Agrl. C, Trinity C	India	Ch. of Eng. in Canada
Rugg, Earle Melvin	∇ C of Emporia, Princeton U and T, Western T	India	Presbyterian, U. S. A.
Rugg, Ellen Martha Foote (Mrs. Earle Melvin)	∇ C of Emporia	India	Presbyterian, U. S. A.
Ruggles, Ethel Effie	∇ U of Rochester and T, Boston U T	India	Methodist Episcopal
Ruland, Lloyd Stanton	∇ U of Rochester	India	Methodist Episcopal
Russell, Robert McWatty, Jr.	∇ Simpson C	India	W. F. M. S. Meth. Epis.
*Sager, Byron Guy	Westminster C, ∇ McCormick T	China	Presbyterian, U. S. A.
*Sager, Eva Joy Gifford (Mrs. Byron Guy)	Westminster C, Princeton U Grad. and ∇ T	Egypt	Cairo University
*Salyer, Hattie Agatha	∇ York C, Hastings C, Presbyterian T of Kentucky	W. Indies.	Presbyterian, U. S. A.
Sayer, Florence Marie	∇ Nebraska Wesleyan U	W. Indies.	Presbyterian, U. S. A.
Scott, Ada Calista	∇ Franklin C	Egypt	Egypt
Scott, Ralph Cleland	∇ Drake U	S. Amer.	Presbyterian, U. S. A.
Scott, Genevieve Dupuy (Mrs. Ralph Cleland)	∇ U of Illinois, Boston U T	Japan	For. Chris. Miss. Soc.
Scott, Agnes Rifner Kelley (Mrs. Roderick)	∇ U of Illinois	S. Amer.	Y. M. C. A.
Senger, Nettie Mabelle	∇ Earlham C	China	American Board
Shearer, Gertrude Inez	∇ Bethany Trs	China	Church of the Brethren
Shedd, Charles Clark	∇ Park C, Presbyterian Trs (Chicago)	Siam	Presbyterian, U. S. A.
Shick, Martha B.	Washburn C, ∇ Park C	China	Y. M. C. A.
Shields, Richard Edwin	∇ Berean Trs (Los Angeles), Bethany Trs	China	China
Shields, Sarah Humphrey	∇ Moravian C and T	W. Indies.	Moravian
Shock, Laura Jane	State N (Harrisburg, Pa.), ∇ Cincinnati U, Miami U	India	Presbyterian, U. S. A.
Shover, John Clifford	Manchester C, ∇ Bethany Trs	China	Church of the Brethren
Shryock, John Knight	Baker U, ∇ Meth. U of Oklahoma	Malaysia	Methodist Episcopal
Silverthorne, Dessie Fay Wiesjahn (Mrs. Richard)	∇ U of Pennsylvania, Philadelphia T	China	Protestant Episcopal
*Simmonds, George Paul	∇ Purdue U	Malaysia	Methodist Episcopal
*Simmons, Jessie Maude Spencer (Mrs. George Paul)	∇ Chris. Alliance Trs (Nyack)	S. Amer.	Chris. and Miss. Alliance
Smalley, Dr. James Garfield	∇ Chris. Alliance Trs (Nyack)	S. Amer.	Chris. and Miss. Alliance
Smith, Elleroy Murray	Dixon C, Central State N (Mich.), Emmanuel Missy C, ∇ Eclectic M.	Ken. Am.	Ken. Am.
Smith, Mabelle Christine Conquist (Mrs. Elleroy Murray)	∇ Buena Vista C, Omaha T	China	Presbyterian, U. S. A.
Smith, George Napier	Buena Vista C	China	Presbyterian, U. S. A.
Smith, Harold Vincent	U of Toronto, ∇ Wycliffe C	China	Ch. of Eng. in Canada
Smith, Harry Lee	Yale U and Grad., ∇ of U Washington Grad.	China	Yale Foreign Miss. Soc.
Smith, Dr. Lucius Ernest	Knox C, Chicago U, ∇ McCormick T	China	Presbyterian, U. S. A.
Smith, Lura Wilma MacLane (Mrs. Roy Kenneth)	∇ State U of Kentucky, Johns Hopkins U M.	Africa	Presbyterian, U. S. A.
Smyres, Roy Stinson	∇ C of Emporia	Korea	Presbyterian, U. S. A.
Stallings, Hattie Anna	∇ Northwestern U	Africa	Methodist Episcopal
Stearns, Dr. Thornton	S. W. Texas State N, ∇ Baptist Woman's Trs (Louisville)	China	Southern Baptist Con.
Steinbeck, Grace Clare	∇ Davidson C, Johns Hopkins M	China	Presbyterian, U. S. A.
Stephens, Harriet Elizabeth	Stanford U	China	Y. W. C. A.
Stephenson, John Gordon	Woman's H (Phila.), ∇ Moody Trs	Africa	Dutch Ref. Ch. of S. Africa
Stewart, Charlie Todd	∇ Moody Trs	Africa	Africa Inland
Stewart, Ralph Randles	∇ Erskine C	S. Amer.	Mackenzie College
Stilz, Earl Bauer	Columbia U and ∇ Grad.	India	United Presbyterian
Stoner, Jean	∇ Vanderbilt U, U of Tennessee	Africa	Methodist Episcopal, South
*Stotts, Louise Fidelia	∇ C of Wooster	S. Amer.	Presbyterian, U. S. A.
*Suchau, Maria	∇ Wheaton C	China	Grace Mission
Sutherland, Grace Isabelle	∇ Union Trs (Brooklyn)	Africa	Africa
*Swartz, Benton Shelly	Elmira C, ∇ U of Michigan, Church Deaconess Trs (Phila.)	Alaska	Protestant Episcopal
	∇ Syracuse U	China	Y. M. C. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Swartz, Goldie Elizabeth	Bethany Trs, v Manchester C	India	Church of the Brethren
Sweet, Lennig	v Princeton U	China	Y. M. C. A.
Swift, Robert Dean	v Kansas Wesleyan U	Malaysia	Methodist Episcopal
Sykes, Anna Murdock	v Agnes Scott C	China	Presbyterian, South
Tait, Sadie Olivia	N (Truro, N. S.), v Meth. National Trs (Toronto)	Japan	Wom. S. Meth. Ch., Canada
Talman, Lyman Alfred	v Cornell U, T of Reformed Ch. in Amer.	China	Reformed Ch. in Amer.
Talman, Rose Eva Hiller (Mrs. Lyman Alfred)	v Elmira C	China	Reformed Ch. in Amer.
Taylor, Flora May Hull (Mrs. Walter C.)	Kansas State Agrl. C	Mexico	
Telford, James Haxton	Chris. Alliance Trs (Nyack), Colgate T and v U	Burma	Am. Bap. For. Miss. Soc.
Telford, Agnes Gertrude Rogers (Mrs. James Haxton)	Chris. Alliance Trs (Nyack) v Bible Teachers Trs (N. Y. C.)	Burma	Am. Bap. For. Miss. Soc.
Terman, Lucile Fitzgerald (Mrs. Earle L.)	v Ohio Wesleyan U	China	Methodist Episcopal
Thayer, Flora Alice	v Ottawa U, Hasseltine Trs	Burma	Woman's Baptist F. M. S.
Thomas, Harlan Hayward	v Campbell C	Africa	United Brethren
Thomas, Minnie Jones	Collegio Progresso Brasileiro, v Baptist Woman's Trs (Louisville)	S. Amer.	
Thomas, Robert Follet	v Syracuse U, Bible Teachers Trs (N. Y. C.)	Malaysia	Methodist Episcopal
Thorlaksson, Steingrimur Octavius	Wesley C, v Gustavus Adolphus C, Evan. Luth. T (Chicago)	Japan	Evan. Luth. Ch. in N. A.
Todd, John Gordon	v U of Colorado, U of Chicago T	Ken. Am.	Baptist Home Miss. Soc.
Tolman, Ruth Wheelock	Wellesley C, State N (St. Cloud, Minn.), v Carleton C	China	American Board
Tomlin, Olive Bird	v Smith C, New York Epis. Deacons Trs	China	Protestant Episcopal
*Torrey, Norman Lewis	v Harvard U	China	Anglo-Chinese College
Tratheway, Lucile D.	v U of So. California, Chicago Trs	China	W. F. M. S. Meth. Epis.
Turnbull, John Rodney	C of Brit. Columbia, McMaster U	India	Chris. and Miss. Alliance
Van Bronkhorst, Alexander	v Hope C, Western T (Holland, Mich.)	Japan	Reformed Ch. in Amer.
Van Bronkhorst, Helena de Maagd (Mrs. Alexander)	v Hope C	Japan	Reformed Ch. in Amer.
*Vickland, Ellen Elizabeth	Geneseo State N (N. Y.), v Baptist Trs (Chicago)	India	Woman's Baptist F. M. S.
Wagner, Harry Milton, Jr.	v Johns Hopkins U, Oberlin T	China	Y. M. C. A.
Wahl, Carl Benjamin	v North-Western C, Evangelical T	China	Evangelical Association
Wallis, Robert Scott	v Colgate U and T	India	Am. Bap. For. Miss. Soc.
Wallis, Caroline Pearl Langworthy (Mrs. Robert Scott)	v Ohio State U	India	Am. Bap. For. Miss. Soc.
Walsmsley, Evelyn Metcalf	v Wellesley C, Harvard U Grad., Columbia U Grad.	China	Presbyterian, U. S. A.
Walne, Florence	Blue Mt. C, v Georgetown C	Japan	
Weir, William Wilbur	v Geneva C	Cyprus	Reformed Presbyterian
Weiser, Charlotte Melina Viall (Mrs. William H.)	v U of Chicago	India	Presbyterian, U. S. A.
Wellons, Ralph Dillingham	v Indiana U	India	Methodist Episcopal
Wellons, Willafred Howe (Mrs. Ralph Dillingham)	v Indiana U	India	Methodist Episcopal
West, Margaret	v Wilson C	Syria	Syrian Protestant College
*Whitcomb, Richard Seabury	v Washburn C	Hawaii	Y. M. C. A.
White, Ralph Jerome	v Wittenberg C	S. Amer.	Evan. Luth. Ch. in U. S. A.
*Wiens, Franz Jacob	McPherson C, v York C, Rochester T	China	Mennonite
*Wiens, Agnes Harder (Mrs. Franz Jacob)	v York C	China	Mennonite
Williams, James Willard	v Yale U, Trinity C	China	Yale Foreign Miss. Soc.
Willis, Katherine Harris	Baltimore Teachers N, Harvard U	China	W. F. M. S. Meth. Epis.
Wilson, Maggie Lindsay Gordon (Mrs. Augustus A.)	Toronto Trs, Toronto Nursing-at-Home Miss.	Africa	South Africa General
Wilson, Ivan Otis	C of Wooster, v McCormick T	Persia	Presbyterian, U. S. A.
Winn, Merle Clayton	v Knox C, Princeton T	Japan	Presbyterian, U. S. A.
Winn, Rowena Bell Hudson (Mrs. Merle Clayton)	v James Millikin U	Japan	Presbyterian, U. S. A.
*Wischmeier, Chester	Nebraska Wesleyan U, Boston U T	S. Amer.	Methodist Episcopal
Wood, Bernice May	v Greenville C	China	Free Methodist
Wood, Dr. Walter Welcome	v Huron C, Stanford U M	S. Amer.	Presbyterian, U. S. A.
Wood, Grace Leona Brown (Mrs. Walter Welcome)	Huron C	S. Amer.	Presbyterian, U. S. A.
Woodley, George	v Moody Trs	Africa	Africa Inland
Woodley, Anna Mae Crall (Mrs. George)	Chicago Musical C, v Moody Trs	Africa	Africa Inland
*Yoemans, Ruth Alberta	v Pomona C	Hawaii	Mid-Pacific Institute
Yoder, Charles Lloyd	v Ohio Wesleyan U, Boston U T	S. Amer.	Methodist Episcopal

SAILED VOLUNTEERS FOR 1917

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; ♣=Volunteered at.

*Volunteers sailed before 1917; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Adams, Richard Cameron	♣ Cooper C, Ref. Presbyterian T	China	Reformed Presbyterian
Adams, Mary Belle Edgar (Mrs. Richard Cameron)	♣ Cooper C	China	Reformed Presbyterian
Ahluquist, Dr. Jonas August	♣ Bethel S, John A. Creighton M, Harvard Sch. of Tropical Med.	Assam	Am. Bap. For. Miss. Soc.
Ahluquist, Judith Augusta Swanson (Mrs. Jonas August)	♣ Northwestern Trs, Bethel S	Assam	Am. Bap. For. Miss. Soc.
Alley, Howard Lee	♣ Bridgewater C and Grad; Mt. Union C	India	Church of the Brethren
Alley, Hattie Zelma Miller (Mrs. Howard Lee)	♣ Bridgewater C, Mt. Union C	India	Church of the Brethren
*Anderson, Anders Peter	Toronto Trs, ♣ McGill U	China	
Anderson, Anton Christian	♣ Moody Trs	Africa	Africa Inland
Anderson, Helen Wilson	U of Nebraska, Moody Trs, ♣ Bible Teachers Trs (N. Y. C.)	Korea	Presbyterian, U. S. A.
Anderson, Wallace J.	Macalester C, ♣ San Francisco T	Korea	Presbyterian, U. S. A.
Anderson, Lillian Elizabeth Beede (Mrs. Wallace J.)	♣ Occidental C, U of Calif. Grad.	Korea	Presbyterian, U. S. A.
Appel, William Judson	♣ Gordon Trs	Africa	Sudan Interior
Appel, Sarah Helen Larrabee (Mrs. William Judson)	♣ Gordon Trs, New Eng. Bap. H.	Africa	Sudan Interior
Appenzeller, Henry Dodge	♣ Princeton U, Drew T, New York U Grad.	Korea	Methodist Episcopal
Appenzeller, Ida Hannah	♣ Wellesley C, Kennedy Trs	Japan	W. F. M. S. Meth. Epis.
Asbahr, Katherine	♣ Oregon Agrl. C	Hawaii	Hawaiian Evan. Assn.
Atkins, Wesley Converse	♣ Mt. Hermon S, Wesleyan U and Grad.	Africa	American Board
Awes, Leif Holfdan	Augsburg T, U of N. Dak. Grad. ♣ U of Chicago Grad.	Madag.	Lutheran Free Church
Baker, Clifton Ayers	♣ Furman S, Furman U, So. Bap. T.	S. Amer.	Southern Bap. Con.
Banbury, James William	Bible Teachers Trs (N. Y. C.)	China	Canton Union Hosp.
Bassett, Allen T.	♣ Park C, McCormick T	Siam	Presbyterian, U. S. A.
Bassett, Alice Gertrude Knight (Mrs. Allen T.)	Park C, ♣ Chicago Trs	Siam	Presbyterian, U. S. A.
Batte, Berthel Stovall Townsend (Mrs. T. R.)	♣ Baylor C	Mexico	
Beach, Stella	♣ Hamline U	S. Amer.	Methodist Episcopal
Beckendorf, Arthur Lawrence	♣ Hamline U, Drew T	Philippines	Methodist Episcopal
Bedell, Mary Elizabeth	U of Washington	China	W. F. M. S. Meth. Epis.
*Beirves, William Francis	♣ Illinois Holiness U	W. Indies.	
Belleville, Marie Elizabeth	♣ Bryn Mawr C	China	Y. W. C. A.
Bennett, Howard C.	Syracuse U, ♣ Boston U T	China	Methodist Episcopal
Benning, J. Raymond	♣ Cornell U, Los Angeles Trs	China	South Chih-li Mission
*Bergevin, Ruth Esther	Los Angeles Trs	India	Presbyterian, U. S. A.
Bergman, Miriam Rylie Brechand (Mrs. Godfrey L.)	♣ Occidental C, Shurtleff C, Moody Trs	Hawaii	
Bilkert, Henry Arjen	♣ Hope C, New Brunswick T, Western T (Holland, Mich.)	Arabia	Reformed Ch. in Amer.
Bilkert, Anna Margaret Monteith (Mrs. Henry Arjen)	♣ Kalamazoo C, Kennedy Trs	Arabia	Reformed Ch. in Amer.
Bissell, Jessie	♣ St. N (Los Angeles), Kennedy Trs	Mexico	American Board
Blanc, Clarence Eugene	♣ U of Redlands	Assam	Am. Bap. For. Miss. Soc.
Blanc, Iva E. Parmlee (Mrs. Clarence Eugene)	♣ U of Redlands	Assam	Am. Bap. For. Miss. Soc.
Bligh, Harriet Alice	Dalhousie U, ♣ Bible Teachers Trs (N. Y. C.)	Korea	Presbyterian Ch. Canada
Boone, Mary Muriel	Hollins C, ♣ U of California	China	Presbyterian, U. S. A.
Booth, George Harold	♣ Toronto Trs	China	China Inland
Boughton, Helen Esther	Mt. Holyoke C, Simmons C	China	Presbyterian, U. S. A.
Bowe, H. E.	♣ Moody Trs	Africa	Africa Inland
Braaten, Kittel Folkvardson	Concordia C, ♣ United Church T	Madag.	North Luth. Ch. Amer.
Brady, John Harper	♣ Davidson C, Union T (Richmond)	Japan	Presbyterian, South
Brown, Lydia Belle	Des Moines C, ♣ Oberlin Cons. of Music	China	Ginling College
Brown, William Gordon	McGill U, ♣ Yale U Grad.	Ceylon	Y. M. C. A.
Brunemeier, Dr. Edward Herman	♣ North-Western C, U of Chicago, Rush M.	China	Evangelical Association
Brunemeier, Cora Amalia Minch (Mrs. Edward Herman)	♣ North-Western C	China	Evangelical Association
Bryan, Alison Reid	Princeton U, ♣ McCormick T	India	Presbyterian, U. S. A.
Brydon, Janet Lillian	Queens U, Victoria H, ♣ Presbyterian Trs (Toronto)	China	Presbyterian Ch., Canada
Buchanan, Amelia Jessie	♣ Moody Trs, Presbyterian H (Chicago)	Africa	Africa Inland
Burgess, Charlotte Mary	♣ Cleveland Trs	Africa	Sudan Interior

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Burkhalter, Martha Rosa.....	♣ Bluffton C.	India.....	Mennonite
Burman, Edith Rozella Tennant (Mrs. Samuel Thomas)	♣ Alma C, Chris. Alliance Trs (Nyack)	S. Amer.....	Chris. and Miss. Alliance
*Burrows, Elizabeth Adams Jones (Mrs. Francis Dickerson)	♣ Denison U.	Japan.....	
Bushman, Arthur Henry.....	♣ Westminster C, ♣ U of Missouri	China.....	American Board
Carter, Louise B.....	♣ State N (Oshkosh), ♣ Baptist Trs (Chicago)	Gen. Am.....	Baptist Home Miss. Soc.
*Carter, Minnie Esther.....	♣ State N (Danbury, Conn.), ♣ Bible Teachers Trs (N. Y. C.)	Africa.....	American Board
*Case, James Russell.....	♣ Brown U, ♣ Newton T.	Burma.....	
Chance, Sylvester.....	♣ Friends U.	Alaska.....	Friends of California
Chance, Rachel M. Pickering (Mrs. Sylvester)	♣ Friends U.	Alaska.....	Friends of California
*Chapman, James Wiltenmyer.....	♣ Park C, Harvard U.	Philippines	Presbyterian, U. S. A.
Chappel, Thekla Maria Siebans (Mrs. Merlyn A.)	♣ James Millikin U, ♣ U of Illinois Grad; U of Chicago	S. Amer.....	Presbyterian, U. S. A.
Chester, Ruth Miriam.....	♣ Smith C and Grad.	China.....	Ginling College
Clapper, Viola Grace.....	♣ Juniata C, ♣ Bethany Trs.	China.....	Church of the Brethren
Cockrell, Frank Parsons.....	♣ Kansas State Agrl. C, Northwest- ern U.	Mexico.....	Y. M. C. A.
Colson, Ralph Brownell.....	♣ Hamilton C, Oberlin T.	China.....	Y. M. C. A.
Colson, Edith Amanda Carr (Mrs. Ralph Brownell)	♣ Teachers' Trng. Sch. (Albany)	China.....	
*Compton, Carl C.....	♣ Grinnell C, Oberlin T.	Turkey.....	American Board
Cook, David Livingstone.....	♣ Willamette U.	China.....	Canton Christian College
Costerus, Minnie Elda Erb (Mrs. Harry)	♣ Chris. Alliance Trs (Nyack)	China.....	South Chih-li Mission
Covington, Hallie.....	♣ C for Women (Columbia, S. C.), Bible Teachers Trs (N. Y. C.)	Korea.....	Presbyterian, U. S. A.
Cragin, Howard Whittemore.....	♣ Texas Holiness U, Central Holiness U, Chris. Alliance Trs (Nyack)	S. Amer.....	Chris. and Miss. Alliance
Cragin, Clara Harrel (Mrs. How- ard Whittemore)	♣ Central Holiness U, Chris. Alliance Trs (Nyack)	S. Amer.....	Chris. and Miss. Alliance
Crawford, Dr. Albert Sturges.....	♣ Pomona C, Cornell U M.	China.....	Yale For. Miss. Soc.
Crawford, Bonnie Belle.....	♣ Drake U, Wheaton C.	China.....	Canton Christian College
Crawford, Inez Lillian.....	♣ Pomona C, Bible Teachers Trs (N. Y. C.)	Japan.....	Y. W. C. A.
*Creamer, Lloyd Grove.....	♣ Chicago Evan. Inst.	China.....	
Cross, Rowland McLean.....	♣ Carleton C, Union T (N. Y. C.), Teachers C, ♣ Oberlin T.	China.....	American Board
Crothers, James Chester.....	♣ Randolph-Macon C, ♣ Bible Teachers Trs (N. Y. C.), McCormick T.	Persia.....	Presbyterian, U. S. A.
Crowell, Ray Edward.....	♣ Moody Trs.	Africa.....	Africa Inland
Crutchfield, Curtis Marvin.....	♣ Asbury C, Lane T.	Malaysia.....	Methodist Episcopal
Culver, Charles Percy.....	♣ Dak. Wesleyan U, Central Holiness U, ♣ Taylor U.	China.....	Int'l Reform Bureau
Culver, Theodora.....	♣ Bible Teachers Trs (N. Y. C.) ♣ Wil- son C.	China.....	Presbyterian, U. S. A.
*Culver, Walter George.....	♣ McMinnville C.	Alaska.....	Government School
Dame, Dr. Louis Paul.....	♣ U of Illinois M.	W. Indies.....	Presbyterian, U. S. A.
Daniels, Mabel Eliza.....	♣ John B. Stetson U, ♣ Rollins C, Oberlin C Grad.	China.....	American Board
Danielson, Hulda Ericka.....	♣ Moody Trs.	Africa.....	Africa Inland
Danner, Ruth Magdalene.....	♣ Chicago Trs, Asbury H (Minne- apolis)	China.....	W. F. M. S. Meth. Epis.
Davidson, William Earl.....	♣ William Jewell C, So. Baptist T.	S. Amer.....	Southern Baptist Con.
Davidson, Mary Wintermute Skid- more (Mrs. Wm. Earl)	♣ U of Missouri.	S. Amer.....	Southern Baptist Con.
Davis, Arthur Xavier.....	♣ Moody Trs.	Africa.....	Africa Inland
Davis, Margaret Morton.....	♣ State N (Farmville, Va.), Assem- bly's Trs (Richmond)	W. Indies.....	Presbyterian, South Africa Inland
Davis, Raymond Leonard.....	♣ Pa. State C, Moody Trs.	Africa.....	Presbyterian, U. S. A.
Day, Isabelle.....	♣ Western C for Women.	China.....	Presbyterian, U. S. A.
Deale, Otis Pane.....	♣ Kingswood C.	China.....	Pentacostal Church
Dennis, William Jefferson.....	♣ Des Moines C.	S. Amer.....	Methodist Episcopal
Dennis, Carrie Elfiada Fegley (Mrs. William Jefferson)	♣ Des Moines C.	S. Amer.....	Methodist Episcopal
Dill, Dr. Osee May.....	♣ Indiana U and M, C of Missions (Indianapolis)	India.....	Chris. Woman's Bd. M.
Dodds, Joseph Le Roy.....	♣ Grove City C, ♣ Western T (Pitts.).	India.....	Presbyterian, U. S. A.
Dodge, Adelia Melissa.....	♣ Mt. Holyoke C.	China.....	Y. W. C. A.
Dodson, Flora.....	♣ Eastern Ky. State N, ♣ Baptist Woman's Trs (Louisville)	China.....	Southern Baptist Con.
Donaldson, Lucile Florence.....	♣ Boston N, Moody Trs.	China.....	Presbyterian, U. S. A.
Dugan, Walter Howard.....	♣ Syracuse U, Boston U T.	S. Amer.....	Methodist Episcopal
Durfee, Mary Elizabeth.....	♣ U of Vermont.	China.....	Y. W. C. A.
Easton, Mabel.....	♣ Mt. Holyoke C.	Africa.....	Africa Inland
Ebbert, Ella.....	♣ McPherson C, Bethany Trs.	India.....	Church of the Brethren
Eddie, Raymond Leone.....	♣ Colgate U, Pittsburgh T.	Africa.....	United Presbyterian
Eddie, Amy May Armstrong (Mrs. Raymond Leone)	♣ Norwich Trng. Sch.	Africa.....	United Presbyterian
Elder, Lillian E.....	♣ State N (Fresno, Cal.)	Africa.....	Africa Inland
Everett, Edward Irving.....	♣ Brown U, ♣ Boston U T.	Africa.....	Methodist Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Field, Sarah Maria	♣ Iowa State C, Colo. State Teachers C	Japan	American Board
Finney, Nona Grace	♣ Kalamazoo C, Chicago Teachers C, U of Chicago, Hasseltine Trs.	Burma	Woman's Baptist F. M.
Fisher, Cora Elizabeth	♣ Ohio N U, Friends Bible Inst.	Africa	
Fisher, Isaac James	♣ Adrian C, Westminster C, Heidelberg U	Japan	Reformed Ch. in U. S.
Flory, Edna Rosamond	♣ Bridgewater C, Frances Willard H, (Chicago)	China	Church of the Brethren
Flory, Leola Bernice	♣ Ohio State U, St. Luke's H (N.Y.C.)	Philippines	Protestant Episcopal
Fonda, Ethel Mary	♣ Chautauqua Sch. of Phys. Ed., U of Texas	Japan	Y. W. C. A.
Foster, Anna Elizabeth	♣ McMinville C, U of Washington Grad.	China	Woman's Baptist F. M. S.
Foster, June Violet Frost (Mrs. Charles S.)	♣ Chicago Teachers C, ♣ Moody Trs.	Africa	South Africa General
Foster, Nena Helen Young (Mrs. Merle A.)	♣ Des Moines C	S. Amer.	Methodist Episcopal
Foth, Elizabeth	♣ Los Angeles Trs	India	Mennonite
Fowler, Dr. Eva Grace	♣ U of Buffalo M, Royal London, Ophthalmic H, Phila. Polyclinic	China	Presbyterian, U. S. A.
Frantz, William Earl	♣ Washburn C, ♣ Y. M. C. A. Trs (Chicago)	China	Y. M. C. A.
Frisbey, Zella M. Gaddum (Mrs. Charles Elmer)	♣ Central N (Mich.), ♣ Mich. State N, Moody Trs.	S. Amer.	Paraguay Mission Band
Gailey, Jenne Gregg	♣ Occidental C	Africa	Africa Inland
Gates, Mary Jean	♣ Mt. Allison Ladies C, New Eng. Baptist H (Boston), Hasseltine Trs.	China	Woman's Baptist F. M. S.
Gifford, Dr. Martha Jane	♣ Kalamazoo C, Rush M.	Burma	Woman's Baptist F. M. S.
Gillespie, Alice Marie	♣ Miami U	Persia	Presbyterian, U. S. A.
Gilmor, Dr. Paul Emerson	♣ Washington & Jefferson C, Western Reserve U M	Africa	United Presbyterian
Gilmor, Esther Margaret Mc Cracken (Mrs. Paul Emerson)	♣ Pa. C for Women	Africa	United Presbyterian
Gilbert, Anne Elizabeth	♣ Iowa State U	Korea	
Goheen, Frances Anna	♣ C of Wooster, Wellesley C, Presbyterian H (N. Y. C.)	India	Presbyterian, U. S. A.
Goodrich, Luther Carrington	♣ Williams C	China	Government University
Green, Grace Zimmerman (Mrs. Charles Percy)	♣ Toronto Trs C, Chris. Alliance Trs (Nyack)	Japan	Chris. and Miss. Alliance
Greenly, Maurice Gaylord	♣ So. Dakota State C	Hawaii	
Greer, Lillian Palistine	♣ Southwestern C (Kansas)	China	W. F. M. S. Meth. Epis.
Grings, Herbert Ernest	♣ Los Angeles Trs	Africa	Africa Inland
Grisso, Lillian	♣ Manchester C, ♣ Bethany Trs	India	Church of the Brethren
Griswold, Laura K.	♣ Northfield S.	India	
Hadley, James Perry	♣ Friends U	Alaska	Friends of Cal.
Hadley, Gertrude Edith Motter (Mrs. James Perry)	♣ Friends U	Alaska	Friends of Cal.
Hall, John S.	♣ McMaster U	Africa	Sudan Interior
Hall, Edith M. Edwards (Mrs. John S.)	♣ Moody Trs.	Africa	Sudan Interior
Hamilton, Frances Gertrude	♣ Mt. Allison U, Methodist National Trs (Toronto)	Japan	Wom. S. Meth. Ch. Canada
Hamilton, Mary Louise	♣ Wellesley C, Columbia U Grad.	China	Presbyterian, U. S. A.
Hardie, Gertrude Abigail Shaw	♣ Northfield S.	Korea	
Hare, Libbie A.	♣ Chicago Evan. Inst.	China	National Holiness Miss.
Haring, Douglas Gilbert	♣ Colgate U, Rochester T.	Japan	Am. Bap. For. Miss. Soc.
Harper, Ruth Adelaide	♣ Methodist National Trs (Toronto)	Japan	Wom. S. Meth. Ch., Canada
Harrington, Charlotte Frisch Jacobs (Mrs. Burritt Clarke)	♣ Wilson C, Hahemann H.	India	Methodist Episcopal
Hartley, Morley Richard	♣ Ont. C of Pharmacy, ♣ McMaster U and T, Rochester T Grad.	India	Am. Bap. For. Miss. Soc.
Hartley, Annie May Darcy (Mrs. Morley Richard)	♣ Hamilton N, ♣ McMaster U	India	Am. Bap. For. Miss. Soc.
Haskell, Walter Will.	♣ U of Missouri	China	For. Chris. Miss. Soc.
Haskell, Mattie Ethel Plunkett (Mrs. Walter Will.)	♣ U of Missouri	China	For. Chris. Miss. Soc.
Hatcher, Anna Katherine	♣ Scarritt Trs, Froebel's Kind. Trng. School.	Japan	Woman's Coun. M. E., So.
Hayes, John David	♣ C of Wooster, Princeton U and T, Oxford U, New College T.	China	Presbyterian, U. S. A.
Hearsey, Marguerite Capen	♣ Hollins C	Hawaii	Y. W. C. A.
Heisey, Walter J.	♣ Bethany Trs, ♣ Manchester C.	China	Church of the Brethren
Henderson, Samuel Clarence	♣ Grove City C, ♣ Princeton T.	S. Amer.	Presbyterian, U. S. A.
Henderson, Laura Wyman (Mrs. Samuel Clarence)		S. Amer.	Presbyterian, U. S. A.
Hasseltine, Carrie Elizabeth	♣ State N (Peru, Neb.), ♣ U of Neb.	Burma	Woman's Baptist F. M. S.
Higdon, Elmer Kelso	♣ Eureka C, Yale U T.	Philippines	For. Chris. Miss. Soc.
Higdon, Idella Eleanor Wilson (Mrs. Elmer Kelso)	♣ Eureka C, C of Missions (Indianapolis), Yale U T.	Philippines	For. Chris. Miss. Soc.
Highbaugh, Irma	♣ Southwestern C (Kansas) ♣ Cottey C	China	W. F. M. S. Meth. Epis.
Hill, Mary Ella Ross (Mrs. Harry James)	♣ Monmouth C, Western C for Women	Korea	Pierson Memorial Sch.
Holroyd, Ben Edgar	♣ Los Angeles Trs		
	♣ Hiram C, Butler C, C of Missions (Indianapolis), Columbia U	China	For. Chris. Miss. Soc.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Holroyd, Madge Campbell, (Mrs. Ben Edgar)	Eureka C, C of Missions (Indianapolis)	China	For. Chris. Miss. Soc.
Holsted, Melia Annetta	Moody Trs, Chris. Alliance Trs (Nyack)	China	Chris. and Miss Alliance
Hoplund, Anne Ronning (Mrs. Lars)	Moody Trs, St. Olaf C		Lutheran Free Church
Hoople, Ruth Agnes	Syracuse U.	China	Y. W. C. A.
Hopkins, Martin Armstrong	Southwestern Presb. U, Union T (Richmond)	China	Presbyterian, South
Howell, Ann Teasdale	Inst. of Musical Art (N. Y. C.) Has-seltine Trs	China	Woman's Baptist F. M. S.
Huber, Lydia	Baptist Trs (Chicago)	W. Indies	
Hudson, David Venable	Davidson C	China	
Hudson, Noel Paul	James Millikin U	S. Amer.	Presbyterian, U. S. A.
Hudson, Roy D.	De Pamo U	China	Y. M. C. A.
Hudson, Florence Brown (Mrs. Roy D.)	Mt. Holyoke C	China	
Huggins, Alice Margaret	Washburn C	China	American Board
Hunt, Ethel Leora	State N (Bellingham, Wash.), U of Wash, U of Cal. Grad; Hassel-tine Trs	Burma	Woman's Baptist F. M. S.
Hurlburt, Agnes	Occidental C	Africa	Africa Inland
Hurlburt, Charles Greenleaf	Occidental C, Los Angeles Trs, U of Redlands	Africa	Africa Inland
Hurlburt, Paul F. E.	Occidental C	Africa	Africa Inland
Irons, Dr. Charles Glenn	Davis and Elkins C, Y. M. C. A. Trs (Chicago) Northwestern U	China	
James, Walter Nicholas	Fairmont C, Oberlin T		American Board
Jarman, Mary	State N and Ind. C (N. C.), U of No. Carolina, Columbia U Grad, St. Luke's H (Jacksonville, Fla.)	China	Methodist Episcopal, South
Jeffrey, Mary Pauline	Oberlin C, U of Chicago	India	American Board
Johnson, George	Mt. Hermon S, Moody Trs	Africa	Africa Inland
Johnson, Sarah Christine Sonesen (Mrs. George)	Francis Willard H, Moody Trs	Africa	Africa Inland
Johnson, Mary Conover	Elmira C for Women	Persia	Presbyterian, U. S. A.
Johnston, Joseph Winter	Lafayette C, Los Angeles Trs	Africa	Africa Inland
Jones, Thomas Elsa	Earlham, C Hartford T, Columbia U Grad	Japan	Friends of Phila.
*Joyner, Paul M.	Vanderbilt U, Chris. Alliance Trs. (Nyack)	Egypt	
Kaufman, Edmund G.	U of Kansas, Bethel C, Bluffton C Grad	China	Mennonite
Kaufman, Hazel S. Dester (Mrs. Edmund G.)	Bethel C	China	Mennonite
Keckman, Anna	Bible Teachers Trs (N. Y. C.) Mich. State N	China	W. F. M. S. Meth. Epis.
Kelsey, Helen Marie	Penn C, State N (San Jose, Cal.)	Gen. Am.	Friends of Cal.
Kendall, William	Los Angeles Trs	Africa	Africa Inland
King, Lorin Hudson	James Milliken U, McCormick T	Mexico	Presbyterian, U. S. A.
Kinnaman, Dr. Maud	Woman's M (Phila.)	India	Woman's Baptist F. M. S.
Kirland, Mary Elizabeth	U of Texas, Austin Presbyterian T	Africa	Presbyterian, South
Kline, Blanche May	Temple U, Mass. Charitable Eye & Ear H, Cincinnati Trs	India	W. F. M. S. Meth. Epis.
Knap, Mary Grace	Wellesley C	China	
Konsterlie, Peder Thorson	Augsburg T	China	Lutheran Free Church
Krieger, Otto Frank	Taylor U	Alaska	Methodist Episcopal
Lackner, Evelyn Amanda	Methodist National Trs (Toronto)	Japan	Wom. S. Meth. Ch., Canada
Lacy, Alice Maie	Ohio Wesleyan U, Cincinnati Trs	China	W. F. M. S. Meth. Epis.
*Lacy, William Irving	Ohio Wesleyan U	China	Methodist Episcopal
Landes, Charlotte Hauer	Maryville C	S. Amer.	
Lawrence, Bernice Edith	Chicago Evan. Inst., Albion C, Morningside C	China	W. F. M. S. Meth. Epis
Lee, Mildred	Los Angeles Trs	S. Amer.	Bolivian Indian Miss.
Leeson, Jeanie	Nightingale Sch. for Nurses (Eng-land), Scarritt Trs	Philippines	Presbyterian, U. S. A.
Leger, Samuel Howard	Washburn C, Union T (N. Y. C.), Teachers C	China	American Board
Lemmon, Robert Bruce	Cotner U, C of Missions (Indian-apolis)	S. Amer.	Chris. Woman's Bd. M.
Lemmon, Mary Hilton (Mrs. Robert Bruce)	Cotner U, C of Missions (Indian-apolis)	S. Amer.	Chris. Woman's Bd. M.
Levy, Florence May	Moody Trs	Africa	Africa Inland
Lewis, James Lee	Knox C, Harvard U, Newton T	Burma	Am. Bap. For. Miss. Soc.
Lewis, Minnieola Ray Mabey (Mrs. James Lee)	Malden Commercial Sch., Gordon Trs	Burma	Am. Bap. For. Miss. Soc.
Lichtman, Berhard Jack	Los Angeles Trs	Africa	Africa Inland
*Lindstrom, Rose Marie	Moody Trs	China	China Inland
Lovaas David	St. Olaf C, Augustana C, United Church T	Madag.	Nor. Luth. Ch., Amer.
Lovegren, Levi Alton	U of Washington	China	Am. Bap. For. Miss. Soc.
Lowry, Beatrice Genevieve	U of Nebraska, Teachers C (N. Y. C.)	China	Y. W. C. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Lum, Maryette Hawley	✓ Oberlin Cons. of Music, U of S. Cal. U of Redlands.	China	American Board
McCarty, Grace	✓ Baker U.	China	Methodist Episcopal
McCubbins, Grace Ellinor	State N and Ind. C (N. C.), St. Peter's H (Charlotte), Scarritt Trs	Korea	Wom. Coun., M. E., So.
McCurdy, William Albert	✓ Morningside C, Garrett Trs	China	Methodist Episcopal
McCurdy, Frieda Eleanor Winklerman (Mrs. William Albert)	✓ Morningside C.	China	Methodist Episcopal
McKinney, Henry Cromwell	✓ Los Angeles Trs.	S. Amer.	Bolivian Indian Miss.
McKinney, Marie E. Maxwell (Mrs. Henry Cromwell)	✓ Los Angeles Trs	S. Amer.	Bolivian Indian Miss.
McQuiston, William Carlton	✓ Ohio State U and Grad.	Egypt	Cairo University
McQuiston, Rebecca Abi Farquhar (Mrs. William Carleton)	✓ Wilmington C, Ohio State U Grad. Kennedy Trs.	Egypt	Cairo University
McReynolds, Lou Vera	✓ Doane C.	China	American Board
McSparan, Dr. Joseph Leroy	✓ Randolph-Macon C, University C M.	Japan	Protestant Episcopal
MacDougall, Anna	Saskatchewan N, Queen's U	India	Presbyterian Ch., Canada
MacDougall, Christena Frances	✓ Queen's U, Presbyterian Trs (Toronto).	China	Presbyterian Ch., Canada
MacKinnon, Sallie Lou	Randolph-Macon Woman's C, ✓ Scarritt Trs.	China	Wom. Coun. M. E. So.
MacLeod, Roderick Alexander	✓ Butler C, C of Missions (Indianapolis) Yale U T.	China	For. Chris. Miss. Soc.
MacLeod, Esther Evelyn Martin (Mrs. Roderick Alexander)	✓ Shurtleff C, C of Missions (Indianapolis)	China	For. Chris. Miss. Soc.
Major, Laura Lynne	✓ U of Minnesota, C of Missions (Indianapolis)	China	Chris. Woman's Bd. M.
March, Carolyn Edith	✓ Syracuse U	China	Y. W. C. A.
Marshall, Raymond Ellsworth	Dickinson C, ✓ Drew T.	Ken. Am.	Methodist Episcopal
Martyn, Florence Harriette	Royal Alexandra H, ✓ Kennedy Trs, Rotunda H (Dublin)	India	Ch. of Eng. in Canada
Mason, Florence Pearl	Cincinnati Trs	China	W. F. M. S. Meth. Epis.
Masters, Annie Daisy	✓ Ch. of Eng., Deaconess Trs.	China	Ch. of Eng. in Canada
Mather, Arlen Raymond	✓ Franklin C, Ohio U, U of Chicago, and T.	Africa	American Board
Mather, Faye Moore Smith (Mrs. Arlen Raymond)	✓ Franklin C, Gordon Trs.	Africa	American Board
Maylott, Claude Lorraine	✓ Washington State C.	Siam	Presbyterian, U. S. A.
Merriman, Faith	✓ Vassar C, Columbia U Grad.	Japan	Woman's Union Miss. Soc.
Mitchel, Jesse Coulter	✓ Kansas State Agrl. C, Reformed Presbyterian T, Bible Teachers Trs (N. Y. C.)	China	Reformed Presbyterian
Montgomery, James Nelson	✓ Washington and Lee U, U of So. Carolina Grad; Columbia T (S. C.)	China	Presbyterian, South
Montgomery, Aurie Hollingsworth Lancaster (Mrs. James Nelson)	C for Women (Columbia, S. C.)	China	Presbyterian, South
Moore, Dr. Sara Abigail	✓ Teachers C (N. Y. C.)	India	United Presbyterian
Mount, Charles Herbert	✓ Grove City C, Still C of Osteopathy Union U (Tenn.), ✓ Moody Trs.	Africa	Africa Inland
Mow, Anetta Cordula	✓ U of Idaho, Bethany Trs.	India	Church of the Brethren
Nelson, Bert Nels.	Iowa State Teachers C, St. Olaf C, ✓ United Church T.	China	Nor. Luth. Ch., Amer.
Nelson, Ruth Wilhemina	✓ Moody Trs.	China	China Inland
Neville, Eliza Aiken	Presbyterian C (S. C.) ✓ Bible Teachers Trs (N. Y. C.)	China	Presbyterian, South
*Newhouse, Frank Finley	✓ De Pauw U	China	Government U
Noordyk, Wilhelmina	✓ Union Trs (Brooklyn) Meth. Epis. H.	India	Reformed Ch. in Amer.
Norman, Clarence Edward	✓ U of No. Carolina, Lutheran T (Columbia, S. C.)	Japan	Evan. Luth. Ch. in N. A.
Nuneviller, Lulu Beatrice	Church Deaconess Trs (Phila.), ✓ Phila. Episcopal H.	Alaska	Protestant Episcopal
Nutting, Dr. Clara Adams	✓ Carleton C, U of Minnesota M.	China	
†Nygaard, Jens Kristian Nielsen	✓ Augsburg T.	Madag.	Lutheran Free Church
Oakes, Mary Ethel	✓ U of So. California	Cent. Am.	Methodist Episcopal
Olsen, Albert William	✓ Yale U	China	Yale For. Miss. Soc.
Osborne, L. C.	✓ Taylor U	China	
Parmelee, Faith	Lake Erie C, Oberlin C, ✓ National Y. W. C. A. Trs (N. Y. C.)	India	Y. W. C. A.
Patterson, Grace Cowan	London N (Ont.), ✓ Presbyterian Trs (Toronto).	India	Presbyterian Ch., Canada
Pet, Gertrude A.	Mich. State N, ✓ Columbia U.	Persia	Presbyterian, U. S. A.
Perry, Edward Welton	✓ Colgate S and U, Auburn T.	China	Presbyterian, U. S. A.
Peters, Mary Gladys	Ch. of Eng. Deaconess Trs, ✓ Toronto General H.	China	Ch. of Eng. in Canada
Phillips, Ray Edmund	✓ Carleton C, Yale U T.	Africa	American Board
Philpott, Henry Scott	Antioch C, ✓ Xenia T, Newton T.	Burma	Am. Bap. For. Miss. Soc.
Pittman, Dr. Allen Ross	✓ Vanderbilt U, Trevecca C and M.	India	Presbyterian, U. S. A.
Poteat, Edwin McNeill, Jr.	Furman U and Grad; ✓ So Baptist T	China	Southern Baptist Con.
Poteat, Wilda Hardman (Mrs. Edwin McNeill, Jr.)	✓ Shorter C.	China	Southern Baptist Con.
Potter, Lucy Ruth	✓ Ohio Wesleyan U.	S. Amer.	Methodist Episcopal

†Deceased. Lost his life enroute to his field when S. S. City of Athens was sunk off the Coast of Africa.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Powlinson, Kenneth Whitfield.....	∇ Los Angeles Trs.....	S. Amer....	Bolivian Indian Miss.
Putnam, Katharine.....	∇ U of Chicago, Church Deaconess Trs (Phila.).....	China.....	Protestant Episcopal
Raffo, Marie Isabelle.....	∇ Georgia N and Ind. C, Scarritt Trs	China.....	Wom. Coun. M. E., So.
Ransom, Katherine.....	∇ Mich. Agrl. C, Oberlin C, Columbia U.....	Alaska.....	Presbyterian, U. S. A.
*Reaves, Henry Lide.....	∇ Davidson C, Columbia T (S. C.).....	China.....	Presbyterian, South
Roxrode, Sadie Margaret.....	∇ W. Va. Wesleyan C.....	Africa.....	W. F. M. S. Meth. Epis.
Reynolds, Margaret Anna.....	∇ Moody Trs.....	China.....	China Inland
Richards, Archibald Bolitha.....	∇ Central Holiness U.....	China.....	Nat. Holiness Assn.
Richards, Gertrude Ethel.....	State N (Clarion, Pa.), ∇ Moody Trs, Kennedy Trs.....	India.....	W. F. M. S. Meth. Epis.
Robinson, Faye Haldimand.....	State N (New Britain), ∇ Hartford Trs.....	China.....	W. F. M. S. Meth. Epis.
Rogers, Dr. Jesse McLean.....	Davidson C, ∇ U of Virginia M.....	Korea.....	Presbyterian, South
Rogers, Mary Dunn Ross (Mrs. James McLean).....	∇ Queens C.....	Korea.....	Presbyterian, South
Rogers, Laura Judson Learned (Mrs. Jesse M.).....	∇ Georgetown C.....	China.....	Southern Baptist Con.
Ross, Myrta Maude Lucile Pearson (Mrs. Emory W.).....	Eureka C, ∇ C of Missions (Indianapolis).....	Africa.....	Chris. Woman's Bd. M.
Rossiter, Henrietta.....	∇ Chicago Evan. Inst., Central Holiness U.....	China.....	W. F. M. S. Meth. Epis.
Rowland, Leon Edward.....	∇ Kalamazoo C, U of Chicago T.....	Am. Bap. For. Miss. Soc.	
Russell, Maude Muriel.....	∇ U of California.....	China.....	Y. W. C. A.
Rust, Walter W.....	Los Angeles Trs, U of So. California	Philippines	Government School
Ryden, Lilly.....	∇ Hamline U.....	Burma.....	Woman's Baptist F. M. S.
Sage, Lucile Leonora.....	∇ State N (Warrensburg, Mo.).....	Mexico.....	Presbyterian, U. S. A.
Sarber, Olive May.....	∇ Grand Island C, Franklin C, U of Chicago.....	India.....	Women's Chris. C, Madras
Schaffer, Mary Ann.....	Bethany Trs, ∇ Manchester C.....	China.....	Church of the Brethern
Schaffer, Jacob Herman.....	Wessington Sprgs. Free Meth. T, ∇ Greenville C.....	China.....	Free Methodist
Schirmer, Kathryn Fredericka.....	∇ Campbell C, North-Western C.....	Japan.....	Evangelical Association
Schmidt, Catherine A.....	∇ Chicago Evan. Inst.....	China.....	China Mennonite Miss. Soc.
Schreckengast, Joy.....	∇ Neb. Wesleyan U.....	S. Amer....	W. F. M. S. Meth. Epis.
Schreiber, Esther Lydia Plumer (Mrs. George R.).....	∇ Willamette U.....	China.....	Evangelical Association
Scudder, Bradford Morris.....	Los Angeles Trs, ∇ Moody Trs.....	Africa.....	Africa Inland
Seeck, Margaret.....	State N (Peru, Neb.) ∇ U of Nebr.....	China.....	W. F. M. S. Meth. Epis.
Seel, Edward George.....	∇ Grove City C, Princeton U Grad and T.....	S. Amer....	Presbyterian, U. S. A.
Seel, Miriam Anna Rood (Mrs. Edward George).....	∇ Maryville C, Kennedy Trs.....	S. Amer....	Presbyterian, U. S. A.
Sellemeier, Esther Irene.....	∇ Heidelberg U.....	China.....	Reformed Ch. in U. S.
Senn, Florence Marie.....	∇ U of Michigan.....	China.....	Methodist Episcopal
Shank, Josephus Wenger.....	∇ Goshen C.....	S. Amer....	Mennonite
Shank, Emma E. Hershey (Mrs. Josephus Wenger).....	∇ Goshen C.....	S. Amer....	Mennonite
Sherertz, Dwight Lamar.....	∇ Roanoke C, Emory U.....	China.....	Methodist Episcopal, South
Shields, Ried Frampton.....	∇ Tarkio C, Pittsburg T.....	Africa.....	United Presbyterian
Shiple, Mary Boyd.....	∇ Bryn Mawr C.....	China.....	Presbyterian, U. S. A.
Sisby, Helen Cassilly.....	∇ Marysville C, Bible Teachers Trs (N. Y. C.).....	China.....	Presbyterian, U. S. A.
*Simonds, Everett James.....	Neb. Wesleyan U, Yale U Grad.....	India.....	Y. M. C. A.
Sinclair, Dr. Bessie Belle.....	∇ Amer. M. Miss C, C of P. and S. (Chicago) Moody Trs.....	China.....	Seventh Day Baptist
Sisson, Oliver Hardwicke.....	∇ Central Holiness U, Drake U, Leander Clark C, U of Chicago Grad.....	Burma.....	Am. Bap. For. Miss. Soc.
Slaght, Dr. Carrie Estella.....	∇ Kalamazoo C, U of Chicago, Rush M.....	China.....	Woman's Baptist F. M. S.
Smith, Bertha Keeler.....	∇ Moravian C.....	India.....	American Board
Smith, Charles Stanley.....	Allegheny C, ∇ Auburn T.....	China.....	Presbyterian, U. S. A.
Smith, Dorothea Caroline Wilhelmina Zaenglein (Mrs. Chas. Stanley).....	China.....	Presbyterian, U. S. A.
Smith, Eva Jane.....	∇ Grove City C.....	India.....	Presbyterian, U. S. A.
Smith, Horace George.....	∇ Piersol's S.....	Africa.....	Africa Inland
Smith, Irwin S.....	∇ Los Angeles Trs.....	Gen. Am...	Central Amer. Miss.
Smith, Matthew Dinsdale.....	Dakota Wesleyan U, ∇ Teachers' C (N. Y. C.).....	S. Amer....	Methodist Episcopal
Smith, Olive Bertha.....	Linwood C, ∇ Winthrop N and Ind. C, Baptist Woman's Trs (Louisville).....	China.....	Southern Baptist Con.
*Smith, William Kyle.....	∇ U of Virginia.....	S. Amer....	
Spencer, Mary Dorothy.....	C of Emporia, State U (Emporia), ∇ U of Kansas.....	Japan.....	Protestant Episcopal
Spencer, Evelyn Winthrow McAlpine (Mrs. Robert Stewart)...	C for Women (Columbia S. C.), ∇ Winthrop B and Ind. C, Bible Teachers Trs (N. Y. C.).....	Japan.....	Methodist Episcopal
Stallings, William Henry.....	∇ Shurtleff C, U of Chicago, Newton T State N (Plattsburg), ∇ Bible Teachers Trs (N. Y. C.).....	Portugal...	Y. M. C. A.
Stearns, Mable.....	China.....	Kuling School

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Stegeman, Henry Van Eyck	Hope C, Western T (Holland, Mich.)	Japan	Reformed Ch. in Amer.
Stegeman, Gertrude Jeanette Hoekje (Mrs. Henry Van Eyck)	Hope C, U of Michigan Grad.	Japan	Reformed Ch. in Amer.
Steinheimer, Herman Carl	Baker U, Drew T, Union T (N. Y. C.), Teachers' C.	China	Methodist Episcopal
Steinheimer, Ella Frances Jones (Mrs. Herman Carl)	Baker U	China	Methodist Episcopal
Steven, Florence Winifred	London N (Ont.), Moody Trs	China	China Inland
Stevenson, Dr. Paul Huston	Hiram C, Washington U M	China	For. Chris. Miss. Soc.
Stier, William Rudolf Fuerchtegott	Rutgers C	Japan	Y. M. C. A.
Stinson, William Van Tuyl	U of Minnesota, Omaha T	China	Presbyterian, U. S. A.
Stites, Dr. Frank Montgomery, Jr.	McLean C, U of Louisville M	Korea	Methodist Episcopal, South
Stout, Sara Van Dyke	Buford C, Cincinnati Cons. of Music, Scarritt Trs	S. Amer.	Wom. Coun. M. E. So.
Stribling, Frances	Winthrop N and Ind. C., Bible Teachers Trs (N. Y. C.)	China	Presbyterian, South
Suffern, Ellen Harriet	Ill. Wesleyan U	China	W. F. M. S. Meth. Epis.
Sweet, Mary Edith	Iowa State Teachers' C	India	W. F. M. S. Meth. Epis.
Taylor, Martha Louise	Park C	Siam	Presbyterian, U. S. A.
Tetlie, Joseph	St. Olaf C, Oxford U, United Church T	China	Nor. Luth. Ch., Amer.
Thomas, Mabel Ellen	U of Pennsylvania H	China	Methodist Episcopal, South
Thomas, Ruth Frances	McKendree C, Greenville C, Chicago Evan. Inst., Eastern Ill. State N	Africa	W. F. M. S. Meth. Epis.
Thompson, Mary Lyon	Tarkio C, U of Chicago Grad.	Egypt	United Presbyterian
Thompson, Ruby V.	Iowa State Teachers' C, Moody Trs	China	China Inland
Thompson, James Claude	Rutgers C and Grad., New Brunswick T	China	Nanking University
Touchstone, Cary	Southwestern U, Vanderbilt U T	China	Methodist Episcopal, South
Towson, Mary Cooper	La Grange C, Scarritt Trs	Japan	Methodist Episcopal, South
Tubbs, Lulu L.	Albion C, Bible Teachers Trs (N. Y. C.)	Africa	W. F. M. S. Meth. Epis.
Tucker, William L.	Randolph-Macon C, Princeton U Grad. and T	Japan	Methodist Episcopal, South
Uhlinger, Andrew Peter	Los Angeles Trs	Africa	Africa Inland
Uhlinger, Birdie Pearl DeHoog (Mrs. Andrew Peter)	Los Angeles Trs	Africa	Africa Inland
Van Pelt, Mary Cubberley	Norton Mem. H (Louisville)	Arabia	Reformed Ch. in Amer.
Van Vranken, Herbert Emmet	Hope C, New Brunswick F	India	Reformed Ch. in Amer.
Van Wyk, John Cornelius	Grinnell C, Western T (Holland, Mich.)	India	Reformed Ch. in Amer.
Van Wyk, Amelia Susan Menning (Mrs. John Cornelius)	Western State N (Kalamazoo), Hope C	India	Reformed Ch. in Amer.
Veenschoten, Henry Michael	Hope C, Western T (Holland, Mich.)	China	Reformed Ch. in Amer.
Waline, Edwin Emmanuel	Park C, McCormick T	China	Presbyterian, U. S. A.
Wallis, Hope Ellis	Toronto Trs	Africa	Sudan Interior
*Waterman, Helena	Chicago Musical C, Wheaton C	China	Boat Mission
Weil, Minerva Stout	State N (Millersville, Pa.) Moody Trs	China	Reformed Ch. in U. S.
Welch, Dr. Rolland A.	Amer. M. Miss. C	China	United Evangelical
Welles, Carolyn Aiken	Smith C, Kennedy Trs	India	American Board
Wharton, Anne Louise	Ch. Deaconess Trs (Phila.), Children's Mem. H (Chicago)	China	Protestant Episcopal
White, Anna Catherine	Bible Teachers Trs (N. Y. C.)	China	Kuling School
White, Emmons Eaton	Yale U and T	India	American Board
White, Ruth Esther Parker (Mrs. Emmons Eaton)	Mt. Holyoke C	India	American Board
White, Irma White (Mrs. Henry Harrison)	Mt. Holyoke C	Turkey	American Board
White, Ruth Marguerite	National Y. W. C. A. Trs (N. Y. C.) Syracuse U	China	Y. W. C. A.
Whitehead, Mabel	H Sophie Newcomb Mem. C, Birmingham Meth. C, Scarritt Trs	Japan	Wom. Coun. M. E. So
Whitnah, Carrell Henry	Grand Island C, U of Nebraska, U of Chicago Grad.	Burma	Am. Bap. For. Miss. Soc.
Williams, Olive Penniman	Bible Teachers Trs (N. Y. C.)	Japan	Japan
Wolfers, Louis Ernest	Columbia U, U of Munich, Cornell U Grad.	China	Presbyterian, U. S. A.
Woolsey, Etta Lee	U of Texas, Scarritt Trs	Africa	Wom. Coun. M. E., So.
Wright, Leavitt Olds	Harvard U, Union T (N. Y. C.)	Mexico	American Board
Wright, Marion Reed Howland (Mrs. Leavitt Olds)	Mt. Holyoke C	Mexico	American Board

SAILED VOLUNTEERS FOR 1918

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; ♣=Volunteered at.

*Volunteers sailed before 1918; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Adair, Sara Margaret	♣ Cooper C.	Egypt	United Presbyterian
Aden, Fred E.	State N (Peru, Neb.), ♣ Neb. Wesleyan U, U of So. California Grad.	S. Amer.	Methodist Episcopal
Aden, Anna Almada Pettit (Mrs. Fred E.)	♣ Occidental C, U of So. California Grad.	S. Amer.	Methodist Episcopal
Akerstrom, Frances Elizabeth	N. Y. Trng. Sch. for Teachers, ♣ Maryville C, Bible Teachers Trs (N. Y. C.)	S. Amer.	Methodist Episcopal
Alger, Carrie Belle	State N (Oneonta, N. Y.)	S. Amer.	Methodist Episcopal
Allyn, Laura Cole	Royal Alexandra H.	India	Baptist Ch., Canada
Almqvist, Lars August Samuel	♣ North Park C and T.	Alaska	Swedish Evangelical
Alvord, Grace Lucile	♣ State N (Los Angeles), U of So. California.	Panama	Methodist Episcopal
Amendt, Charles C.	♣ Mt. Union C, Boston U T.	Korea	Methodist Episcopal
*Anderson, Elam Jonathan	Drake U, ♣ Cornell U Grad.	Assam	Am. Bap. For. Miss. Soc.
Anderson, Elsie Ruth	State N (St. Cloud, Minn.)	China	Y. W. C. A.
Anderson, Howard Elmer	Lenox C, State U of Iowa, Y.M.C.A. Trs (Chicago), ♣ Princeton T.	India	Presbyterian, U. S. A.
Anderson, Mary Louise Brawley, (Mrs. Howard Elmer)	Newberry C, ♣ Woman's C (Due West), Bible Teachers Trs (N.Y.C.)	India	Presbyterian, U. S. A.
Arglander, Frank A.	♣ Baldwin-Wallace C.	China	Methodist Episcopal
Ault, Clara V.	Muskingum C, Ohio N U, ♣ Moody Trs	Africa	W. F. M. S. Meth. Epis.
Ayers, Edith Caroline	♣ Converse C, State U (Conway, Ark.)	S. Amer.	
*Baer, Mary E. Breneman (Mrs. Frank A.)	♣ Chris. Alliance Trs (Nyack)	China	Chris. and Miss. Alliance
Bagby, Taylor Crawford	♣ Baylor U, Southern Baptist T.	S. Amer.	Southern Baptist Con.
Bailey, Hattie	♣ Moody Trs.	China	Door of Hope Mission
Barber, Harold Hayden	Yale U, ♣ Hartford T.	Mexico	American Board
Barber, Barbara Southworth Howland (Mrs. Harold Hayden)	♣ Northfield S, Mt. Holyoke C.	Mexico	American Board
Barnett, Martha	Lady Grey H (Ottawa), Bellevue H. (N. Y. C.), ♣ Methodist National Trs (Toronto)	China	Wom. S. Meth. Ch., Canada
Barr, Jean McClelland	Carnegie Inst. of Tech., ♣ Bible Teachers Trs (N. Y. C.)	China	Reformed Presbyterian
Bates, Laura Irene	♣ Toronto Bible C.	China	China Inland
*Beardslee, Harriet Belle	♣ Chris. Alliance Trs (Nyack)	India	Chris. and Miss. Alliance
Beegle, Caroline Dorothea	Northfield S, ♣ U of Pa. H.	China	Presbyterian, U. S. A.
*Birch, George Snider, Jr.	N. Ga. Agrl. C, Emory C, ♣ U of Georgia	India	Presbyterian, U. S. A.
*Birch, Ethel May Ellis (Mrs. George Snider, Jr.)	♣ Wooster U.	India	Presbyterian, U. S. A.
Blasdell, Robert Allen	♣ Allegheny C, Boston U T.	Malaysia	Methodist Episcopal
*Board, Annie Elizabeth Morgan (Mrs. Joseph G.)	♣ Wesleyan Female C.	Cuba	Candler College
Boatman, Conway	♣ Asbury C.	India	Methodist Episcopal
Boatman, Caroline Elmina Brasher (Mrs. Conway)	♣ Cincinnati Trs.	India	Methodist Episcopal
Bovell, Mabel Elise	Shurtleff C, ♣ U of Chicago, Hasseltine Trs.	China	Woman's Baptist F. M. S.
Bowman, Samuel Benjamin	Bethany Trs, ♣ McPherson C.	China	Church of the Brethren
Bowman, Pearl Stauffer (Mrs. Samuel Benjamin)	Bethany Trs, ♣ McPherson C.	China	Church of the Brethren
Boyd, Mary Lois	Ill. State N U, ♣ Muskingum C.	India	United Presbyterian
*Braaten, Olaf F.	Concordia C, ♣ T of the United Nor. Lutheran Church.	China	Nor. Luth. Ch., Amer.
Bradley, Blanche	♣ Union Baptist Inst., Baptist Woman's Trs (Louisville), New York H.	China	Southern Baptist Con.
Braun, Milton Lau	Ohio State U, ♣ Wake Forest C.	China	Southern Baptist Con.
Braun, Mary A. Young (Mrs. Milton Lau)	Chris. Alliance Trs (Nyack)	China	Southern Baptist Con.
Brier, Edward B.	♣ Occidental C.	Hawaii	
Brodbeck, Laura Emma	♣ U of Chicago	China	Woman's Baptist F. M. S.
Brown, Bessie Franc.	♣ Epworth Evan. Inst.	China	So. China Holiness Miss.
Brown, Florence L.	♣ Los Angeles Trs.	China	China Inland
Brown, Marjorie Belle	♣ Park C.	China	
Brown, Dr. Robert Elsworth	Taylor U, ♣ of U Illinois, U of Michigan M.	China	Methodist Episcopal
Brown, Carrie Mae Willis (Mrs. Robert Elsworth)	Taylor U, ♣ U of Illinois.	China	Methodist Episcopal
Brown, Rosalind Jane	♣ Toronto Bible C.	Africa	Africa Inland
Bruere, William Bowen	♣ Mt. Union-Scio C, Princeton T.	India	Methodist Episcopal
Byerly, Bessie	♣ Bible Teachers Trs (N. Y. C.)	India	Presbyterian, U. S. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Caldwell, Elizabeth May	State N (San Diego, Cal.) Los Angeles Trs.	India	United Presbyterian
*Calkins, George	U of Puget Sound	Philippines	Y. M. C. A.
Campbell, Florence Margaret	Grey Nuns H., Methodist National Trs (Toronto)	China	Wom. S. Meth. Ch., Canada
Canfield, Ford Levi	Los Angeles Trs	China	China Inland
Canfield, Carolyn Purdy Lovejoy (Mrs. Ford Levi)	Los Angeles Trs	China	China Inland
Carson, Esther Hazeltine Evangelme	Nazarene U, Olivet U, U of California Grad.	S. Amer.	Pentacostal Church
Chambers, Lillian	U of Nebraska, National Y.W.C.A. Trs (N. Y. C.)	Japan	Y. W. C. A.
Chaney, James William	Ohio State U, Chicago Evan. Inst.	S. Amer.	Methodist Episcopal
Chaney, Ida E. Ford (Mrs. James William)	Chicago Evan. Inst.	S. Amer.	Methodist Episcopal
Chapin, Emma Reynolds	Grove City C, Hartford T.	S. Amer.	Y. W. C. A.
Charles, Neva Irene	U of Colorado, U of California Grad Bible Teachers Trs (N.Y.C.)	China	Presbyterian, U. S. A.
Chase, Samuel Christian	Wilberforce U, Payne T.	S. Amer.	African Meth. Epis.
Cheney, Monona Lucile	Lawrence C, Columbia U Grad.	China	W. F. M. S. Meth. Epis.
Clapp, Frances Benton	Pacific U and Grad.	Japan	American Board
Coan, Frank Speer	Williams C, New C (Edinburgh), Hartford T.	India	Y. M. C. A.
Coan, Janet Tryon Stone (Mrs. Frank Speer)	Northwestern U, Kennedy Trs	India	
Cobb, John Boswell	Mercer U	Japan	Methodist Epis. South
Coburn, Clara Matilda	Hope C.	India	Reformed Ch. in Amer.
Coen, Roscoe Conkling	James Millikin U, McCormick T.	Korea	Presbyterian, U. S. A.
Coen, Mary Lorena Buchanan (Mrs. Roscoe Conkling)	E. Ill. State N, James Millikin U.	Korea	Presbyterian, U. S. A.
Coite, Una	Tarkio C.	Egypt	United Presbyterian
Combs, Paul Hamill	State N (Emporia, Kans.), Park C, Auburn T.	Africa	Presbyterian, U. S. A.
Combs, Louise Worthington (Mrs. Paul Hamill)	Park C.	Africa	Presbyterian, U. S. A.
Cook, Dr. Alva Dean	Otterbein U, Western Reserve U M	Philippines	United Brethren
Cook, Frances Alwilda Dick (Mrs. Alva Dean)	Otterbein U	Philippines	United Brethren
Cooke, Allyn Bushnell	Los Angeles Trs	China	China Inland
Copley, Ruth Elizabeth	Taylor U	Philippines	W. F. M. S. Meth. Epis.
*Cowan, Henry Grady	U of Alabama, Vanderbilt U T.	W. Indies	Methodist Epis., South
Cowles, Samuel Macon, Jr.	U of Tennessee, Mansfield C (Oxford)	China	Y. M. C. A.
Craven, Norma Bell	Carroll C.	Malaysia	W. F. M. S. Meth. Epis.
Cumming, Daniel James	Kentucky Wesleyan U, Presbyterian T (Louisville)	Korea	Presbyterian, South
Curtis, Grace Charlotte	Boston U, Los Angeles Trs.	China	Presbyterian, U. S. A.
Danuser, Maybelle	North-Western C.	China	Y. W. C. A.
Davis, W. Ward	Park C, McCormick T.	China	Presbyterian, U. S. A.
Davis, Eva Allen Williams (Mrs. W. Ward)	Park C.	China	Presbyterian, U. S. A.
DeAnguera, Herman Clifford	Dartmouth C, Rochester T.	S. Amer.	Y. M. C. A.
DeMoulin, Dora Edna	Baptist Trs (Chicago), U Kalamazoo C.	Ken. Am.	Woman's Bapt. Miss. Soc.
Denman, Lois Margaret	Oakland Kind. Trng. Sch., Barnard C, U of California.	Siam	Presbyterian, U. S. A.
Dennison, Martha Priscilla	Smith C, National Y. W. C. A. Trs (N. Y. C.)	India	Y. W. C. A.
Desjardins, Helen Mabel	Albion C.	China	W. F. M. S. Meth. Epis.
Ditmanson, Frederick	Augsburg C and T, U of Chicago Grad.	China	Lutheran Bd. of M.
Drury, Agnes	Bonebrake T, Otterbein U, Ohio State U Grad., U of Chicago Grad. Bible Teachers Trs (N. Y. C.)	Philippines	United Brethren
Dubs, Homer Hasenpflug	Oberlin C, Yale U, Union T (N. Y. C.)	China	United Evangelical
Dubs, Florence Arnold (Mrs. Homer Hasenpflug)	Georgetown C, Columbia U Grad.	China	United Evangelical
Dunlop, John Wallace	U of California, Los Angeles Trs, San Francisco T.	Philippines	Presbyterian, U. S. A.
Dunning, Elizabeth Harriet	Lawrence C, National Y. W. C. A. Trs (N. Y. C.)	Japan	Y. W. C. A.
DuPee, Nina Gertrude	Pomona Valley H, C of Missions (Indianapolis)	China	For. Chris. Miss. Soc.
Edgar, Annie	University C, Toronto General H.	India	Ch. of Eng. in Canada
Edgerton, Faye Elva	Moody Trs.	Korea	Presbyterian, U. S. A.
Edwards, Moody	Bethany C, C of Missions (Indianapolis)	Mexico	Chris. Woman's Bd. M.
Ellis, Pattie Nell	Randolph-Macon Woman's C, Bible Teachers Trs (N. Y. C.)	India	Y. W. C. A.
Embree, Revington Leyman	Union C.	Africa	United Brethren
Engle, Mabel Edna	Lebanon Valley C, Columbia U Grad	India	American Board
English, Marguerite Griswold	Vassar C, State N (New Haven).	Korea	
Ferger, Nellie Hartwell	Wellesley C, Bible Teachers Trs (N. Y. C.)	India	Presbyterian, U. S. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Ferguson, Frank.....	Roanoke C, v Vanderbilt U T.....	S. Amer...	
Fingland, Mary Howitt.....	v University C, Hartford T.....	Korea.....	Presbyterian Ch., Canada
Finton, Iva Myers.....	v Dickinson C, Chicago Trs.....	India.....	W. F. M. S. Meth. Epis.
Fiske, Louie McKinley.....	v C of the Pacific.....	Ken. Am...	Methodist Episcopal
Fleming, Sarah Anna May.....	v Toronto Bible C.....	Japan.....	Reformed Ch. in Amer.
Folensbee, Bradley Jacob.....	Rutgers C, v New Brunswick T.....	W. Indies..	Reformed Ch. in Amer.
Foster, Beatrice Louise.....	v Queens U, Saskatoon N, Meth. National Trs (Toronto).....	China.....	Wom. S. Meth. Ch., Canada
Foster, Iona.....	v York C, U of Nebraska.....	S. Amer...	Methodist Episcopal
*Francis, Elizabeth Dora.....	v Presbyterian Trs (Chicago).....	S. Amer...	
Fulghum, Sarah Frances.....	v Bessie Tift C, Louisville N, Baptist Woman's Trs (Louisville).....	Japan.....	Southern Baptist Con.
Callimore, Arthur Raymond.....	Wake Forest C and Grad., v So. Baptist T.....	China.....	Southern Baptist Con.
Garnett, Christine.....	v Baptist Woman's Trs (Louisville).	W. Indies..	Southern Baptist Con.
Gates, Elsie May Tellier (Mrs. Paul J.).....	v U of Rochester.....	Japan.....	Am. Bap. For. Miss. Soc.
George, Frederick P.....	v North Park C.....	China.....	Swedish Evan. Miss. Conv.
Gill, Jessie Drew.....	v Meridian Woman's C, Scarritt Trs	W. Indies..	Methodist Epis., South
Gillet, Ira Edmond.....	v U of Denver, Ore. Agrl. C, Oberlin C and T.....	Africa.....	Methodist Episcopal
Gillet, Edith Clara Riggs (Mrs. Ira Edmond).....	Oberlin Kind. Trng. Sch., Bible Teachers Trs (N. Y. C.).....	Africa.....	Methodist Episcopal
Gilliland, Helen Comber.....	v Ohio Wesleyan U.....	S. Amer...	W. F. M. S. Meth. Epis.
Glenn, Floy Doster (Mrs. Capers Lamar).....	v Meridian Woman's C.....	China.....	Methodist Epis., South
Goertz, Peter S.....	U of Kansas, v McPherson C, Yale U T.....	China.....	American Board
Goertz, Mathilde Harms (Mrs. Peter S.).....	McPherson C, Tabor C, v Yale U T	China.....	American Board
Grimes, Btta Belle.....	E. Ill. State N, v Ore. Agrl. C.....	Korea.....	Presbyterian, U. S. A.
Guild, Edna Bergen.....	Washington C, Kansas State N, v Kennedy Trs.....	Persia....	Presbyterian, U. S. A.
Halverstadt, Hattie Juanita.....	v Southwestern C (Kans.), Chicago Trs.....	China.....	W. F. M. S. Meth. Epis.
Hannaford, Ruth Nancy Emerson (Mrs. Howard D.).....	Wellesley C, v National Y. W. C. A. Trs (N. Y. C.).....	Japan.....	Presbyterian, U. S. A.
Hansell, Sarah Glover.....	v Agnes Scott C, Peabody C for Teachers.....	Japan.....	Presbyterian, South
Hanson, Marjorie Lucy.....	Macalester C, State N (Monmouth, Ore.).....	Korea....	Presbyterian, U. S. A.
Harrington, Sylvia Rhoda.....	v Syracuse U, Chicago Trs.....	Korea....	W. F. M. S. Meth. Epis.
Haslam, Oliver Roberts.....	v Seattle Pacific C.....	Japan.....	Free Methodist
Haslam, Rachel Beecraft (Mrs. Oliver Roberts).....	v Seattle Pacific C.....	Japan.....	Free Methodist
Henderson, Harold Hayes.....	v U of Washington, San Francisco T, Princeton T.....	Korea....	Presbyterian, U. S. A.
Henderson, Edna Margaret Pusey (Mrs. Harold Hayes).....	v U of Washington, Moody Trs....	Korea....	Presbyterian, U. S. A.
Hicks, Pearl Olivia.....	Oklahoma U, E. Cent. State N (Okla.), v Scarritt Trs.....	S. Amer...	Methodist Epis., South
Hill, Ella Augusta.....	v Wellesley C, Teachers C, Union T (N. Y. C.).....	China.....	Woman's Baptist F. M. S.
*Hill, Dr. Philip Launzelot, Jr.....	v M. of Virginia.....	Korea....	Methodist Epis., South
Hill, Thomas Newton.....	v Kansas State Agrl. C, U of Kans., C of Missions (Indianapolis).....	India.....	Chris. Woman's Bd. M.
Holmes, Vera Marie.....	v Carleton C.....	China.....	American Board
Hotson, Jennie Little.....	N (Stratford, Ont.), v Presbyterian Trs (Toronto).....	Japan.....	Presbyterian Ch., Canada
*Howe, John Linn.....	v Grove City C, Western T.....	Alaska...	Presbyterian Home Miss. Bd.
*Hulmes, Miriam Francis.....	v Bible Teachers Trs (N. Y. C.).....	W. Indies..	Methodist Episcopal
Hummel, Karl Degen.....	v Los Angeles Trs.....	Ken. Am...	Central Amer. Miss.
*Hurlburt, Joseph Raymond.....	Hawaiian Board T, v McCormick T, U of No. Carolina, Davidson C, Union T (Richmond).....	Ken. Am...	
Huske, Marion Strange.....	v Southwestern C and Grad. (Kans.) Crozer T, U of Chicago T.....	S. Amer...	Presbyterian, South
Hutton, William Ralph.....	State N (Emporia, Kans.), U of Kansas, U of Chicago.....	India.....	Am. Bap. For. Miss. Soc.
Hutton, Elsie Chloe Sprecher (Mrs. William Ralph).....	v Ch. of England Trs, Kennedy Trs..	India.....	Am. Bap. For. Miss. Soc.
Isaac, Irene Louise.....	v Toronto Bible C.....	Japan.....	Ch. of England in Canada
Jeffrey, Ivory.....	v Wellesley C, Johns Hopkins M.....	China.....	Chris. and Miss. Alliance
Jenks, Dr. Mildred.....	Marion N (Ind.), Fairmount Trs, v Houghton T.....	China.....	Presbyterian, U. S. A.
Jennings, Walter S.....	Marion N (Ind.), Taylor U, v Fair- mount Trs, Houghton T.....	Africa....	Wesleyan Methodist
Jennings, Miriam Coulter (Mrs. Walter S.).....	U of So. California, v Chicago Trs, C of Osteopathic P and S.....	Africa....	Wesleyan Methodist
Johnson, Dr. Eda Lydia.....	v Ch. of England Trs.....	China.....	W. F. M. S. Meth. Epis.
Jones, Emily Frances.....	v U of Pittsburgh and Grad.....	China.....	Ch. of Eng. in Canada
Karcher, James Franklin.....	v Moody Trs, Los Angeles Trs.....	China.....	Canton Christian College
Kay, Caroline Lindsay.....	v Beloit C, U of Wisconsin Grad.....	China.....	China Inland
Kelley, Anne Bassett.....	v Johns Hopkins U and Grad.....	China.....	American Board
Kelly, Caleb Guyer.....		Africa....	Methodist Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Kendall, Helen McCain	∇ Florence Harkness Severance Trs, Presbyterian H (N. Y. C.)	India	Presbyterian, U. S. A.
King, Myrth Ernestine	∇ Colorado C, National Y. W. C. A. Trs (N. Y. C.)	S. Amer.	Y. W. C. A.
Kirby, Mary Alice	∇ Indiana State U, Kennedy Trs	India	Presbyterian, U. S. A.
Kirk, Hector A.	∇ Moody Trs	Africa	Sudan Interior
Klyve, Samson Samsanson	∇ Augsburg C and T	China	Nor. Luth. Ch., Amer.
Lamar, Mary Alice	∇ Scarritt Trs	S. Amer.	Wom. Coun. M. E. So.
Lawrence, Emilie Gertrude	∇ Ottawa U, U of Kansas, ∇ Baptist Trs (Chicago)	Burma	Woman's Baptist F. M. S.
Lefforge, Roxy	∇ Ind. State N, ∇ DePauw U	China	W. F. M. S. Meth. Epis.
Legg, Della Gertrude	∇ Hiram C, ∇ C of Missions (Indianapolis)	China	Chris. Woman's Bd. M.
Lehman, Howard I.	∇ State N (Mansfield, Pa.), ∇ Moody Trs	S. Amer.	Methodist Epis., South
Lehman, Ada Lydia Septer (Mrs. Howard I.)	∇ Moody Trs	S. Amer.	Methodist Epis., South
Leiper, Henry Martyn Smith	∇ Amherst C, Union T (N. Y. C.), Columbia U Grad.	China	American Board
Leiper, Eleanor Lansing Cory (Mrs. Henry Martyn Smith)	∇ Smith C	China	American Board
*Lewis, John Abraham	∇ Morningside C	China	Methodist Episcopal
Lewis, Mary Land (Mrs. Stephen B.)	∇ Chicora C for Women, John Hopkins H, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, U. S. A.
Leyda, Maude Leona	∇ Bible Teachers Trs (N. Y. C.)	China	United Evangelical
Livingood, Alice Stratton Peterson (Mrs. Fay Emmett)	∇ Sch. of Domestic Science (Boston), ∇ Yale U T.	India	For. Chris. Miss. Soc.
Long, Austin Oliver	∇ Hiram C	China	Y. M. C. A.
Loud, Martha B.	∇ Chris. Alliance Trs (Nyack)	India	
Lyon, Wilbur Harvey	∇ Grove City C, ∇ Western T (Pittsburg)	India	Presbyterian, U. S. A.
Martin, Adam John	∇ Moody Trs, Antioch C, ∇ Xenia T.	S. Amer.	Presbyterian, U. S. A.
Martin, Nettie L. Moser (Mrs. Adam John)	∇ Moody Trs, ∇ Bluffton C	S. Amer.	Presbyterian, U. S. A.
*May, Arthur Elias	∇ Union Trs (Brooklyn)	W. Indies.	Congl. Union of Jamaica
*McClean, Elzora Bertrell Stewart (Mrs. Clarence G.)	∇ Penn C	W. Indies.	American Friends
McClintock, Ethel Luella	∇ State N (Los Angeles), ∇ Chicago Trs	Mexico	W. F. M. S. Meth. Epis.
McClung, Etta	∇ Maryville C, Moody Trs	Mexico	Presbyterian, U. S. A.
McClure, Mary Louise	∇ Oberlin C	China	American Board
McConnell, Ralph Ira	∇ Grove City C, Western T.	Siam	Presbyterian, U. S. A.
McCracken, Lillian L.	∇ Geneva C	China	Reformed Presbyterian
*McCracken, Mary Bruff	∇ Friends U	W. Indies.	American Friends
*McDowell, Dr. Philip Coe	∇ C of Wooster, Western Reserve M	Persia	Presbyterian, U. S. A.
McDowell, Sarah Evans Wright (Mrs. Philip Coe)	∇ C of Wooster	Persia	Presbyterian, U. S. A.
*McGill, Mary Buchanan	∇ Gettysburg C, Bryn Mawr C Grad.	Japan	Protestant Episcopal
*McKeen, Henrietta	∇ Gordon Trs	China	Am. Bap. For. Miss. Soc.
McLaughlin, Ralph Todd	∇ Colorado C, Monmouth C, ∇ Pittsburg T.	Egypt	United Presbyterian
McLaughlin, Ellen Jeannette Henry (Mrs. Ralph Todd)	∇ Monmouth C	Egypt	United Presbyterian
McNeill, Joseph	∇ Haverford C, Princeton T.	Africa	Presbyterian, U. S. A.
*Mead, Frederica Rutherford	∇ Smith C, ∇ Teachers C Grad.	China	Presbyterian, U. S. A.
Meeker, Roy Thurman	∇ U of California, San Francisco T.	India	Presbyterian, U. S. A.
*Meigs, Edith Helen Hays (Mrs. Richard E.)	∇ Methodist Trs (Nashville)	China	Wom. Coun. M. E., So.
Menaldt, Elizabeth Charlotte	∇ Moody Trs	Alaska	Moravian
Miller, Ethel	∇ Goucher C, Moody Trs	Korea	W. F. M. S. Meth. Epis.
Miller, Etta	∇ Goucher C, Moody Trs	Japan	W. F. M. S. Meth. Epis.
Miller, Helen Cora	∇ Toronto Bible C	Africa	Sudan Interior
Mingledorff, Ozie Claud	∇ Asbury C	Korea	Methodist Epis., South
Mingledorff, Maxie Johnson (Mrs. Ozie Claud)	∇ U of Kentucky	Korea	Methodist Epis., South
Moore, Rufus Garrison	∇ Millsaps C	China	Methodist Epis., South
Morrill, Ernest Everett	∇ Dartmouth C and Grad., Hartford T.	India	American Board
Morrill, Mabel Elizabeth Wilder (Mrs. Ernest Everett)	∇ Kennedy Trs, Hartford T.	India	American Board
Mortensen, Ralph	∇ Augsburg C, U of Christiania, ∇ Augsburg T, Hartford T Grad.	China	Lutheran Bd. of M.
Moss, Adelaide Frances	∇ Trinity C, ∇ Kennedy Trs	Japan	Ch. of Eng. in Canada
Moulton, Joseph Langdon	∇ Bates C, ∇ Hartford T.	India	American Board
Moulton, Florence May Hooper (Mrs. Joseph Langdon)	∇ Bates C, Kennedy Trs	India	American Board
Munns, Mary Elizabeth	∇ Toronto Bible C	Africa	Sudan Interior
Musgrave, Ruth	∇ Trinity U, ∇ Texas Christian U, C of Missions (Indianapolis)	Africa	Chris. Woman's Bd. M.
Myers, Estella Catherine	∇ Ashland C, Iowa Meth. H (Des Moines)	Africa	Brethren Church
Neely, Anna Charlotte	∇ Pomona C, National Y. W. C. A. Trs (N. Y. C.)	China	Y. W. C. A.
Nethercott, Joyce Minetta	∇ Moody Trs	Africa	Sudan Interior

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Newlin, Edith	♣ Penn C	Japan	Friends of Phila.
Newlon, Esta Hazel	Taylor U, ♣ Moody Trs	India	Ceylon and India General
Nissley, Edith Mae	State N (Millersville, Pa.), ♣ Findlay C	India	Church of God
Noble, Ruth Emily	♣ Bible Teachers Trs (N. Y. C.)	Korea	Methodist Episcopal
Nugent, Wilford Harrington	U of New Brunswick, ♣ Gordon Trs	Africa	Am. Bap. For. Miss. Soc.
Nugent, Cora Orpha Redstone (Mrs. Wilford Harrington)	♣ Gordon Trs	Africa	Am. Bap. For. Miss. Soc.
Owens, James Stanley	Central State N (Lock Haven, Pa.), ♣ Pa. State C	India	Presbyterian, U. S. A.
Owens, Cora May Beers (Mrs. James Stanley)	Clearfield H Trng. Sch. (Pa.), ♣ Moody Trs	India	Presbyterian, U. S. A.
Palmer, Jewel Irene	Christian C, ♣ U of Missouri	Japan	For. Chris. Miss. Soc.
Park, Laura Mabel	♣ Taylor U, Chicago Evan. Inst.	S. Amer.	Pentacostal Church
Parker, Albert George	♣ Park C, ♣ McCormick T	Japan	Presbyterian, U. S. A.
Parker, Allen Ellsworth	♣ Ohio State U, Hartford T	India	Presbyterian, U. S. A.
Parker, Irene Glasgow (Mrs. Allen Ellsworth)	♣ Whittier C, Hartford T	India	Presbyterian, U. S. A.
*Parker, Edwin Graham	♣ Park C, McCormick T	Egypt	United Presbyterian
Parker, Florence Winifred	♣ Toronto Bible C, Moody Trs	Africa	Sudan Interior
Pfirsch, Dr. Alfred, Jr.	♣ Western Maryland C, Johns Hopkins M	India	United Lutheran
Phillips, Mary Elizabeth	♣ Baptist Trs (Chicago), Franklin C	Burma	Woman's Baptist F. M. S.
Pickens, Lillian Orinda	Greenville C	Japan	Free Methodist
Pitts, Alma	♣ Howard Payne C, Scarritt Trs, Wesley H (Kansas City, Mo.)	China	Methodist Epis., South
Porter, Anna Lucie	Wis. Cons. of Music, ♣ Chicago Evan. Inst.	S. Amer.	Methodist Episcopal
Porter, Lila Borges	♣ Northfield S	S. Amer.	
Powlas, Maude Olena	Lenoir C, ♣ Bible Teachers Trs (N. Y. C.)	Japan	United Lutheran
Pratt, E. Lucille	Pacific Bible Inst., Chris. Alliance Trs (Nyack)	India	Chris. and Miss. Alliance
Randle, Pauline Glass	Tulane U, ♣ Scarritt Trs	Korea	Methodist Epis., South
Rankin, Henry	♣ Tarkio C, Xenia T	Egypt	United Presbyterian
Ray, Bonnie Jean	Bessie Tift C, Baptist Woman's Trs (Louisville)	China	Southern Baptist Con.
Read, Elizabeth Williams	Macdonald C	Africa	American Board
Reve, Berge	Lutheran Trs, Union Trs (Brooklyn)	Africa	Lutheran Brethren
Richardson, Fanny Elizabeth	Hamlane U, Chicago Trs ♣ State N (St. Cloud, Minn.)	Malaysia	Methodist Episcopal
Ridgway, Bettie	♣ Meridian Woman's C	China	Methodist Epis., South
Robinson, Leila Adelaide	Colorado Cons. of Music, ♣ Los Angeles Trs	China	China Inland
*Robinson, Orrin Warner	♣ Pomona C	Hawaii	Hilo School
Rodgers, Frances VanVechten	Simmons C, ♣ Kennedy Trs	Philippines	Presbyterian, U. S. A.
*Rodine, Hugo Gustav	Oskaloosa C, ♣ Northwestern Trs	China	Swedish Evan. Free
Rogers, Mary Matthews	♣ Northfield S, Mass. General H (Boston)	India	American Board
*Rose, William John	♣ Wesley C, Oxford U	Europe	Y. M. C. A.
Ross, William Harry	Monmouth C, ♣ Cooper C, Pittsburgh T	India	United Presbyterian
Ross, Caroline Edith Weede (Mrs. William Harry)	♣ Cooper C	India	United Presbyterian
*†Rundles, Pandora Thomas (Mrs. James Isaiah)	♣ So. Christian Inst.	Africa	
Sandberg, Minnie Vera	♣ Kansas U, Baptist Trs (Chicago)	Japan	Woman's Baptist F. M. S.
Sanderson, Abbie Gertrude	♣ Colby C, Hasseltine Trs	China	Woman's Baptist F. M. S.
Sargent, Dr. Clara Adelaide	♣ Bessie Tift C, U of Michigan M	China	Y. W. C. A.
Scheel, William Robert	Moravian C and T, ♣ Eclectic M	Alaska	Moravian
Schlichter, William Alfred	National Trs, ♣ Los Angeles Trs	China	China Inland
Schlichter, Helen A. Ottens (Mrs. William Alfred)	Phila. N for Girls, ♣ Los Angeles Trs	China	China Inland
Schneider, Mary Elizabeth	Hood C (Frederick, Md.), ♣ Mt. Holyoke C, Peabody Cons. of Music	Japan	Reformed Ch. in U. S.
Schorsch, Martha Louise	Simmons C, ♣ Los Angeles Trs	China	China Inland
*Seagrave, Grace Russell	♣ Dension U	Burma	
Sears, Lawrence Milton	♣ Princeton U	China	Y. M. C. A.
Shapleigh, Dr. Elizabeth R.	♣ Taylor U, Boston U M	China	Methodist Episcopal
Sheldon, Ruth	U of Omaha, ♣ U of Nebraska	S. Amer.	Y. W. C. A.
*Shepherd, George William	♣ Moody Trs	China	Plymouth Brethren
*Siler, Dr. Marion Louise Pierce (Mrs. C. A.)	♣ U of Chicago, Rush M	China	Y. M. C. A.
Simonsen, Emma Helen	♣ Ottawa U	China	Woman's Baptist F. M. S.
Singley, Dewees Franklin	♣ Ursinus C, Central T	Japan	Reformed Ch. in U. S.
Singley, Ada Schlichter (Mrs. Dewees Franklin)	Ursinus C	Japan	Reformed Ch. in U. S.
Small, Helen Elizabeth	♣ Los Angeles Trs	China	China Inland
Smith, Gladys	♣ Penn C	W. Indies	American Friends
Smith, Ruth Amelia	Baptist Trs (Chicago), ♣ Moody Trs	China	China Inland
Smith, Ruth Eaton	♣ Ohio State U	Japan	Woman's Baptist F. M. S.
Smith, Silas Raynor	♣ Northwestern U, Garrett Trs	India	Methodist Episcopal

†Deceased.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Smith, Abbie Frances Johnson (Mrs. Silas Raynor)	State N (Bellingham, Wash.), Chicago Evan. Inst.	India	Methodist Episcopal
Smith, Wilhelma Zoe	Dexter Christian C, U of Illinois, C of Missions (Indianapolis)	Africa	Chris. Woman's Bd. M.
Snider, Myrtle May	Chris. Alliance Trs (Nyack), U of California	India	Lee Memorial Mission
Soper, Laura DeWitt	C of Emporia	India	W. F. M. S. Meth. Epis.
Spencer, Kate Ellen	Monmouth C.	India	United Presbyterian
Stokely, Anna May	Western C for Women, U of Tennessee, National Y. W. C. A. Trs (N. Y. C.)	S. Amer.	Y. W. C. A.
Strobridge, Vivian Stuart	U of California, State N (San Jose)	India	Presbyterian, U. S. A.
Strunk, Elvira Mary	State N (E. Stroudsburg, Pa.), Albright C.	China	United Evangelical
Stukey, Leona Violet	Colorado C.	Africa	American Board
*Sturman, Rose Hannah	Moody Trs, Los Angeles Trs.	Ken. Am.	Central Amer. Miss.
Swallen, Gertrude Elizabeth	Northfield S, Western C.	Korea	Presbyterian, U. S. A.
Swanson, Frank Herbert	N. D. Agrl. C, Drake U, U of Chicago Grad.	Philippines	For. Chris. Miss. Soc.
Swanson, Estella Leona Saunders (Mrs. Frank Herbert)	Drake U.	Philippines	For. Chris. Miss. Soc.
Sweetman, Herbert Ray	U of Wisconsin.	China	Y. M. C. A.
*Swift, Allan Arthur	Chris. Alliance Trs (Nyack)	China	Pentacostal Miss. Union
Taylor, Anna Mabel	Syracuse U.	Mexico	W. F. M. S. Meth. Epis.
*Taylor, James Milburn	Maryville C.	S. Amer.	
Taylor, Mary Harriet	Lenox C, State N (Valley City, N. D.)	China	Presbyterian, U. S. A.
Therolf, Frances	Cleveland Trs, Huron Road H.	China	Woman's Baptist F. M. S.
Thomas, David Hugh	Park C, Auburn T.	China	Presbyterian, U. S. A.
Thomas, Meta Marie Oelfke (Mrs. David Hugh)	Park C.	China	Presbyterian, U. S. A.
Thompson, Alfred	Valparaiso C, Moody Trs.	Africa	Sudan United Miss.
Thompson, Flossie M. Gibson (Mrs. Alfred)	Moody Trs.	Africa	Sudan United Miss.
Thompson, Elmer Tyler	Colgate U, Hamilton T.	Japan	Am. Bap. For. Miss. Soc.
Thompson, T. Archer	McMaster U.	S. Amer.	Canadian Bible Soc.
Thoms, Dr. Marion Wells (Mrs. Sharon J.)	U of Michigan C.	Arabia	Reformed Ch. in Amer.
Thorp, Elma Rosanna	Baptist Trs (Chicago)	Japan	Am. Bap. For. Miss. Soc.
Thorp, Minta Estella	Cotner U, C of Missions (Indianapolis)	India	Chris. Women's Bd. M.
Todd, Harvey Ira	Rutgers C, New Brunswick T.	China	Reformed Ch. in Amer.
Toothacker, Frank Morey	U of So. California, Drew T.	China	Methodist Episcopal
Toothacker, Bessie Emily Hanning (Mrs. Frank Morey)	U of So. California	China	Methodist Episcopal
Townsend, William Cameron	Occidental C.	Ken. Am.	Central Amer. Miss.
Taylor, Fern	Kansas Wesleyan U.	Malaysia	Methodist Episcopal
*Trimble, Dr. Charles Garnet	Morningside C, Northwestern U M	China	Methodist Episcopal
*Trimble, Edith Evangeline Alford (Mrs. Charles Garnet)	Northwestern U, Samaritan H.	China	Methodist Episcopal
Trotter, Charlotte Symington	Chicago Trs.	China	W. F. M. S. Meth. Epis.
*Underwood, Ethel Mae Van Wagner (Mrs. Horace Horton)	Albion C, Post Graduate H (N. Y. C.)	Korea	Presbyterian, U. S. A.
Utter, Evelyn	Transylvania U, State N (Los Angeles), C of Missions (Indianapolis)	Africa	Chris. Woman's Bd. M.
Van Allen, Martha Montague	Vassar C, Teachers C.	India	American Board
Van Fleet, Edna Marie	Chicago Trs, Cincinnati Trs.	Korea	W. F. M. S. Meth. Epis.
Verry, Hazel Pearl	Eureka C, National Y. W. C. A. Trs (N. Y. C.)	Japan	Y. W. C. A.
Wagner, Henry Howard	Central Holiness U.	Japan	Pentacostal Church
Wagner, Gladys Lucile Koger (Mrs. Henry Howard)	Central Holiness U.	Japan	Pentacostal Church
Walker, Jennie Cathryne	State N (Pittsburg, Kans.), Southwestern C.	China	W. F. M. S. Met. Epis.
*Wall, Edna Emily	Grinnell C, Ellsworth C.	W. Indies.	Presbyterian, U. S. A.
Walton, Cora May	Oberlin C.	China	American Board
Wampler, Ernest Michael	Bridgewater C.	China	Church of the Brethren
Wampler, Vida E. Miller (Mrs. Ernest Michael)	Bridgewater C.	China	Church of the Brethren
*Waterhouse, Dr. Alfred Herbert	Princeton U.	Hawaii	
Watson, Benjamin Ernest	Transylvania C, Butler C, C of Missions (Indianapolis)	Japan	For. Chris. Miss. Soc.
Watson, Elise Arnold (Mrs. Benjamin Ernest)	Christian C (Mo.), C of Missions (Indianapolis)	Japan	For. Chris. Miss. Soc.
Watts, Annabelle	Cincinnati Trs, Chicago Evan. Inst., Columbus N.	India	W. F. M. S. Meth. Epis.
Watts, Frances Mabel	St. Catherine's Col. Inst., Ch. of England Trs.	China	Ch. of Eng. in Canada
Webedorfer, Henry C., Jr.	Los Angeles Trs.	S. Amer.	Bolivian Indian Miss.
Webedorfer, Helen Armstrong Blackman (Mrs. Henry C., Jr.)	Los Angeles Trs.	S. Amer.	Bolivian Indian Miss.
Wedman, Samuel G.	Moravian C and T.	Ken. Am.	Moravian
Weinland, George Fernando	Pomona C, Moravian T.	W. Indies.	Moravian

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Weir, John Barr.....	C of Wooster, U of Pittsburgh Grad. v Western T (Pittsburgh).....	India.....	Presbyterian, U. S. A.
Weir, Agnes Dewing Scott (Mrs. John Barr).....	v C of Wooster.....	India.....	Presbyterian, U. S. A.
Wesley, Arthur Frederick.....	v Albion C, No. Baptist T (Chicago) Garrett Trs.....	S. Amer.....	Methodist Episcopal
West, Dr. James Hinson.....	v McGill U M.....	India.....	Baptist Ch., Canada
West, Rosalie Agnes Waterman (Mrs. James Hinson).....	v McGill U.....	India.....	Baptist Ch., Canada
Westerman, Walter Scott, Jr.....	Adrian C, v U of Michigan.....	S. Amer.....	Methodist Episcopal
Westerman, Frieda Ethel Wuerfel (Mrs. Walter Scott, Jr.).....	v U of Michigan.....	S. Amer.....	Methodist Episcopal
White, Georgia Pauline.....	v Winthrop N and Ind. C, Baptist Woman's Trs (Louisville).....	S. Amer.....	Southern Baptist Con.
Wilds, Mamie Calvert.....	C for Women (Columbia, S. C.), v Bible Teachers Trs (N. Y. C.).....	China.....	Presbyterian, U. S. A.
Williams, Gladys Moon.....	v Oberlin C and T.....	China.....	American Board
Williams, Minnie Olga.....	Alexander C, v Bible Teachers Trs (N. Y. C.).....	India.....	Presbyterian, U. S. A.
Williamson, Norman Francis.....	Mercer U, v So. Baptist T.....	Japan.....	Southern Baptist Con.
Wilson, Naomi Rae.....	v Indiana N.....	Africa.....	United Brethren
Wood, Ella Loleta.....	Morningside C, v Grinnell C.....	India.....	American Board
Woodbury, Norris Elwin.....	v Brown U, Newton T.....	Burma.....	Am. Bap. For. Miss. Soc.
Woodbury, Emma Jane Dary (Mrs. Norris Elwin).....	Kennedy Trs.....	Burma.....	Am. Bap. For. Miss. Soc.
Woods, Frances Belcher.....	Mt. Holyoke C, v Kennedy Trs.....	India.....	American Board
*Woodside, Grace Owen.....	Mt. Holyoke C.....	India.....	Presbyterian, U. S. A.
Wright, Ora Ethel.....	v Earlham C, Kennedy Trs.....	W. Indies.....	American Friends

SAILED VOLUNTEERS FOR 1919

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; v=Volunteered at.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Ackison, Winifred Maude.....	v Presbyterian Trs (Toronto).....	Japan.....	Presbyterian Ch., Canada
Adolphsen, William Frederick.....	Thiel C, v Evan. Luth. T (Chicago).....	India.....	United Lutheran
Adolphsen, Keturah Grace Gouer Kepple (Mrs. William Fredk.).....	Thiel C.....	India.....	United Lutheran
Aeschliman, Edward John.....	v Lawrence C.....	China.....	Methodist Episcopal
Alexander, Dr. Janet.....	Due West Female C, v Woman's M (Philadelphia).....	India.....	Assoc. Ref. Presbyterian
Allen, Eleanor Julia.....	v Syracuse U, National Y. W. C. A. Trs (N. Y. C.).....	Japan.....	Y. W. C. A.
Allen, James Ross.....	v Furman U, Southern Baptist T.....	S. Amer.....	Southern Baptist Con.
Allen, Mabel E.....	Ill. State N U, v Moody Trs.....	China.....	W. F. M. S. Meth. Epis.
Alsop, Alice.....	v Scarritt Trs, Peabody C for Teachers.....	China.....	Wom. Coun. M. E., So.
Alvord, Emory Delmont.....	State N (Albion, Ida.), v State C of Washington.....	Africa.....	American Board
Alvord, Berenice Mapes (Mrs. Emory Delmont).....	Oberlin Kind. Trng. Sch., v Oberlin C.....	Africa.....	American Board
Anderson, Helen Dorothy.....	v Westminster C.....	India.....	Wom. Gen. M. S. U. Presb.
Anderson, Herman C.....	v Western Union C, Bible Teachers Trs (N. Y. C.), Garrett Trs.....	China.....	United Evangelical
Anderson, Paul Maxwell.....	Tarkio C, v C of Emporia, Pittsburgh T.....	Africa.....	Robert College
Bacon, Wallace Reed.....	Drake U, v C of Missions.....	China.....	Chris. Woman's Bd. M.
Bacon, Bessie Blanchard (Mrs. Wallace Reed).....	Drake U, v C of Missions.....	China.....	Chris. Woman's Bd. M.
Baer, Emma Katherine.....	v Wittenberg C, Bible Teachers Trs (N. Y. C.).....	India.....	W. M. S. United Lutheran
Bahrenburg, Lyra Hunter.....	v State N (Warrensburg, Mo.), U of Oklahoma.....	China.....	W. F. M. S. Meth. Epis.
Bailey, Moses.....	v Earlham C, Hartford T.....	Palestine.....	American Friends
Baker, Frank F.....	Davidson C, v Union T (Richmond).....	S. Amer.....	Presbyterian, South
Barker, Helen Constance.....	v U of Rochester, Kennedy Trs.....	Turkey.....	American Board
Barman, Goldie Elizabeth.....	West Plains C (Mo.), v Los Angeles Trs.....	Africa.....	Africa Inland
Barnard, Mary Elsie.....	v Bible Teachers Trs (N. Y. C.).....	India.....	Woman's Baptist F. M. S.
Barnes, Dr. William James.....	Pennsylvania C, v Hamilton C, C of P and S. (N. Y. C.).....	China.....	Presbyterian, U. S. A.
Barnes, Grace Leota Wheeler (Mrs. William James).....	v Mt. Holyoke C, Presbyterian H.....	China.....	Presbyterian, U. S. A.
Barney, Hazel Edna.....	v Gordon Trs, Colby C.....	China.....	China Inland
Bateman, Martha Jane.....	Ill. State N U, v Eureka C, C of Missions.....	Africa.....	Chris. Woman's Bd. M.
Bates, Ruth Elizabeth.....	v Simpson C.....	India.....	W. F. M. S. Meth. Epis.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Batstone, Mary Evangeline.....	∇ Albert C. Ross Memorial H.....	China.....	Methodist Ch., Canada
Bauer, Grace Louise.....	∇ Milton U.....	China.....	Presbyterian, U. S. A.
Beach, Joseph Wickliff.....	∇ Yale U., Bangor T.....	Turkey.....	American Board
Beall, Dr. Jeannette Ellen.....	∇ Baptist Woman's Trs (Louisville) Kans. City U of P and S.....	China.....	Southern Baptist Con.
Bell, Carl Spurgeon.....	∇ Ohio Wesleyan U.....	S. Amer.....	Methodist Episcopal
Benjamin, Hermon Reber Sterrett.	Grand Island C, ∇ Wm. Jewell C, U of Chicago.....	China.....	Am. Bap. For.-Miss. Soc.
Berg, Carola Amalie.....	∇ Moody Trs.....	Africa.....	Scandinavian Alliance
Berger, William Robert.....	Mich. State N (Ypsilanti), ∇ Bald- win-Wallace C, Drew T.....	S. Amer.....	Methodist Episcopal
Bertch, Louise Pearl.....	State Manual Trng. N (Kans.), ∇ Kansas City U.....	China.....	United Brethren
Berthold, Lydia Emilie.....	Pacific U, ∇ State N (Bellingham, Wash.).....	China.....	China Inland
Best, Blanche Dell.....	Liberty Ladies C, ∇ State N (War- rensburg, Mo.).....	Japan.....	Y. W. C. A.
Betts, Daniel Lander.....	∇ Wofford C.....	S. Amer.....	Methodist Episcopal, South
Bielski, Alice Irene.....	Dakota Wesleyan U, ∇ Chicago Trs Johns Hopkins H.....	Java.....	Methodist Episcopal
Birdsall, Nettie M.....	∇ Huntington C.....	Africa.....	Dom., Frontier and F. M. S. U. B. in Christ
Bjelke, John Leander.....	Denison U.....	China.....	Am. Bap. For. Miss. Soc.
Bjork, Gertrude Mathilda Catherine	∇ Moody Trs.....	China.....	Grace Mission of China
Black, Mary Helen.....	∇ Grove City C, Bible Teachers Trs (N. Y. C.).....	India.....	Presbyterian, U. S. A.
Black, Rosina Eleanor.....	∇ Heidelberg U, Kennedy Trs.....	Japan.....	Reformed Ch. in U. S.
Blair, Martin Stone.....	Baylor U, ∇ Southern Baptist T.....	S. Amer.....	Southern Baptist Con.
Blair, Cora Hancock (Mrs. Martin Stone).....	Columbia C, ∇ Baptist Woman's Trs (Louisville).....	S. Amer.....	Southern Baptist Con.
Blakeney, Bessie Martin.....	∇ Queen's C.....	Japan.....	Presbyterian, South
Bocker, Leon Morris.....	∇ U of Kansas.....	China.....	Presbyterian, U. S. A.
Bowlder, George Albert.....	U of Minnesota, ∇ Des Moines C, Southern Baptist T.....	S. Amer.....	Southern Baptist Con.
Boyes, Dr. Henry Robert.....	∇ Moody Trs, Detroit C M.....	Syria.....	Presbyterian, U. S. A.
Bradfield, Virgil Francis.....	Wheaton C.....	China.....	American Board
Bradfield, Ella Elizabeth Coakes (Mrs. Virgil Francis).....	Wheaton Cons. of Music.....	China.....	American Board
Bratcher, Lewis Malen.....	∇ Georgetown C, Southern Bap. T.....	S. Amer.....	Southern Baptist Con.
Breiner, Lucile Marie.....	State N (Emporia, Kans.), ∇ Ottawa U, Mt. Sinai H.....	S. Amer.....	Presbyterian, U. S. A.
Bro, Albin Carl.....	∇ Northland C, C of Missions.....	China.....	For. Chris. Miss. Soc.
Bro, Marguerite Harmon (Mrs. Albin Carl).....	U of Omaha, ∇ Northland C, C of Missions.....	China.....	For. Chris. Miss. Soc.
Bronson, Bertram Bethuel.....	Nazarene U, ∇ U of California Grad., San Francisco T.....	Siam.....	Presbyterian, U. S. A.
Brothers, Muriel.....	Stratford N (Ont.), ∇ McMaster U.....	India.....	Baptist Ch., Canada
Buck, Dorothy Vincent.....	U of Nebraska, ∇ Hastings C.....	W. Indies.....	Presbyterian Home Miss. Bd.
Buck, Percy Gideon.....	Woodstock C, ∇ McMaster U and T Wesleyan U.....	S. Amer.....	Baptist Ch., Canada
Buck, Anna D. Schaefer (Mrs. Percy Gideon).....	Stratford N (Ont.).....	S. Amer.....	Baptist Ch., Canada
Buck, Victor Mitchell.....	∇ Cornell U.....	Africa.....	Presbyterian, U. S. A.
Bunker, Edward Josiah.....	∇ U of Pittsburgh.....	Java.....	Methodist Episcopal
Burkhalter, Noah L.....	Moody Trs, ∇ Bluffton C.....	India.....	Mennonite
Burr, Leona Lloyd.....	N (Springfield, S. D.), ∇ Dakota Wesleyan U.....	China.....	American Board
Bush, James Daniel.....	∇ U of California, Pacific T.....	China.....	
Bushey, Clinton Jay.....	∇ Taylor U.....	China.....	Methodist Episcopal, South
Bushey, Esther Bertha.....	∇ Moody Trs.....	China.....	China Inland
Buswell, Dr. Calvin Ezra.....	∇ Carroll C, U of Minnesota and M, C of P and S. (N. Y. C.).....	China.....	Presbyterian, U. S. A.
Buswell, Adah Katherine Boxell (Mrs. Calvin Ezra).....	State N (St. Cloud, Minn.), U of Minnesota, Bible Teachers Trs (N. Y. C.).....	China.....	Presbyterian, U. S. A.
Caldwell, Dr. David Paul.....	Butler C, ∇ Hahnemann M, C of Missions.....	Tibet.....	For. Chris. Miss. Soc.
Caldwell, Gertrude Mae Perry (Mrs. David Paul).....	Chicago Trs, ∇ Hahnemann H, C of Missions.....	Tibet.....	For. Chris. Miss. Soc.
Campbell, Virginia Garrow.....	∇ Bible Teachers Trs (N. Y. C.).....	Egypt.....	United Presbyterian
Carnahan, Chester Carroll.....	Emporia C, ∇ Carroll C, McCormick T.....	S. Amer.....	Presbyterian, U. S. A.
Carnahan, Aureetta Ida Stephens (Mrs. Chester Carroll).....	∇ Carroll C.....	S. Amer.....	Presbyterian, U. S. A.
Chaplin, Maxwell.....	∇ Princeton U, Hartford T.....	China.....	Presbyterian, U. S. A.
Charles, William Byron.....	∇ William Jewell C, U of Chicago Grad. and T.....	Philippines	Am. Bap. For. Miss. Soc.
Clark, Louise Morris.....	Presbyterian H (N. Y. C.).....	Turkey.....	American Board
Clarke, Marguerite Hobson.....	Central C and Grad., ∇ Scarritt Trs.....	China.....	Wom: Coun. M. E., So.
Cochran, Dr. Joseph Plumb.....	∇ Williams C, U of Minnesota, C of P. and S. (N. Y. C.).....	Persia.....	Presbyterian, U. S. A.
Coie, Mary Elder.....	∇ Tarkio C.....	Egypt.....	United Presbyterian
Corley, Douglas Hilary.....	∇ U of Mt. Allison C, Bates C, Har- vard U Grad.....	Syria.....	Syrian Protestant College

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Craig, Anne M.	Southwestern U, U of Texas, v Scarrit Trs.	W. Indies.	Wom. Coun. M. E., So.
Crawford, Will Clark.	v Pomona C, Columbia U Grad., Union T (N. Y. C.)	Malaysia.	Methodist Episcopal
Crocker, Thomas.	U of Minnesota, Macalester C, v Mc Cormick T.	S. Amer.	Presbyterian, U. S. A.
Crocker, Margaret McLeod (Mrs. Thomas)	v Macalester C, Moody Trs.	S. Amer.	Presbyterian, U. S. A.
Crockett, Luella Irene.	v Presbyterian Trs (Toronto)	China.	Presbyterian Ch., Canada
Crouse, Floyd L.	v Cornell C, Iowa State C.	S. Amer.	Methodist Episcopal
Crouse, May Carolus (Mrs. Floyd L.)	Cornell C, v Bluffton C.	S. Amer.	Methodist Episcopal
Cuckow, Filmer Stuart.	v Beloit C.	China.	Y. M. C. A.
Cunningham, James Scott.	v Moody Trs.	S. Amer.	Inland-S. Amer. M. U.
Cunningham, William Kenneth.	v Randolph-Macon C.	W. Indies.	Methodist Episcopal South
Currie, Mabel Claire.	Flora Macdonald C, v Assembly's Trs (Richmond).	China.	Presbyterian, South
Dahlby, Albert John.	v Carleton C, U of Minnesota, Bethel T.	Assam.	Am. Bap. For. Miss. Soc.
Dahlby, Edith Evangeline Lindberg (Mrs. Albert John)	U of Texas, v Hamline U.	Assam.	Am. Bap. For. Miss. Soc.
Daniels, Dr. John Horton.	v U of Minnesota, C. of P. and S. (N. Y. C.)	China.	Presbyterian, U. S. A.
Darwin, Nora Elizabeth.	v Scarritt Trs, U of Michigan.	Mexico.	Wom. Coun. M. E., So.
Davis, Hazel.	Ind. Central U, v Chicago Evan. Inst.	Philippines	W. F. M. S. Meth. Epis.
Davis, Julius Johnson.	v Asbury C.	Africa.	Methodist Episcopal, South
Davis, Merle Leonard.	v Friends U, Teachers C.	W. Indies.	American Friends
Davis, Carrie Hays (Mrs. Merle Leonard)	v Friends U, Teachers C.	W. Indies.	American Friends
Davis, Milton Colley.	Marvin C, Central C, v Vanderbilt U T.	W. Indies.	Methodist Episcopal, South
Davis, Rolland Newton.	Los Angeles Free Meth. S, v Greenville C.	India.	Free Methodist
Deam, Mary Lucena.	De Pauw U, Chicago Trs.	Philippines	W. F. M. S. Meth. Epis.
Denham, Thomas Samuel.	v William Jewell C, U of Missouri, Bible Teachers Trs (N. Y. C.)	India.	Am. Bap. For. Miss. Soc.
Denham, Emma Pade Mowry (Mrs. Thomas Samuel)	Teachers Trng. Sch. (Albany, N. Y.), Nebraska U, v U of Missouri, Bible Teachers Trs (N. Y. C.)	India.	Am. Bap. For. Miss. Soc.
Denholm, Dr. Kenneth Andrew.	v Queens U and M.	Japan.	Presbyterian Ch., Canada
Denison, Annie May.	v Hartford Sch. of Rel. Pedagogy.	Turkey.	American Board
Dennis, Viola Belle.	v Heidelberg U.	India.	W. F. M. S. Meth. Epis.
*Detrick, Lulu Mae Hildebrand (Mrs. Herbert J.)	v McPherson C.	Philippines	
Dewey, Dr. Albert Warner.	v U of Denver, U of Colorado M.	Turkey.	American Board
Dibrell, Edwin Walter.	v Emory and Henry C, U of Texas.	W. Indies.	Methodist Episcopal, South
Dicken, Ethel Mae.	Cincinnati Trs, v Denison U, Ohio U	Korea.	W. F. M. S. Meth. Epis.
Dimmitt, Marjorie Alma.	Knox C, v De Pauw U.	India.	W. F. M. S. Meth. Epis.
Doe, Gladys Emily.	State N (Bridgewater, Mass.), v Gordon Trs.	India.	Woman's Baptist F. M. S.
*Donald, Fannie Reid Nugent (Mrs. Charles D.)	v Queens U.	India.	Presbyterian Ch., Canada
Donnell, Laura Lillian.	State N (Los Angeles).	China.	Presbyterian, U. S. A.
Donohugh, Emma Edith.	v Swarthmore C, Teachers C.	India.	W. F. M. S. Meth. Epis.
Doolittle, Margaret.	v Bryn Mawr C, Kennedy Trs.	Syria.	Presbyterian, U. S. A.
Douglass, Rhodas Clyde.	U of Florida, v Union T (Richmond)	China.	Presbyterian, South
Douglass, Elizabeth Cloud Leyburn (Mrs. Rhodas Clyde)	v State N (Farmville, Va.)	China.	Presbyterian, South
Downs, Harriett Augusta.	Froebel Kind. C, v Moody Trs.	India.	Presbyterian, U. S. A.
Drake, Fannie A.	U of Nebraska, v Bible Teachers Trs (N. Y. C.)	S. Amer.	Y. W. C. A.
Dudley, Raymond Angur.	v Yale U.	India.	American Board
Dudley, Katherine Ellen Clark (Mrs. Raymond Angur)	v Mt. Holyoke C, Kennedy Trs.	India.	American Board
Duff, William Henderson.	v Baylor U. and T.	Burma.	Am. Bap. For. Miss. Soc.
Duff, Ada Ingels (Mrs. William Henderson)	v Eureka C, Baptist Woman's Trs (Louisville)	Burma.	Am. Bap. For. Miss. Soc.
Durgin, Russell Luther.	v Dartmouth C.	Japan.	Y. M. C. A.
Dyer, Vernelle Wallace.	v Colby C, Newton T.	Burma.	Am. Bap. For. Miss. Soc.
Dyson, Joseph William.	Central C and Grad., U of Chicago Grad.	China.	Methodist Episcopal, South
Dyson, Myrtle Elizabeth Sheldon (Mrs. Joseph William)	v Howard Payne C.	China.	Methodist Episcopal, South
*Eaton, Alma Grace.	Waynesburg C, v Blackburn C.	Japan.	Presbyterian, U. S. A.
Eaton, Dr. Perry B.	v Acadia U, Edinburgh U M.	India.	Baptist Ch., Canada
Ekdahl, George Harry.	Los Angeles Trs.	S. Amer.	Bolivian Indian
Ekdahl, Gladys Gibson (Mrs. George Harry)	State N (San Francisco), San Francisco Bible C, v Los Angeles Trs.	S. Amer.	Bolivian Indian
Ellis, Dr. Francis Duffey, Jr.	v Wesleyan U, U of Penn. and M.	India.	Presbyterian, U. S. A.
Ely, Lois Anna.	U of So. California, v C of Missions.	China.	Chris. Woman's Bd. M.
Emmel, Aetna Lizzetta.	v Willamette U.	India.	W. F. M. S. Meth. Epis.
Eustis, Wilma Emily.	v U of Minnesota.	India.	Presbyterian, U. S. A.
Ewing, Mary Eleanor.	Coe C, v Wilson C.	India.	Presbyterian, U. S. A.
Fauske, Helen.	v Cornell C.	China.	American Board

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Fay, Benjamin Guthrie	Moody Trs.	S. Amer.	Inland-S. Amer. M. U.
Fisher, James Earnest	Emory and Henry C, Bible Teachers Trs (N. Y. C.)	Korea	Methodist Episcopal, South
Flaniken, Sarah Alice	W. Tenn. State N, U of Tennessee	China	Presbyterian, U. S. A.
Forbes, Erma Alice	U of Minnesota	China	Y. W. C. A.
Forman, Dr. Douglas Newton	C of Wooster, U of Penn. M.	India	Presbyterian, U. S. A.
Foster, Dr. John Hess	McMinnville C, Colby C, U of Penn. M.	China	Yale For. Miss. Soc.
Fuller, Marjorie Lucile	No. Ill. State N, Chicago Trs.	Africa	W. F. M. S. Meth. Epis.
Fuller, Mary Elizabeth	Drake U, Carnegie Library Sch., U C of Missions	Mexico	Chris. Woman's Bd. M.
Funkhauser, Walter Leon	Penn. State C.	China	Canton Christian College
Gailey, Helen	U of Washington, Seattle Kind. Trng Sch., Los Angeles Trs.	China	Presbyterian, U. S. A.
Gaudin, Clara Lydia Ogren (Mrs. John Benjamin)	Greenville C, Women's C. A. H (Jamestown, N. Y.)	Africa	Free Methodist
Gebhard, John Gabriel, Jr.	Hope C, New Brunswick T.	India	Reformed Ch. in Amer.
Gibbs, Maurice Allison	Houghton T.	Japan	Wesleyan Methodist
Giedt, Emanuel Herman	Rochester T, U of Rochester and Grad.	China	Am. Bap. For. Miss. Soc.
Gilchrist, George Rizzle	New Mexico N, Occidental C, Moody Trs.	S. Amer.	Presbyterian, U. S. A.
Gilmore, Erastine Bright	R. I. State N, Cincinnati Trs, Ohio Wesleyan U.	Mexico	W. F. M. S. Meth. Epis.
Glenn, Ora Mast	Agnes Scott C.	S. Amer.	Presbyterian, South
Goering, Samuel J.	Bethel C, Chicago T.	China	Mennonite
Goering, Paulina P. Miller (Mrs. Samuel J.)	Freeman C, Chicago Trs.	China	Mennonite
Goldsbury, James Edward	Boston U, Harvard U.	Turkey	American Board
Grage, Minnie Eliza	Moody Trs, Wheaton C.	Africa	Woman's Baptist F. M. S.
Greene, Willie Burnice	Washington C, Assembly's Trs (Richmond)	Korea	Presbyterian, South
Grier, Isabel Barbara	Due West Female C, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, South
Grove, Nelda Lydia	State N (Mayville, N. D.), U of Nebraska	Korea	W. F. M. S. Meth. Epis.
Hacker, Dr. Frances Louise	Medico-Chirurgical C (Phila.), Women's M (Phila.)	China	Presbyterian, U. S. A.
Hagen, Olive Irene	Mich. State N, U of Michigan	Japan	W. F. M. S. Meth. Epis.
Hager, Blanche Dashiell	Howard Payne C and Grad., Central C, Scarritt Trs.	Japan	Wom. Coun. M. E., So.
Hall, Lawrence Kingsley	Baker U.	China	Y. M. C. A.
Hall, Margaret Emaline Brown (Mrs. Lawrence Kingsley)	Baker U.	China	Y. M. C. A.
Halliday, Clifford Moody	U of Cincinnati, Ohio State U, Bible Teachers Trs (N. Y. C.)	Syria	Presbyterian, U. S. A.
Hamilton, Floyd Eugene	Cornell U, Wooster U, Princeton T	Korea	Presbyterian, U. S. A.
Hamilton, Kenneth	Moravian C and T.	Gen. Am.	Moravian
Hamlin, Paul Mahlan	Hamilton C.	China	Yale For. Miss. Soc.
Hammon, Fletcher Horace	Pittsburgh Bible Inst., Allegheny C	S. Amer.	Methodist Episcopal
Hammond, Lucia	Moody Trs.	Africa	Presbyterian, U. S. A.
Hanson, Albert Magnus	Augsburg C and T.	Madag.	Lutheran Free Church
*Harlow, Milton Wilberforce	U of Toronto, U of Alberta and Grad.	India	Y. M. C. A.
*Harlow, Jean A. Mathers (Mrs. Milton Wilberforce)	Alberta Ladies C.	India	Y. M. C. A.
Harrod, Anna Mae	Marion N, Wittenberg C.	India	W. F. M. S. Meth. Epis.
Haviland, Edna Cynthia	Earlham C, Columbia U Grad.	Palestine	American Friends
Haynes, Anna Evelyn Wooster (Mrs. George Emerson)	Syracuse U, U of Chicago Grad.	Japan	Am. Bap. For. Miss. Soc.
Helland, Melvin Andreas	Augsburg C and T, Hartford T, U of Grenoble (France)	Madag.	Lutheran Free Church
Hendrix, Everett John	Mo. Valley C, Western T (Pittsburgh)	India	Presbyterian, U. S. A.
Hendrix, Minnie Kate Claggett (Mrs. Everett John)	Blackburn C, Mo. Valley C.	India	Presbyterian, U. S. A.
Henke, Arthur William	Charles City C, Garrett Trs.	Europe	Methodist Episcopal
Henry, Robert Timmons	Millsaps C, Emory U T.	China	Methodist Episcopal, South
Hick, William Arthur	Los Angeles Trs.	China	China Inland
Hoffman, William Samuel	Greenville C and T.	Africa	Free Methodist
Hoffman, Mildred Lucile Cady (Mrs. William Samuel)	Greenville C.	Africa	Free Methodist
Hogan, Emily Eleanor Beach (Mrs. Milo A. V.)	Alma C, Auburn T.	China	Presbyterian, U. S. A.
Holcombe, Clinton Steele	U of Nebraska	Egypt	Y. M. C. A.
Holland, Ruth Gertrude	Middlebury C.	Ceylon	American Board
Holt, Henry Daniel	Virginia Poly. Inst., Yale U, Teachers C.	China	Protestant Episcopal
*Hopkins, Helen Terry	Boston U, Mt. Holyoke C.	China	China
Horning, Dr. Daniel L.	McPherson C, Hahnemann M.	China	Church of the Brethren
Horning, Martha Alberta Daggett (Mrs. Daniel L.)	McPherson C, Ill. Trng. Sch. for Nurses, Bethany Trs.	China	Church of the Brethren
*Houlding, Ernest William	Mt. Hermon S, Oberlin C and T.	China	American Board
Houlding, Florence Wina Bickerstaff (Mrs. Ernest William)	Oberlin C.	China	American Board

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Hult, Ralph Daniel.....	Augustana C, Chicago Lutheran T, v Augustana T, Kennedy Trs. . . .	Africa.....	Sudan United
Hunt, Maud Edna.....	v Wheaton C.....	China.....	W. F. M. S. Meth. Epis.
Hunter, Maude Emily Bull (Mrs. James Albert).....	v U of Illinois.....	China.....	American Board
Hurd, Sylvia Belle.....	v Friends U, Chicago Trs.....	India.....	Presbyterian, U. S. A.
Illick, Dr. Charles Raymond.....	Taylor U, v U of Michigan M, De- troit C of M.....	Mexico.....	Methodist Episcopal
Innerst, Jacob Stuart.....	v Lebanon Valley C, Bonebrake T, Union T.....	China.....	United Brethren
Innerst, Marion Ethel Reachard (Mrs. Jacob Stuart).....	v Bonebrake T.....	China.....	United Brethren
Jackson, John Edward.....	v Furman U, Southern Baptist T.....	China.....	Southern Baptist Con.
Janzen, Aaron A.....	Rochester T, v Moody Trs.....	Africa.....	Congo Inland
Jenkins, Charles Somes.....	v Gordon Trs.....	Africa.....	Pentacostal Church
Jenkins, Pearl May Kent (Mrs. Charles Somes).....	v Gordon Trs, Haverhill City H. . . .	Africa.....	Pentacostal Church
Jessup, Elizabeth Palmer.....	Adelphi C, v Smith C.....	Syria.....	Presbyterian, U. S. A.
Job, Martha Judith.....	v Stanford U, Y. W. C. A. Trs (N. Y. C.)	China.....	Y. W. C. A.
Johnson, Hanna Maria.....	v Moody Trs.....	India.....	Swedish Alliance
Jones, De Etta Walker (Mrs. Charles Wade).....	v De Pauw U.....	Malaysia..	Methodist Episcopal
Jones, Dr. Laura Elizabeth.....	v Syracuse U and M.....	India.....	W. F. M. S. Meth. Epis.
Jones, Olive Evelyn.....	v Syracuse U.....	India.....	Woman's Baptist F. M. S.
Jordan, Dr. Carl Fred.....	v State U of Iowa, Johns Hopkins M C of Wooster, v Park C, U of Michi- gan M.....	China.....	Southern Baptist Con.
Judson, Dr. Herbert Alfred.....	v C of Wooster, Morningside C.....	China.....	Presbyterian, U. S. A.
Judson, Miriam Ruth McCandless (Mrs. Herbert Alfred).....	v McMaster U and T, Yale U.....	Burma.....	Am. Bap. For. Miss. Soc.
Jury, Gordon Sinclair.....	Olivet U.....	India.....	Pentacostal Church
Kaufman, Alvin Horst, Jr.....	v N. H. State C.....	Europe.....	American Board
Kemp, Alice Bowdoin.....	v Mass. Inst. Tech., Columbia U, Teachers C.....	China.....	Am. Bap. For. Miss. Soc.
Kennard, Ralph Brandreth.....	v Presbyterian Trs (Phila.).....	Syria.....	Presbyterian, U. S. A.
Kennedy, Anna Rowley.....	Girard C, Drexel Inst., v Moody Trs	Africa.....	Congo Inland
Kensinger, William Gage.....	v Moody Trs.....	Africa.....	Congo Inland
Kensinger, Edna Moser (Mrs. Wil- liam Gage).....	Drexel Inst., v Kennedy Trs.....	Japan.....	W. F. M. S. Meth. Epis.
Kilburn, Elizabeth Hockley.....	Mt. Holyoke C, v Kennedy Trs. . . .	Turkey....	American Board
Kingsbury, Ruth Beardslee (Mrs. John Howard).....	Manchester C, v Bethany Trs.....	India.....	Church of the Brethren
Kintner, Elizabeth.....	Hope C, v Western T (Holland, Mich.).....	China.....	Reformed Ch. in Amer.
Koeppe, Edwin W.....	Northwestern Trs, v Moody Trs.....	China.....	China Inland
Kuehn, Meta J.....	v Ohio Wesleyan U, Garrett Trs.....	Korea.....	Methodist Episcopal
Lacy, John Veere.....	v Occidental C, San Francisco T.....	Japan.....	Presbyterian, U. S. A.
LaMott, Willis Church.....	v Occidental C, State N (Los Angeles)	Japan.....	Presbyterian, U. S. A.
LaMott, Nell Adelia Miller (Mrs. Willis Church).....	v Cornell C.....	China.....	W. F. M. S. Meth. Epis.
Lane, Ortha May.....	Milwaukee N, v U of Wisconsin, Kennedy Trs.....	India.....	W. M. S United Lutheran
Lange, Eleanor Anna Maria.....	v Union Trs (Brooklyn), T of Ev. Luth. Church in U. S.....	Africa....	United Lutheran
Larsen, Jens Peter Mauritz.....	v Moody Trs.....	S. Amer...	Bolivian Indian
Larsen, Charles Homer.....	Mich. State N (Ypsilanti), v Moody Trs.....	S. Amer...	Bolivian Indian
Larsen, Ella Mae Coover (Mrs. Charles Homer).....	v Southern Baptist T.....	China.....	Southern Baptist Con.
Larsen, Ivan Victor.....	v Baptist Woman's Trs (Louisville). Denver U, Woman's M (Phila.).....	China.....	Southern Baptist Con.
Larsen, Edith Theresa Drotts (Mrs. Ivan Victor).....	Drake U, U of Chicago T, v C of Missions.....	China.....	Woman's Baptist F. M. S.
Lawney, Dr. Josephine Carrier.....	Drake U, U of Chicago T, v C of Missions.....	S. Amer...	Chris. Woman's Bd. M.
Leach, Henry Philip Dutson.....	Drake U, U of Chicago T, v C of Missions.....	S. Amer...	Chris. Woman's Bd. M.
Leach, Hilma Janet Lind (Mrs. Henry Philip Dutson).....	v Bluffton C.....	China.....	
Lehmann, Metta Verena.....	v Taylor U.....	India.....	Methodist Episcopal
Lewis, Emma Tanner (Mrs. Leroy Chester).....	v Berea C, Detroit C of M.....	Persia.....	Presbyterian, U. S. A.
Lichtwardt, Dr Hartmann Augustus	State N (Moorhead, Minn.), v Teach- ers C.....	Turkey....	American Board
Lied, Inez Mae.....	v Pomona C, Kennedy Trs, Pacific Sch. of Religion.....	Mexico....	American Board
Lorbeer, Vera Helen.....	v Muskingum C.....	Egypt.....	United Presbyterian
Lorimer, Kate Graham Cowan (Mrs. John C.).....	State N (Oneonta, N. Y.), v Moody Trs.....	India.....	Ceylon and India Genl.
Loucks, Leila M.....	v Wheaton C.....	India.....	W. F. M. S. Meth. Epis.
Ludgate, Abbie Mabel.....	Clarendon C, v Southern Methodist U.....	Africa.....	Methodist Episcopal, South
Lynn, Ansil.....	Provincial N (Fredericton), v Gordon Trs.....	India.....	Baptist Ch., Canada
Machum, Sybil Grace.....	v Queens U.....	Africa.....	Can. Cong. Woman's Bd. M.
Mackenzie, Elizabeth Sarah.....			

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Mackenzie, Virginia Margaret	Reed C.	Japan	Presbyterian, U. S. A.
Maddock, Sayre Paul	Lafayette C, Wesleyan U.	S. Amer.	Methodist Episcopal
Madsen, Anna Kirstine Bog	Moody Trs.	China	Danish Mission Society
Manchester, Ruth Coe	Bryn Mawr C and Grad., Kennedy Trs.	India	W. F. M. S. Meth. Epis.
Marion, Albert H.	Temple U, Drew T.	Europe	Methodist Episcopal
Marquiss, Frank Clifford	York C, M of Virginia.	India	Am. Bap. For. Miss. Soc.
Martin, Dr. John Gregory	Muskingum C, Western Reserve M	India	United Presbyterian
Masales, Ethel Arizona	Kalamazoo C, Moody Trs Wheaton C.	India	Woman's Baptist F. M. S.
Mason, Annie May	Toronto Bible C.	S. Amer.	Inland-S. Amer. M. U.
Massman, Augusta	Toronto Trs.	S. Amer.	
Matheson, Florence L.	Prince of Wales C, Calgary N (Alta), Gordon Trs.	India	Baptist Ch., Canada
Matson, Esther Marie	North Park C.	China	Swedish Evan. Miss. Cov.
Maxwell, Dr. Joseph Sprague	Muskingum C, U of Pittsburgh M	Egypt	United Presbyterian
McCandliss, Dr. William Kerr	C of Wooster, Park C, U of Michi- gan M.	China	Presbyterian, U. S. A.
McCandliss, Maybelle Taylor (Mrs. William Kerr)	Park C.	China	Presbyterian, U. S. A.
McCaw, Clayton Clair	Drake U, William and Vashti C, Eureka C, C of Missions.	Philippines	For. Chris. Miss. Soc.
McCaw, Anna Mildred Phillips (Mrs. Clayton Clair)	Drake U, William and Vashti C, Eureka C, C of Missions.	Philippines	For. Chris. Miss. Soc.
McClure, Floyd A.	Otterbein C, Ohio State U.	China	Canton Christian College
McCulloch, Gertrude Florence	Kalamazoo C, U of Chicago T.	China	Woman's Baptist F. M. S.
McCutchen, Martha Luella	State N (Kearney, Neb.), Taylor U	China	W. F. M. S. Meth. Epis.
McDonald, Ethel Blanche Gale (Mrs. Frank Rudd)	U of Missouri, Columbia U Grad.	China	Methodist Episcopal
McFarland, May Evelyn	Westminster C.	Egypt	Wom. Genl. M. S. United Presbyterian
McGill, Florence Bertha Warren (Mrs. Andrew)	Boston Lyng-in-H, Gordon Trs.	Africa	South Africa General
McGilliard, Virginia Dare	Miami U.	Africa	Presbyterian, U. S. A.
McIlwaine, William Andrew	Mt. Hermon S, Davidson C, Union T (Richmond)	Japan	Presbyterian, South
McLean, Grace Brewer Smith (Mrs. Lester, Jr.)	Colorado C, National Y. W. C. A. Trs (N. Y. C.)	Japan	Y. W. C. A.
McQuinn, Guelph	U of So. California, Los Angeles Trs.	Gen. Am.	Central Amer. Miss.
McWilliams, Samuel Snyder	Drake U, C of Missions.	S. Amer.	Chris. Woman's Bd. M.
McWilliams, Alice Sheplee (Mrs. Samuel Snyder)	Drake U and Grad., C of Missions	S. Amer.	Chris. Woman's Bd. M.
Metzger, Mary Myrtle	Otterbein U, Bible Teachers Trs (N. Y. C.)	Philippines	United Brethren
Meyer, Dr. Frederick Willer	Yale U and M.	Philippines	Am. Bap. For. Miss. Soc.
Miller, Alfred Hoyt	Presbyterian C (S. C.), Columbia T (S. C.)	Africa	Presbyterian, South
Miller, Bernice Beth	Occidental C, Butler C, C of Mis- sions	S. Amer.	Y. W. C. A.
Miller, Charles Samuel	Manitoba C.	W. Indies.	Presbyterian Ch., Canada
Miller, Emily Eleanor	Phila. N, U of Penn.	China	Woman's Baptist F. M. S.
Miller, Frances Iva	Hillsdale C, Chris. Alliance Trs (Nyack)	China	Chris. and Miss. Alliance
Miller, Hazel M.	Defiance C.	S. Amer.	Methodist Episcopal
Miller, Valley Virginia	Bridgewater C.	China	Church of the Brethren
Miller, William McElwee	Washington and Lee U and Grad., Princeton T.	Persia	Presbyterian, U. S. A.
Monroe, Charles Henry	Ohio Wesleyan U.	India	Methodist Episcopal
Monroe, Laura Mildred Jordan (Mrs. Charles Henry)	Ohio Wesleyan U.	India	Methodist Episcopal
Monson, Knud	St. Olaf C, Luther T.	Madag.	Norwegian Lutheran
Moon, Lewis Calvin	Wilmington C, Hartford T.	Africa	American Friends
Moon, Ruth Anna Cowgill (Mrs. Lewis Calvin)	Wilmington C.	Africa	American Friends
Moore, Emily Ruth	Cleveland Bible C, State N (Ypsi- lanti)	China	Friends-Ohio Yearly Meeting
Moore, Robert Cecil	Columbia C, Southwestern Baptist T.	S. Amer.	Southern Baptist Con.
Moore, Walter Harvey	Eastern Ky. State N, Ky. Wesleyan C, Emory U. T.	S. Amer.	Methodist Episcopal, South
Moorman, Robert Henry	William Jewell C, Southern Baptist T, Newton T.	India	Am. Bap. For. Miss. Soc.
Morrow, Ada Blanche	Bible Teachers Trs (N. Y. C.)	Egypt	United Presbyterian
Murray, Florence M.	Greenville C, Northwestern U.	China	Free Methodist
Muse, Eltie Ola	Kingswood C, Olivet U.	India	Pentacostal Church
Myers, Minor Morton	Bridgewater C, Vanderbilt U T and Grad.	China	Church of the Brethren
Myers, Sara Chrystine Zigler (Mrs. Minor Morton)	Bridgewater C, Vanderbilt U, Pea- body C for Teachers.	China	Church of the Brethren
Neal, Carl Joseph	Marion N, Earlham C.	India	American Friends
Nelson, Hazel Joy McCurdy (Mrs. Thomas Lothian)	State N (San Jose), U of California	S. Amer.	Presbyterian, U. S. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Nelson, William E.	Valparaiso U. So. Methodist U, v Asbury C.	Africa	Methodist Episcopal
Nelson, Julia Blair (Mrs. William E.)	v Asbury C.	Africa	Methodist Episcopal
Norment, Arabella Marvin (Mrs. Malcolm Lynn)	v Bethany C, v C of Missions (Indianapolis)	S. Amer.	Chris. Woman's Bd. M.
Odgers, Doris Bessie Slater (Mrs. George A.)	v U of Nebraska	India	Methodist Episcopal
Oechsli, Dr. Waldo Raymond	Baker U, v U of Kansas M.	China	Methodist Episcopal
Oldridge, Mary Belle	v U of Kansas, Cincinnati Trs.	Japan	W. F. M. S. Meth. Epis.
Oliver, Edwin Martin	Washburn C, v Baker U.	S. Amer.	Methodist Episcopal
Ottison, Joseph Selmer	N. Dak. Agrl. C, v Moody Trs, Bible Teachers Trs (N. Y. C.)	India	Scandinavian Alliance
Otto, Dr. Anna Marie	v Syracuse U, Woman's M (Phila.)	India	Women's Chris. Med. C., Ludhiana
Page, Ernest Frederick	v Toronto Bible C.	China	Tibetan Mission
Parker, Douglas Leonard	Friends U, Harveford C, Hartford T	Mexico	American Friends
Parker, Rebecca Jane Ross (Mrs. Douglas Leonard)	v Wilmington C.	Mexico	American Friends
Parker, Joseph Irving	Friends U	China	Methodist Episcopal
Parker, Gladys Worley (Mrs. Joseph Irving)	v Ohio Wesleyan U, Pestalozzi Froebel Trng. Sch.	China	Methodist Episcopal
Parmenter, Ona Maud	McKenna H, v Chicago Evan. Inst. Lutheran N (Madison Minn.)	Africa	W. F. M. S. Meth. Epis.
Pederson, Dr. Nellie Cecilia Elaine	Minnesota C, v U of Minnesota M	China	Norwegian Lutheran
Perkins, Dr. William Harvey	v Jefferson M.	Siam	Presbyterian, U. S. A.
Perry, Thomas Charles	v Cotner U, Phillips U, C of Missions	W. Indies.	Chris. Woman's Bd. M.
Perry, Mabel Laura Avis (Mrs. Thomas Charles)	v Cotner U, C of Missions	W. Indies.	Chris. Woman's Bd. M.
Phillips, Clarence Arthur	v Carroll C, McCormick T.	S. Amer.	Presbyterian, U. S. A.
Phillips, Maude Edith Mason (Mrs. Clarence Arthur)	Wis. Sch. of Music, v Presbyterian Trs (Chicago)	S. Amer.	Presbyterian, U. S. A.
Phraner, Stanley Lansing	v Princeton U.	China	Y. M. C. A.
Phraner, Dorothy Fiske Rand (Mrs. Stanley Lansing)	v Mt. Holyoke C.	China	Y. M. C. A.
Pittman, Annie May	v Cazenovia S, Chicago Trs, Oberlin Kind. Trng. Sch.	China	W. F. M. S. Meth. Epis.
Pollock, James Alexander	William and Vashti C, v Monmouth C, Pittsburgh T.	Egypt	United Presbyterian
Potter, James Henry	v Union C, Hartford T.	India	Reformed Ch. in Amer.
Powel, Lucy	Drexel Inst., New Haven N of Gymnastics.	India	Women's Union Missy. Soc.
Powell, Newman Minnich	v Ohio U, Garrett Trs.	S. Amer.	Methodist Episcopal
Powell, Ruth Wilson (Mrs. Newman Minnich)	v Ohio U.	S. Amer.	Methodist Episcopal
Powlas, Annie Pauline	Lenoir C, v Bible Teachers Trs (N. Y. C.), Columbia U Grad.	Japan	W. M. S. United Lutheran
Proctor, Orvia Anna	State N (Springfield, Mo.), v Park C	Philippines	W. F. M. S. Meth. Epis.
Puffer, Floyd Arthur	Seattle Pacific C, U of Washington.	India	Free Methodist
Putnam, James Leslie	v Denison U.	Hawaii	Y. M. C. A.
Quay, James King	Monmouth C, v Allegheny T.	Egypt	United Presbyterian
Ralph, Fay Elsie	Teachers' Trng. Sch. (Springfield, Ill.), v Moody Trs.	Egypt	United Presbyterian
Ramsaur, William Hoke	v U of North Carolina, Philadelphia T.	Africa	Protestant Episcopal
Ransom, Ruth	Oberlin Kind. Trng. Sch., v Cincinnati Trs.	S. Amer.	W. F. M. S. Meth. Epis.
Reichel, Paul Arnett	v Ohio State U.	Siam	Presbyterian, U. S. A.
Reichel, Katherine Lucile McLellan (Mrs. Paul Arnett)	v Ohio State U.	Siam	Presbyterian, U. S. A.
Reifsnnyder, Thomas Bancroft	v Lafayette C, Princeton T.	Mexico	Presbyterian, U. S. A.
Reimann, Frieda	v Baldwin-Wallace C, Chicago Trs.	China	W. F. M. S. Meth. Epis.
Replogle, Sara G.	Juniata C, v Bethany Trs.	India	Church of the Brethren
Reumann, Otto G.	Syracuse U, Union T (N. Y. C.)	China	American Board
Reumann, Martha Lydia Bourne (Mrs. Otto G.)	v Syracuse U, Teachers C.	China	American Board
Richards, Russell Alger	Oberlin C, v U of Michigan, Oberlin T.	Europe	American Board
Richey, Elizabeth Helen	Carnegie Inst. of Tech., Ohio State U	China	W. F. M. S. Meth. Epis.
Rietveld, Harriet	Iowa State C, Central U of Iowa	China	Y. W. C. A.
Rigs, Theodore Dalzel Athenaeus	v Mt. Hermon S, Colorado C, U of Denver	Turkey	American Board
Riggs, Winifred Emma Clark (Mrs. Theodore Dalzel Athenaeus)	v U of Colorado	Turkey	American Board
Ritchey, George Edgar	U of Nebraska, State N (Kearney, Neb.), v Iowa State C.	China	For. Chris. Miss. Soc.
Rockwell, Lillie May	v Goucher C.	India	W. F. M. S. Meth. Epis.
Rogers, Ralph Hebard	v Yale U.	Syria	Syrian Protestant College
Rorke, Luella Mary	Albert C, U of Toronto, Ont. C of Art	Japan	Wom. S. Meth. Ch., Canada
Ross, Ethel May	v Baptist Trs (Phila.), Lesley N (Cambridge)	India	Woman's Baptist F. M. S.
Rostad, Paul	v Moody Trs.	India	Ceylon and India Genl.
Rowe, Dorothy	v Goucher C.	China	W. F. M. S. Meth. Epis.
Rudin, Harry Rudolph	v Yale U.	China	Yale For. Miss. Soc.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Rugh, Meade Augustus	State N (Slippery Rock, Pa.), v Wittenberg C and T	S. Amer.	United Lutheran
Rugh, Ethel Beatrice Thiel (Mrs. Meade Augustus)	v Wittenberg C	S. Amer.	United Lutheran
Ruppel, Leona Elizabeth	Iowa State C, U of Chicago	India	W. F. M. S. Meth. Epis.
Rusby, Helen Bryant	v Mt. Union C	S. Amer.	Methodist Episcopal
Salzer, Florence	U of Minnesota, v Wellesley C	India	W. F. M. S. Meth. Epis.
Sargent, Cecelia Vennard	v Bryn Mawr C	Mexico	Presbyterian, U. S. A.
Savage, Ruth Coleman	Mt. Holyoke C	China	Wom. Union Miss. Soc.
Schaedel, Charles Theodore	Rensselaer Poly. Inst., Agri. and Mech. C (Texas)	Africa	Methodist Episcopal, South
Schleman, Clara Elizabeth	v Baldwin-Wallace C	China	Methodist Episcopal
Schmalzried, Dr. Elmer William	v North Western C, C of P. and S. (N. Y. C.)	China	Evangelical Association
Schmalzried, Lena Mae Schroeder (Mrs. Elmer William)	v North Western C	China	Evangelical Association
Scott, Fannie Virginia	Lauder C, v Scarritt Trs	S. Amer.	Wom. Coun. M. E., So.
Scudder, Dr. Galen Fisher	v Princeton U, Cornell M	India	Reformed Ch. in Amer.
Scudder, Ruth Lawsing	v Wellesley C, Teachers C Grad.	India	Reformed Ch. in Amer.
Seelye, Kate Ethel Chambers (Mrs. Laurens Hickok)	v Bryn Mawr C, U of Pennsylvania C for Women, Western Reserve U, v Y. W. C. A. Trs (N. Y. C.)	Syria	Syrian Protestant College
Seesholtz, Anna Groh	v Y. W. C. A. Trs (N. Y. C.)	China	Y. W. C. A.
Seigle, Albert G.	v Los Angeles Trs, San Francisco T. Rutherford C, v Trinity C	Siam	Presbyterian, U. S. A.
Shaver, Isaac Leroy	Yale, U Columbia U M	Japan	Methodist Episcopal, South
Shepard, Dr. Lorrin Andrews	v Wellesley C, Teachers C Grad.	Turkey	American Board
Shepard, Virginia Moffat (Mrs. Lorrin Andrews)	v Hedding C, Northwestern U, Garrett Trs	Africa	Methodist Episcopal
Shields, William Earle	Los Angeles Trs, v LaVerne C	China	Y. M. C. A.
Shires, Wilbur Stuart	v Los Angeles Trs	S. Amer.	Brethren Church
Sickel, Clarence LeRoy	v Geneva C, Reformed Presbyterian T	S. Amer.	Brethren Church
Sickel, Lois Loree Cutright (Mrs. Clarence LeRoy)	v Franklin and Marshall C, T of the Ref. Ch. in the U. S.	Cyprus	Reformed Presbyterian
Smith, Alvin Woodrow	State N (Worcester)	Japan	Reformed Ch. in U. S.
Smith, Arthur Deatrick	Renfrew Col. Inst., Ottawa N, v Presbyterian Trs (Toronto)	Burma	Woman's Baptist F. M. S.
Smith, Linda C.	v Wellesley C	India	Presbyterian Ch., Canada
Smith, Maud Russell	Manchester C, v Bethany Trs	Turkey	American Board
Snell, Sara Emerson	v Bethany Trs	China	Church of the Brethren
Sollenberger, Oliver Clark	State U of Iowa	China	Church of the Brethren
Sollenberger, Hazel Coppock (Mrs. Oliver Clark)	Sawyer Sanatorium, v Cincinnati Trs	China	W. F. M. S. Meth. Epis.
Sperry, Ruth M.	v Gordon Trs, Newton T, State N (Lowell)	Japan	F. M. B. of Chris. Ch.
Spurrer, Eva F.	v Los Angeles Trs	Africa	Presbyterian, U. S. A.
Stacy, Martha Rundlett	U of Pittsburgh, v C of Wooster, Allegheny T	Persia	Presbyterian, U. S. A.
Staley, Georgia Arista	v Occidental C, Stanford U M	India	Presbyterian, U. S. A.
Steiner, Robert Lisle	v Park C, McCormick T	China	Presbyterian, U. S. A.
Stevens, Dr. John Egbert	v Park C	China	Presbyterian, U. S. A.
Stevenson, Merle Quest	Ky. Wesleyan C, v Vanderbilt U T	Mexico	Methodist Episcopal, South
Stevenson, Hortense Beatrice Salisbury (Mrs. Merle Quest)	v Randolph-Macon Woman's C	China	Southern Baptist Con.
Stevenson, Robert Emory	v University C, Knox T	China	Rockefeller Foundation
Stewart, Reba Cloud	U of Louisville, v Chicago Trs, North Western U	Europe	W. F. M. S. Meth. Epis.
Stone, Robert Spencer	Kansas City U, v C of Emporia, Princeton T	India	Presbyterian, U. S. A.
Stoy, Ellen Louise	v C of Emporia	India	Presbyterian, U. S. A.
Strickler, Herbert Johnson	Kendall C, v Carroll C, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, U. S. A.
Strickler, Martha Theresa Stewart (Mrs. Herbert Johnson)	Bible Teachers Trs (N. Y. C.), Swarthmore C	Siam	Presbyterian, U. S. A.
Stroh, Harriet	v Worcester Poly. Inst.	Philippines	Am. Bap. For. Miss. Soc.
Strong, Sarah Lucretia	v Smith C, Kennedy Trs	Philippines	Am. Bap. For. Miss. Soc.
Stuart, Harland Francis	v McPherson C and Grad.	China	Church of the Brethren
Stuart, Marion Guendolen Reed (Mrs. Harland Francis)	v Western C	China	Presbyterian, U. S. A.
Stump, Levi Albert	v Johns Hopkins U, Rochester T	Burma	Am. Bap. For. Miss. Soc.
Sutherland, Catherine Elinor	v James Millikin U	Philippines	Presbyterian, U. S. A.
Sutton, Walter Degges	v Union C	India	American Board
Swanson, Ruth Pauline	v Cornell C	China	China Medical Board
Swartz, Winfield Quentin	v Hampden-Sidney C, Union T (Richmond)	S. Amer.	Presbyterian, South
*Swartz, Lillian Belle Gleason (Mrs. Philip Allen)	v Adelphi C, Bible Teachers Trs (N. Y. C.)	China	Presbyterian, U. S. A.
Sydenstricker, John Marion			
Taber, Caroline Emma			

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Taylor, George Washington, Jr.	Presbyterian C (S. C.), Union T (Richmond)	S. Amer.	Presbyterian, South
Taylor, Mae Villa Parmelee (Mrs. Hiram Erne)	∇ Mich. Agrl. C.	Africa	Methodist Episcopal
Tebben, Alfred Harrison	∇ Friends U.	India	Y. M. C. A.
Tebben, Alta Susan Wilbur (Mrs. Alfred Harrison)	Friends U.	India	Y. M. C. A.
Teeuwissen, Walter	Moody Trs, ∇ McCormick T.	Russia	Y. M. C. A.
Thomas, Dr. Harold	Acadia U, Boston U, ∇ Harvard M.	China	Am. Bap. For. Miss. Soc.
Thompson, Celia O.	St. Olaf C, ∇ Iowa State Teachers C, U of Minnesota.	Madag.	Norwegian Lutheran
Thuline, Winifred Nathan	∇ Evansville S, Seattle, Pacific C.	India	Free Methodist
Tibbetts, Manly Day	∇ Iowa State C.	Turkey	American Board
Treman, Muriel Elizabeth Webb (Mrs. Robert C.)	∇ Lawrence C.	China	Methodist Episcopal
Tuck, Ernest Everett	∇ U of Denver, Boston U T.	India	Methodist Episcopal
Twinem, Paul DeWitt	C of Wooster, U of Princeton Grad. and T, ∇ Hartford T.	China	Presbyterian, U. S. A.
Uilom, Lulu Pearl	∇ McPherson C, Oberlin T.	China	Church of the Brethren
Van Arsdale, Hester Anne	∇ Vassar C, Columbia U Grad.	Mexico	Protestant Episcopal
Van Dyck, David Bevier	Rutgers C, ∇ Princeton T and U Grad.	China	Presbyterian, U. S. A.
Van Eaton, John Plumer	∇ Colorado C, Princeton T.	S. Amer.	Presbyterian, U. S. A.
Van Eaton, Marjorie L. Thacher (Mrs. John Plumer)	Colorado C, ∇ C of Missions.	S. Amer.	Presbyterian, U. S. A.
Veenstra, Johanna	Union Trs, ∇ Calvin C, Bellevue Maternity H.	Africa	Sudan United
*Vernon, William Roy	∇ Gordon Trs.	Africa	South Africa General
Voth, Wilhelm C.	∇ Bethel C.	China	Mennonite
Voth, Matilda M. Kiewer (Mrs. Wilhelm C.)	Bethel C, ∇ U of Oklahoma.	China	Mennonite
Walker, John Archibald	Toronto U, ∇ Victoria C.	China	Methodist Ch., Canada
Wannop, Dr. George Graham	∇ Albert C, U of Manitoba M.	China	Presbyterian Ch., Canada
Ward, Ruth Clarissa	∇ U of Redlands, Hasseltine Trs.	Japan	Woman's Baptist F. M. S.
Warner, Ruth Virginia	U of Idaho, Chicago Evan. Inst., Cincinnati Trs.	S. Amer.	W. F. M. S. Meth. Epis.
Wayland, John Edwin	∇ Washington and Lee U, Union T (Richmond)	China	Presbyterian, South
Wells, Goldie-Ruth	Ore. Agrl. C, ∇ Eugene Bible U, U of Oregon, C of Missions.	Africa	Chris. Woman's Bd. M.
White, Florence Lillian	∇ Grove City C.	Egypt	United Presbyterian
White, Dr. Hugh Dickson	Nebraska Wesleyan U, ∇ Polytechnic C (Ft. Worth), Vanderbilt U M.	Mexico	Methodist Episcopal, South
Whitelaw, Jessie Derby Greer	∇ Presbyterian Trs (Toronto).	Korea	Presbyterian Ch., Canada
Williams, Dr. Thomas Henry	U of Manitoba and ∇ M.	China	Methodist Ch., Canada
Williamson, Fannie Lee McCall (Mrs. Norman F.)	∇ Bessie Tift C, Baptist Woman's Trs (Louisville).	Japan	Southern Baptist Con.
Williford, Bessie	Shurtleff C, U of Illinois, Moody Trs and ∇ Grad.	China	Woman's Baptist F. M. S.
Wilson, Esther Willis	Sch. of Industrial Art, Barker H.	Egypt	United Presbyterian
Wilson, J. Christy	Kansas State U, ∇ Princeton T and U Grad.	Persia	Presbyterian, U. S. A.
Wilson, Lena May	Findlay C, ∇ Wooster C.	S. Amer.	Presbyterian, U. S. A.
Wilson, Lois C.	∇ Maryville C, Peabody C for Teachers, Bible Teachers Trs (N.Y.C.).	Syria	Presbyterian, U. S. A.
Wolfe, Arthur Whiting	∇ Park C, McCormick T, Western T (Pittsburgh)	Mexico	Presbyterian, U. S. A.
Woodruff, Frances Electa	∇ Teachers' Trng. Sch. (Albany, N. Y.).	China	W. F. M. S. Meth. Epis.
Woolworth, William Sage, Jr.	New York U, ∇ Union T (N.Y.C.).	Turkey	American Board
Wright, Charlotte Augusta	Teachers' Trng. Sch. (Albany, N.Y.) ∇ Gordon Trs.	Assam	Woman's Baptist F. M. S.
*Wright, Horace K.	Bidgewater C, ∇ Princeton T.	India	Presbyterian, U. S. A.
Wright, John Veech	∇ Park C, San Francisco T, Western (Pittsburgh)	China	Presbyterian, U. S. A.
Wysham, William Norris	Baltimore City C, ∇ Lafayette C, Princeton U Grad. and T.	Persia	Presbyterian, U. S. A.
Zetty, Elizabeth Constantine	∇ College for Women (Allentown, Pa.), Kennedy Trs.	Japan	Reformed Ch. in U. S.
Zug, Lester Bonebrake	Penn. State C, Lebanon Valley C, ∇ Bonebrake T.	Africa	United Brethren
Zug, Irma Marie Rhoads (Mrs. Lester Bonebrake)	Lebanon Valley C, Bonebrake T.	Africa	United Brethren

SAILED VOLUNTEERS FOR 1920

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; ♣=Volunteered at.

*Volunteers sailed before 1920; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Abbey, Vere Walford	♣ Taylor U	India	Methodist Episcopal
Adair, William James	Cooper C, ♣ Xenia T	Egypt	United Presbyterian
Adams, Effie Louise	State N (Framingham, Mass.), ♣ Baptist Trs (Phila.)	India	Women's Baptist F. M. S.
Alexander, Mary Charlotte	♣ Baylor U, U of Texas Grad., Baptist Trs (Louisville)	China	Southern Baptist 3 Con.
Allen, James Henry	♣ Chris. Alliance Trs (Nyack), Pres- byterian T of Ky. Grad., U of Louisville Grad.	S. Amer. India	Inland C. Amer. Miss. Union Presbyterian, U. S. A.
Allison, Walter Leslie	State N (Indiana, Pa.)	India	Presbyterian, U. S. A.
Allison, Gertrude Grace Fleck (Mrs. Walter Leslie)	Mt. San Rafael H, ♣ C of Missions (Indianapolis)	Africa	United Chris. Miss. Soc.
Alumbaugh, Goldie Pearl	♣ Texas Presbyterian C, Assembly's Trs (Richmond)	China	Presbyterian, South
Amis, Minna Reid	♣ University C, U of Toronto M	India	Women's Chris. Med. College
Anderson, Dr. Alice Jane	♣ Wellesley C, Kennedy Trs	India	Women's Baptist F. M. S.
Anderson, Gertrude Roberts	♣ Northfield S, Ohio Wesleyan U	Malaysia	Methodist Episcopal
Anderson, Margaret Lillian	Atlanta Sch. of Oratory, ♣ Baptist Trs (Louisville)	Africa	Southern Baptist Con.
Anderson, Minnie Susan	♣ U of Nebraska and Grad., Bible Teachers Trs (N. Y. C.)	India	United Lutheran
Anderson, Selma Sophia	Ala. Presbyterian C, ♣ Presbyterian T of Ky.	Africa	Presbyterian, South
Anderson, Vernon Andy	♣ Oberlin C	Africa	American Board
Andrews, Mary Edith	♣ Statesville Female C and Grad., Bible Teachers Trs (N. Y. C.)	W. Indies.	Presbyterian, South Y. M. C. A.
*Arey, Allie Mae	♣ U of Nebraska	China	Peking University
Arnold, Merle Victor	♣ Wellesley C, Columbia U Grad.	Japan	Free Methodist
Atterbury, Marguerite	Baldwin-Wallace C, Greenville C	S. Amer.	Natl. Woman's Chris. Tem. Union
Aylard, Gertrude DeLila	♣ Elmira C	S. Amer.	Southern Baptist Con. American Miss. Assn.
Ayres, A. Muriel	♣ Baylor C, Southwestern Baptist T	S. Amer.	Chris. and Miss. Alliance
Bagby, Alice Anna	♣ Mt. Holyoke C, Columbia U Grad	W. Indies.	American Miss. Assn.
Bailey, Pacific Belle	♣ Cleveland Trs, Christian Alliance Trs (Nyack), U of No. Carolina.	S. Amer.	Chris. and Miss. Alliance
Barnes, Samuel Grady	♣ Cleveland Trs	S. Amer.	Chris. and Miss. Alliance
Barnes, Vera Frederick (Mrs. Samuel Grady)	♣ Los Angeles Trs, Princeton T	Japan	Belgian Gospel
*Barnhouse, Donald Grey	U of Saskatchewan, ♣ Methodist Trs (Toronto)	China	Wom. S. Meth. Ch., Canada
Barr, Lulu Mabel	Hiram C, ♣ St. John's C (Oxford)	China	United Chris. Miss. Soc.
Bates, Miner Searle	♣ Richmond C, ♣ Crozer T	China	Southern Baptist Con.
Bausum, Robert Lord	♣ Moody Trs	India	Wom. Genl. M. S. United Presbyterian
Beale, Hannah Holmes	♣ Tarkio C	India	Wom. Genl. M. S. United Presbyterian
Beattie, Kathryn	♣ Westminster C, Columbia H (Wil- kingsburg, Pa.)	Egypt	Wom. Genl. M. S. United Presbyterian
Beatty, Ruth C	♣ Dakota Wesleyan U	India	W. F. M. S. Meth. Epis.
Becker, Gertrude Anna	♣ Moody Trs	Japan	Hephzibah Faith Miss. Assn.
Beers, Susan Esther	Iowa State Teachers C, Iowa State C, State U of Iowa, ♣ Boston U	Mexico	W. F. M. S. Meth. Epis.
Bennett, Lulah G	Mechanics Inst., ♣ Presbyterian Trs (Chicago)	Persia	Methodist Episcopal
Benz, Gertrude Elisabeth	♣ Marietta C, Western Reserve U M	Africa	Presbyterian, U. S. A.
Berry, Dr. William Clark	♣ Cleveland City H	Africa	Methodist Episcopal
Berry, Priscilla G. McClintock (Mrs. William Clark)	♣ Moody Trs	Africa	Congo Inland
Bertsche, Chris A	♣ Bishop Clarkson Memorial H	India	United Lutheran
Blairst, Mette Karoline	Mass. Inst. of Technology, ♣ Boston U	China	Fukien Christian Univ.
Blakney, Raymond Bernard	Mt. Morris C, ♣ Bethany Trs, Columbia C of Expression	India	Church of the Brethren
Blickenstaff, Le Roy	Bethany Trs, ♣ Ill. Trng. Sch. for Nurses	India	Church of the Brethren
Blickenstaff, Verna	♣ Tarkio C	Egypt	Wom. Genl. M. S. United Presbyterian
Bloomfield, Clara Ruby	Polytechnic C (Ft. Worth), Cumber- land U, ♣ Texas Christian U	China	Methodist Episcopal, South
Blume, William Wirt	♣ Wesleyan U, Cornell M	China	Methodist Episcopal
Blydenburgh, Dr. George Theron	♣ Rice Inst.	Turkey	American Board
Bobb, Paul Frederick	Syracuse U, ♣ Gordon Trs	China	Woman's Baptist F. M. S.
Bobbs, Marion Hortense	♣ So. Methodist U	S. Amer.	Methodist Episcopal, South
Bowden, Jalmar	♣ Albion C, ♣ Denison U	Hawaii	Mills School
Bower, Leon McKinley	C of Wooster, Princeton U Grad. and ♣ T	India	Presbyterian, U. S. A.
Bowman, John Wick			

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Bridgman, Harold Thomas	† The Citadel, Presbyterian C of S.C. Union T (Richmond)	China	Presbyterian, South
Brinkley, Sarah Gibson	† Ga. N and Ind. C, † Scarritt Trs.	China	Methodist Episcopal, South
Brown, Edna B.	† Ohio Wesleyan U.	S. Amer.	W. F. M. S. Meth. Epis.
Brown, Florence Amelia	† Northwestern U.	China	Y. W. C. A.
Brown, Nettie	† Bethany Trs, † North Manchester C	India	Church of the Brethren
Brown, Olive Isabel	† Bible Teachers Trs (N. Y. C.)	India	Wom. Genl. M. S. United Presbyterian
Broyles, Edna Belle	† Moody Trs, Bible Teachers Trs (N. Y. C.)	India	Wom. Genl. M. S. United Presbyterian
Brumbaugh, Anna Belle	† Juniata C.	India	Church of the Brethren
Bruner, Glen Willard	† Colo. Agrl. C.	Japan	Methodist Episcopal
Bruner, Edith Lucile Williams (Mrs. Glen Willard)	† Colo. Agrl. C.	Japan	Methodist Episcopal
Brunner, Geneva Margaret	† Metropolitan Sch. of Music, † Franklin C, Bible Teachers Trs (N. Y. C.)	India	Woman's Baptist F. M. S.
Bryan, Huldah Muller	† C of Wooster	Japan	Presbyterian, U. S. A.
Bryan, Dr. Nelson Augustus	† Cumberland U, Vanderbilt U M.	China	Southern Baptist Con.
Buchanan, Thomas	† Manitoba C and T.	India	Presbyterian Ch., Canada
Bucher, Guy Absalom	† Moody Trs.	S. Amer.	Chris. and Miss. Alliance
Bucher, Irene May Haller (Mrs. Guy Absalom)	† Moody Trs.	S. Amer.	Chris. and Miss. Alliance
Buckingham, Dr. Edwin Wheeler, Jr.	† Washington and Lee U, M of Virginia	China	Presbyterian, South
Bugby, Mary Marguerite	† Ohio Wesleyan U.	India	W. F. M. S. Meth. Epis.
Burnett, Eleanor Louise	† U of Wisconsin	Japan	American Board
Burris, Clinton Edo	† Otterbein C, † Bonebrake T.	China	United Brethren
Burris, Vesta Czatt (Mrs. Clinton Edo)	† Ohio U Otterbein U, † Bonebrake T U of Arkansas, Meridian C, † Scarritt Trs.	Japan	Methodist Episcopal, South
Callahan, Jean Alice	† State N (Bellingham, Wash.), † U of Washington, C of Missions (Indianapolis)	India	United Chris. Miss. Soc.
Campbell, Mary	† Los Angeles Trs. Chris. Alliance Trs	S. Amer.	Chris. and Miss. Alliance
Carlson, Carl Theodore	† Moody Trs.	China	Swedish Evan. Miss. Cov.
Carlson, Edla Cardula	† Hiram C, C of Missions (Indianapolis)	W. Indies.	United Chris. Miss. Soc.
Carlton, Fanny Sheldon	† Pacific U, Spokane Deaconess H.	China	W. F. M. S. Meth. Epis.
Carlyle, Elizabeth Margaret	† U of Illinois	China	Presbyterian, U. S. A.
Carter, Alice	† Scarritt Trs, † U of Texas	W. Indies.	Methodist Episcopal, South
*Carter, Eula Lee	† Harvard U, N. H. C. of A. and M. Arts, † Hartford T, Union T (N. Y. C.)	Africa	American Board
Catlin, Harwood Baldwin	† U of Michigan, U of Nebraska Grad		Seventh-Day Adventist
Caviness, Leon Leslie	† Union C, † Pacific Union C.	E. Indies.	W. F. M. S. Meth. Epis.
Caviness, Agnes Elvira Lewis (Mrs. Leon Leslie)	† Ohio Wesleyan U.	India	India Christian
Chadwick, Freda Permelia	† Chicago Trs, Moody Trs.	China	Free Methodist
Chamberlin, Alice Ethel	† Epworth Evan. Inst., Greenville C	China	Wom. S. Meth. Ch., Canada
*Chandler, Mary Letitia	† Methodist Trs (Toronto)	India	Am. Bap. For. Miss. Soc.
Cheney, Norma Lillian	† U of California	China	Woman's Baptist F. M. S.
Christenson, Fred Gerhard	† Indiana U.	China	Methodist Ch., Canada
Clark, Anna Rebecca	† Queens U and M.	China	Methodist Ch., Canada
Clark, Dr. James Mortimer	† Queen's U.	China	Methodist Ch., Canada
Clark, Vera Greig Allen (Mrs. James Mortimer)	† Mich. State N (Ypsilanti), † U of Michigan	India	W. F. M. S. Meth. Epis.
*Clark, Jessie Eldora	† Wells C, Columbia U Grad.	Japan	Friends of Phila.
Clark, Rosamond Heermans	† Southwestern State N (Okla.), † Baylor U, Kansas City Baptist T	S. Amer.	Southern Baptist Con.
Clifton, R. Aldine	† State N (St. Cloud, Minn.)	Malaysia	W. F. M. S. Meth. Epis.
Conn, Cora Elbertha	† U of California and M.	China	American Board
Cooke, Dr. Alma Locke	† Toronto Bible C.	S. Amer.	San Pedro
Coomber, Constance Harriett	† Denison U, U of Chicago Grad.	China	Am. Bap. For. Miss. Soc.
Cossum, Wilford Wells	† Denison U, U of Chicago.	China	Am. Bap. For. Miss. Soc.
Cossum, Anne McCune Doster (Mrs. Wilford Wells)	† U of Illinois	China	Canon Christian College
Cotta, Maurice L.	† U of Rochester, Hartford Sch. of Rel. Pedagogy, † Brown U.	Japan	Am. Bap. For. Miss. Soc.
Covell, James Howard	† State N (Lewiston, Ida.), † U of Idaho	China	W. F. M. S. Meth. Epis.
Cowan, Celia Mabel	† Moody Trs, † McCormick T.	Africa	Presbyterian, U. S. A.
Cowden, Ernest Careswell	† Moody Trs.	Africa	Presbyterian, U. S. A.
Cowden, Lily Aileen Kemp Mrs. Ernest Careswell	† U of Kansas, † Moody Trs.	Africa	American Board
Craig, Ivy Elizabeth	† Dartmouth C, † Drew T.	China	Methodist Episcopal
Cranston, Earl	† Shenandoah Col. Inst., Lebanon Valley C.	Africa	United Brethren
Crim, Abraham H. M.	† Oberlin C, Defiance C Grad., U of Chicago Grad.	Balkans	American Board
Crockett, Helen May	† Western State N (Kalamazoo), † Baptist Trs (Chicago)	India	Woman's Baptist F. M. S.
Cronkite, Ethel M.			

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Crook, Dr. Rudolf L.	∇ Bethel S, U of Minnesota and M.	China	Am. Bap. For. Miss. Soc.
Cross, Laura Brown	U of Minnesota, ∇ Carleton C.	China	American Board
Cunningham, Dr. George Smith	Princeton U, ∇ U of Pennsylvania M	Philippines	Presbyterian, U. S. A.
Cunningham, Helen Francis Crabbs (Mrs. George Smith)	∇ Mt. Holyoke C.	Philippines	Presbyterian, U. S. A.
Dailey, Dew	∇ Cornell C, Columbia U Grad.	S. Amer.	Methodist Episcopal
Dana, John Newell	∇ Simpson C, Northwestern U.	Africa	Methodist Episcopal
Dana, Eva Mabelle Holmes (Mrs. John Newell)	∇ Simpson C, Chicago Trs.	Africa	Methodist Episcopal
Daniels, Ruth Natalie	McPherson C, ∇ U of Kansas.	China	W. F. M. S. Meth. Epis.
Davis, Mary Elizabeth Gammon (Mrs. A. L.)	∇ Agnes Scott C.	S. Amer.	Presbyterian, South
Davis, Ida Williams	∇ Bible Teachers Trs (N. Y. C.)	India	Woman's Baptist F. M. S.
Davis, Jay Earl	U of Oregon, ∇ Los Angeles Trs, Chris. Alliance Trs (Nyack)	Palestine	Chris. and Miss. Alliance
Deane, L. Earl	∇ Chicago Evan. Inst.	Africa	Presbyterian, U. S. A.
Decker, Dr. Henry Walker	∇ Richmond C, M of Virginia.	China	Am. Bap. For. Miss. Soc.
Decker, Florence Frazer Boston (Mrs. Henry Walker)	State N (Farmville, Va.), West- hampton C.	China	Am. Bap. For. Miss. Soc.
De Jonge, Chris. Anthony	∇ Hope C.	India	Reformed Ch. in Amer.
De Korne, John Cornelius	Calvin C and T.	China	Christian Reformed
Delmarter, Jean	∇ State N (Los Angeles)	Korea	Presbyterian, U. S. A.
*Dennis, Josette Hilda Beebe (Mrs. Herbert E.)	∇ Allegheny C.	China	Y. M. C. A.
De Remer, Barbara E.	State N (East Stroudsburg, Pa.), Williamsport H, Bible Teachers Trs (N. Y. C.)	India	United Lutheran
*Derr, Helen Merriam Condon (Mrs. J. F.)	Syracuse U.	India	Chris. and Miss. Alliance
De Valois, John James	Iowa State C, ∇ Moody Trs.	India	Reformed Ch. in Amer.
De Witt, Mary Veldran	N. J. State N (Montclair), ∇ Bible Teachers Trs (N. Y. C.)	India	Presbyterian, U. S. A.
Dick, John Seth	Tabor C, ∇ Moody Trs.	China	Mennonite Brethren
Dickinson, Jean	∇ Smith C, Moody Trs.	China	American Board
Dickinson, Jennie M.	∇ Boston U.	Malaysia	W. F. M. S. Meth. Epis.
Dillener, Leroy Young	∇ Park C, Princeton T.	Persia	Presbyterian, U. S. A.
Dixon, Edward Everett, Jr.	∇ Wesleyan U.	China	Methodist Episcopal
Dixon, Frederick Rudolph	Emerson C of Oratory, Bangor T, ∇ Dartmouth C.	Africa	American Board
Dixon, Madeline Esther Halford (Mrs. Frederick Rudolph)	Mt. Holyoke C, ∇ Middlebury C.	Africa	American Board
Dizney, Helen	∇ Berea C, West Suburban H.	China	American Board
Dobson, Carey Cleo	Central Normal C (Ind.), ∇ Butler C, C of Missions (Indianapolis)	Mexico	United Chris. Miss. Soc.
Dobson, Clara O. Arbuckle (Mrs. Carey Cleo)	∇ Butler C, C of Missions (Indian- apolis)	Mexico	United Chris. Miss. Soc.
Dodsworth, Marmaduke	∇ State C of Washington, C of Puget Sound, Kennedy Trs.	Malaysia	Methodist Episcopal
Dodsworth, Anne Sorenson (Mrs. Marmaduke)	∇ Denison U, Kennedy Trs.	Malaysia	Methodist Episcopal
Dorrie, Gladys Adena	∇ New England H.	India	Woman's Baptist F. M. S.
Douglas, Bertha Colera	State N (San José), ∇ U of Oregon, Eugene Bible U, C of Missions (In- dianapolis)	Japan	United Chris. Miss. Soc.
Douglass, Ralph Waddle	∇ Monmouth C.	Egypt	Amer. Univ., Cairo
Dowell, Dorothy Antoinette	∇ Northfield S, Brown U, Baptist Trs (Chicago), Teachers C.	Philippines	Woman's Baptist F. M. S.
Downer, Sara Boddie	∇ Mt. Holyoke C.	China	Woman's Baptist F. M. S.
Dudley, Warren Spencer	∇ Simpson C, Northwestern U Grad., Garrett Trs, Union T (N. Y. C.), Teachers C.	China	Methodist Episcopal
Dunbar, Orville Derward	∇ Dakota Wesleyan U, U of So. Dakota Grad.	S. Amer.	Methodist Episcopal
Dunlop, Louise Herchmer	∇ Mt. Holyoke C.	Japan	Presbyterian, U. S. A.
Dutton, George Byron	∇ Western Union C, Morningside C, McCormick T.	S. Amer.	Presbyterian, U. S. A.
Dutton, Kathryn Belle Leazer (Mrs. George Byron)	∇ Morningside C.	S. Amer.	Presbyterian, U. S. A.
Dykstra, Harry Andrew	∇ Calvin C and T.	China	Christian Reformed
Eavenson, Ira Dennis	∇ Mississippi C, Southwestern Bap- tist T.	China	Southern Baptist Con.
*Eckel, William Andrew	Georgetown U, ∇ Kingswood C.	Japan	Church of the Nazarene
*Eckel, Florence Marguerite Tal- bott (Mrs. William Andrew)	Central Holiness U, ∇ Kingswood C.	Japan	Church of the Nazarene
Eckert, Daniel Laverty	∇ Findlay C.	India	Church of God
Eckert, Linna Louise Loucks (Mrs. Daniel Laverty)	∇ Findlay C, Johns Hopkins H.	India	Church of God
Ellener, Fannie Elizabeth	State N (Oshkosh, Wis.), ∇ Moody Trs.	Africa	American Board
Elliott, Arthur E.	∇ Drake U, C of Missions (Indian- apolis)	S. Amer.	United Chris. Miss. Soc.
Evans, Jean McLachlin (Mrs. Ed- ward)	∇ U of Toronto.	China	Presbyterian, South
Fairbank, Robert Winthrop	∇ Amherst C.	India	American Board

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Farquhar, Esther Lois	Wilmington C, Kennedy Trs	W. Indies.	American Friends
Farr, Grace	Winthrop N and Ind. C, v Scarritt Trs, Moody Trs	China	Presbyterian, South
Farwell, Viola Beatrice	v U of Pennsylvania, Syracuse U	China	Methodist Episcopal
Fawell, William Croasdale	v Nebraska Wesleyan U, Boston U	India	Methodist Episcopal
Fawell, Lillian Louise Glock (Mrs. William Croasdale)	v Nebraska Wesleyan U	India	Methodist Episcopal
Penn, Henry Courtenay	v Hamilton C	China	Presbyterian, U. S. A.
Ferger, Wirth Fitch	U of Chattanooga, v U of Wisconsin, Columbia U Grad.	India	Presbyterian, U. S. A.
Fielder, Cecil Gray	Rutgers C, v Princeton U	India	Am. Bap. For. Miss. Soc.
Findlay, Dr. Elizabeth	Moulton C, v N (Winnipeg, Man.), Winnipeg Genl. H, Manitoba M.	India	Vellore Wom. Med.
Fink, James Russell	Pennsylvania C, v T of the Evan. Luth. Ch. in U. S.	India	United Lutheran
Fink, Fairy Leona (Mrs. James Russell)	Lutheran Deaconess Motherhouse	India	United Lutheran
Fisher, Commodore B.	Maryville C	Persia	Presbyterian, U. S. A.
Fisher, Franke Sheddian (Mrs. Commodore B.)	Stetson U, v Maryville C	Persia	Presbyterian, U. S. A.
Fishman, Alvin Texas	So. Ill. State N U, v U of Illinois, U of Chicago T.	India	Am. Bap. For. Miss. Soc.
Fishman, Lois Rumsey (Mrs. Alvin Texas)	James Millikin U, v U of Illinois	India	Am. Bap. For. Miss. Soc.
Fitzgerald, Joseph Washington	Elon C, v Trinity C	W. Indies.	Methodist Episcopal, South
Fitzgerald, Ruth Elizabeth Kluttz (Mrs. Joseph Washington)	v Trinity C	W. Indies.	Methodist Episcopal, South
Fleming, Marjorie	Denison U, Ohio State U, Gordon Trs.	China	Am. Bap. For. Miss. Soc.
Fleming, May Augusta	v Bryn Mawr C, Bible Teachers Trs (N. Y. C.)	Japan	Presbyterian, U. S. A.
Flint, Pauline Ann	v Iowa State C	China	Protestant Episcopal
Folwell, Agnes Hammett	v Natl. Bible Inst.	China	China Inland
Foreman, M. Flora	v Scarritt Trs, Wesley H (Wichita)	Africa	Methodist Episcopal, South
Forster, Ernst Hermann	v Princeton U, Johns Hopkins U Grad.	China	Protestant Episcopal
Foster, Eleanor Worthington	Vassar C, v Teachers C	India	American Board
Foust, Ethel Lenore	v Defiance C, Chris. Alliance Trs (Nyack), Wheaton C	China	Chris. and Miss. Alliance
Fox, Miriam	General H (Montreal), v Presbyterian Trs (Toronto)	Korea	Presbyterian Ch., Canada
Frederickson, Doris Ruth	Denison U, v Baptist Trs (Chicago)	Mexico	Woman's Am. Bap. Home Miss. Soc.
Freeman, Bessie Helen	v Moody Trs	W. Indies.	Wom. Bd. H. M. Presb. U. S. A.
Froese, Lena Leona	Mary Thompson H, v Moody Trs	India	Presbyterian, U. S. A.
Galbraith, Eleanor May	Rhode Island H	China	Presbyterian Ch., Canada
Galt, Russell	v Muskingum C, Columbia U Grad.	Egypt	Amer. Univ., Cairo
Galt, Elizabeth Lois Knipe (Mrs. Russell)	v Muskingum C	Egypt	Amer. Univ., Cairo
Card, Alice Blanche	v Baker U	Japan	W. F. M. S. Meth. Epis.
Gardner, Willie Clyde	v U of Texas	India	Methodist Episcopal
Garrett, Ethel Rose	v Drake U, Teachers C	China	United Chris. Miss. Soc.
Gates, Gordon Enoch	v Colby C, Harvard U Grad.	India	Am. Bap. For. Miss. Soc.
Gates, Helen Louise Bladwin (Mrs. Gordon Enoch)	v Colby C, Boston U Grad.	India	Am. Bap. For. Miss. Soc.
Gebhart, Florence Margaret Patrick (Mrs. Harry Clifford)	Mt. Holyoke C, v Wellesley C	China	American Board
Geddes, William A. S.	v Toronto U M.	Herschel Island	Ch. of Eng. in Canada
Gibbons, Eleanor Haller	v C of Wooster, Smith C	India	Presbyterian, U. S. A.
Gibbons, Ronald Scott	v Wesleyan U, Boston U T.	India	Methodist Episcopal
Giffen, Dora Eunice	v Muskingum C	Egypt	Wom. Genl. M. S. United Presbyterian
Gilbertson, Ruth Eleanor	v St. Olaf C	China	Norwegian Lutheran
Gilliam, Frank Johnson	v Washington and Lee U	Africa	Presbyterian, South
Gilmore, Robert Clinton	v Doane S, Denison U	Syria	Syrian Protestant College
Goertz, Elizabeth D.	v Bethel Deaconess H, Bethel C	India	Mennonite Gen. Conf.
Goforth, Ruth Isabel	v Toronto Bible C, Chris. Alliance Trs (Nyack)	China	Chris. and Miss. Alliance
Gooch, Mary Esther	Ill. State N U, v Ill. Wesleyan U, Kelso H.	India	W. F. M. S. Meth. Epis.
Good, Mary Magdalene	v Goshen C	India	Mennonite
Gordon, Mabel C. Kersey (Mrs. Karl M.)	v Penn C, Oskaloosa H, Central Holiness U	China	Presbyterian, U. S. A.
Gottschall, Newton Tennis	Bible C of Mo., v Missouri U	E. Indies.	Methodist Episcopal
Graham, Vida Jane	v Muskingum C	India	United Presbyterian
Greenbank, Martha Katherine	v Wesley C, Methodist Trs (Toronto)	Japan	Wom. S. Meth. Ch., Canada
Greene, Leola Mae	Detroit N, v Chicago Trs	India	W. F. M. S. Meth. Epis.
Greenwood, Walter Robert	v Colgate U, Hamilton T.	India	Am. Bap. For. Miss. Soc.
Griffin, Pansy Pearl	State N (Clarion, Pa.), v Monmouth C	China	W. F. M. S. Meth. Epis.
Griffiths, Walter Geraldson	U. of California	India	Lee Memorial

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Grissett, Finley McCorvey	Ala. Poly. Inst., v Presbyterian T (Columbia), Bible Teachers Trs (N. Y. C.)	Africa	Presbyterian, U. S. A.
Groves, Ola Blanche	v Decatur Baptist C, Baylor U	China	Southern Baptist Con.
Gruchy, Florence Evelyn	U of Saskatchewan, King George H (Winnipeg)	India	Presbyterian Ch., Canada
Gundlach, Adelaide	v Oberlin C	China	Giuling College
Gunn, Alvada	v Bessie Tift C	China	Southern Baptist Con.
Habermann, Margaret Oria	U of Wisconsin, v Chicago Evan. Inst.	Japan	American Board
Hackett, Harold Wallace	Berea C	Japan	American Board
Hackett, Anna Loena Powell (Mrs. Harold Wallace)	Gordon Trs, v Roosevelt H.	Japan	American Board
Haig, Mary Tennant	N (Toronto), v Presbyterian Trs (Toronto)	Japan	Presbyterian Ch., Canada
Haines, Elwood Lindsay	v U of Pennsylvania, Philadelphia T	Africa	Protestant Episcopal
Hall, Elizabeth Putnam	Mt. Holyoke C, v Oberlin C	China	Independent
Hall, Ella Marzie	v Meridian Woman's C, Scarritt Trs	Africa	Methodist Episcopal, South
Hambly, Olive P.	v Methodist Trs (Toronto)	Japan	Wom. S. Meth. Ch., Canada
Hammerling, Elsie M.	v North Park C	China	Swedish Evan. Miss. Cov.
Hammond, Dorothy	Cottey C, v Colo. Agr. C	Malaysia	W. F. M. S. Meth. Epis.
Hancock, Mrs. Nellie Davis	Goucher C, v Bible Teachers Trs (N. Y. C.)	India	W. F. M. S. Meth. Epis.
Hansing, Ovidia	v Jewell Lutheran C, State N (Peru, Neb.), Lawrence C	China	W. F. M. S. Meth. Epis.
Harkness, Kenneth McKenzie	v Dakota Wesleyan U	Africa	Methodist Episcopal
Harkness, Marguerite Irvne Sherwood (Mrs. Kenneth McKenzie)	v Dakota Wesleyan U	Africa	Methodist Episcopal
Harrington, Marian	State N (Milwaukee), v Ohio Wesleyan U	S. Amer.	Methodist Episcopal
Harris, Alice Celia	Butler H, Fordham H, v Boston U	India	W. F. M. S. Meth. Epis.
Harrison, Samuel James	v Albion C, Garrett Trs	China	Methodist Episcopal
Harrison, Nancy Myrtle David (Mrs. Samuel James)	v Albion C	China	Methodist Episcopal
Hart, Clyde Ellen	Oklahoma C for Women, v U of Oklahoma, Kennedy Trs	S. Amer.	Methodist Episcopal
Hart, Helene Grace Baker (Mrs. Henry Garfield)	v Simpson C, Iowa State U Grad	India	Y. M. C. A.
Hatch, Flora Faith	State N (San Diego), v U of Redlands, U of California Grad.	India	Woman's Baptist F. M. S.
Hatch, Hazel Anna	Okla. A. and M. C, v Asbury C Grad	S. Amer.	W. F. M. S. Meth. Epis.
Hatch, Lou Jane	Chicago Evan Inst., v Pasadena U	India	Church of the Nazarene
Havinghurst, Freeman Carroll	v Baker U, Drew T, Kansas U Grad	China	Methodist Episcopal
Havighurst, Anna Ruth Roseberry (Mrs. Freeman Carroll)	v Baker U, Drew T	China	Methodist Episcopal
*Hayes, Arnold Edmund	v Alabama Poly. Inst.	S. Amer.	Southern Baptist Con.
*Hayes, Helen Trueman Ford (Mrs. Arnold Edmund)	Georgetown C	S. Amer.	Southern Baptist Con.
Hazlett, Edith May	v Occidental C	Syria	American School, Beirut
Hazlett, Jennie Elizabeth	v State N (Los Angeles), Occidental C	Syria	Syrian Protestant College
Heasty, Hannah Adams (Mrs. John Alfred)	v Cooper C	Egypt	United Presbyterian
Hecker, Willo Marie	v Lucy Webb Hayes H.	China	Methodist Episcopal
Henderson, Lloyd Putnam	v U of Washington, Princeton T	Korea	Presbyterian, U. S. A.
Henderson, Helen Elizabeth Mc Quilkin (Mrs. Lloyd Putnam)	U of Pennsylvania, v Moody Trs	Korea	Presbyterian, U. S. A.
Hendry, Dr. Cullen Haygood	Southwestern U, v U of Texas M	China	Methodist Episcopal, South
Heppner, Helena	v Moody Trs	China	Mennonite Brethren
Herman, Almira H.	State N (Bloomsburg, Pa.), v Berea C	W. Indies.	American Miss. Assn.
Hewson, Georgiana Florine	Agnes Scott C, v U of Pa. H	Korea	Presbyterian, South
*Hill, Thomas Benjamin	v Y. M. C. A. Trs (Springfield)	India	Y. M. C. A.
Hillier, Edgar Patrick	v Y. M. C. A. Trs (Springfield)	India	Y. M. C. A.
Hinkley, Lelia Mae	v U of Colorado, U of Chicago, Y. W. C. A. Trs (N. Y. C.)	China	Y. W. C. A.
Hinton, Marion Beekley (Mrs. Herbert E.)	v U of Cincinnati, Cincinnati Kindergarten Trng. Sch.	India	Am. Bap. For. Miss. Soc.
Hobson, John Kemp	v Davidson C, Union T (Richmond)	Africa	Presbyterian, South
Hobson, Rowena Ora Williamson (Mrs. John Kemp)	Southwest Texas N, v Assembly's Trs (Richmond)	Africa	Presbyterian, South
Holkeboer, Tena	v Hope C	China	Reformed Ch. in Amer.
Hollenberg, Frederick Mitchel	v Lordsburg C, McPherson C Grad., Bethany Trs	India	Church of the Brethren
Hollingshead, Adah H. Hart (Mrs. Arthur D.)	U of Pennsylvania, v Moody Trs	China	Methodist Episcopal
Holt, Alfred Hubbard	v Williams C	China	Cantor Christian College
Honnell, Grace La Dora	v Baker U, Chicago Trs	India	W. F. M. S. Meth. Epis.
Horst, Gertrude Sybilla	U of Wisconsin, v Moody Trs, Bible Teachers Trs (N. Y. C.)	India	Wom. Genl. M. S. United Presbyterian
Howes, Ruth Vincent	v Randolph-Macon Woman's C	China	Y. W. C. A.
Hoyman, Avis Genevieve	v Iowa State Teachers C, Monmouth C	Egypt	Wom. Genl. M. S. United Presbyterian

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Huff, Edyth Anna	Western Normal C (Shenandoah, Ia.), v Central Holiness U.	India	W. F. M. S. Meth. Epis.
Huizenga, Dr. Lee S.	Calvin C and v T, New York Homeopathic M.	China	Christian Reformed
Hull, Vera Lovell	v Wesley C, Manitoba M, Toronto General H.	India	Presbyterian Ch., Canada
Hult, Gertrude Leona Jacobson (Mrs. Ralph Daniel)	Western Ill. State N, v Augustana C, Immanuel H.	Africa	Sudan United
Humble, Hester Ruth	Milwaukee-Downer C, v Chicago Evan. Inst.	S. Amer.	Methodist Episcopal
Hunt, Laura H.	v Moody Trs, Kalamazoo C.	Philippines	Presbyterian, U. S. A.
Irie, Florence A.	v State of Washington.	S. Amer.	Methodist Episcopal
Irwin, Donald Archibald	v Washington and Jefferson C, Western T (Pittsburgh), Teachers C.	China	Presbyterian, U. S. A.
Irwin, Mary Elizabeth Totten (Mrs. Donald Archibald)	Pittsburgh Teachers Trng. Sch.	China	Presbyterian, U. S. A.
Isely, Merrill Nickerson	v Fairmount C, Oberlin T, Yale T.	Turkey	American Board
Isely, Mildred Myers (Mrs. Merrill Nickerson)	v Fairmount C.	Turkey	American Board
Jacob, Robert Augustus	v Georgetown C.	China	Southern Baptist Con.
Jacot, Arthur Paul	v Mt. Hermon S, Cornell U.	China	Presbyterian, U. S. A.
Janvier, Alma Thornton Johnson (Mrs. Ernest P.)	v Gordon Trs, New England H (Roxbury), J. B. Thomas H (Peabody)	India	Presbyterian, U. S. A.
Jenkins, Louise F.	Mt. Holyoke C and Grad.	Japan	Woman's Baptist F. M. S.
Jenkins, Ruth	Trinity C, v Kennedy Trs.	China	Ch. of Eng. in Canada
Jett, Harry Carmichael	v Baker U, Garrett Trs.	China	Methodist Episcopal
Jett, Wenona Wilson (Mrs. Harry Carmichael)	v Baker U.	China	Methodist Episcopal
Johanson, Agnes Linea	v Baptist Trs (Chicago).		Independent
Johnson, Benjamin Martineau	v Colgate U, Hamilton T.	India	Am. Bap. For. Miss. Soc.
Johnson, Inez Jennie Jones (Mrs. Benjamin Martineau)	v Syracuse U, Presbyterian H (N.Y.C.)	India	Am. Bap. For. Miss. Soc.
Johnson, Titus	v Moody Trs.	Africa	Africa Inland
Jones, Joan Comber	v Union Trs (Brooklyn)	India	W. F. M. S. Meth. Epis.
Jongeward, Dr. Albert John	v State U of Iowa, U of Illinois M.	India	United Presbyterian
Jongeward, Florence Beverley Newlove (Mrs. Albert John)	Northwestern U, v State U of Iowa.	India	United Presbyterian
Kauffman, Robert Snively	v Pa. State C.	India	United Lutheran
Kauffman, Ruth Isabel Shook (Mrs. Robert Snively)	v Lutheran Trs (Baltimore)	India	United Lutheran
Kennard, Joseph Spencer, Jr.	v Harvard U, Princeton T, Yale Sch. of Religion, Union T (N. Y. C.), U of Illinois, v Wheaton C, U of Illinois M.	Japan	Am. Bap. For. Miss. Soc.
Kennedy, Dr. Josephine	U of Illinois, v Wheaton C, U of Illinois M.	China	American Board
Kerr, Dr. Harold Dabney	Davidson C, v U of Wisconsin, Johns Hopkins M.	China	Presbyterian, U. S. A.
Kersey, Ruth May	Woman's C (Richmond), v Baptist Woman's Trs (Louisville).	Africa	Southern Baptist Con.
King, Clarence Harper	v U of Texas.	Japan	Methodist Episcopal, South
Kinman, Lewis Marion	v Central C.	Africa	Methodist Episcopal, South
Kirk, Orval Justus	v Los Angeles Trs.	Africa	Africa Inland
Klein, Chester Leroy	v Doane S, Denison U.	India	Am. Bap. For. Miss. Soc.
Knox, Harry Gaylord	Purdue U, v U of Illinois, McCormick T.	Siam	Presbyterian, U. S. A.
Knudten, Arthur Christian	Carthage C, v Hamma T.	Japan	United Lutheran
Knudten, Ruth Hazel Crum (Mrs. Arthur Christian)	v Wittenberg C.	Japan	United Lutheran
Knutson, Anna Helena	v St. Olaf C, Nor. Luth. Deaconess H	Africa	Norwegian Lutheran
Kornelson, Tina	Tabor C, v Moody Trs.	China	Mennonite Brethren
Krider, Walter Wesley	DePauw U, v Boston U T.	Japan	Methodist Episcopal
Lagar, Mary Ellen	v Toronto Bible C.	S. Amer.	San Pedro
Laird, Guy Morgan	v Purdue U, Denver Trs.	Africa	Africa Inland
Lancaster, Cecile Elizabeth	v Howard Payne C, Baylor U.	Japan	Southern Baptist Con.
Larson, Leonard John	v North Park C, Wheaton C.	China	Swedish Evan. Miss. Cov.
Lautenschlager, Stanton	Huntington C, v U of Michigan Grad	China	Presbyterian, U. S. A.
Leasure, Fred George	v No. Dakota State N (Ellendale)	Africa	Lumbwa Industrial
Leasure, Nettie Norris (Mrs. Fred George)	No. Dakota State N (Ellendale)	Africa	Lumbwa Industrial
Le Duc, Hazel Marjorie Ross (Mrs. Benjamin P.)	v Moody Trs.	Japan	Seventh-Day Adventist
Le Fevre, George Newton, Jr.	v Los Angeles Trs, Chris. Alliance Trs (Nyack).	S. Amer.	Chris. and Miss. Alliance
Lemon, Hallie F. W.	v Cotner U, C of Missions (Indianapolis)	Mexico	United Chris. Miss. Soc.
Lentz, Grace Zelma	Methodist H of So. Calif., Lying-In H (Chicago), v U of So. Calif.	China	W. F. M. S. Meth. Epis.
Lewis, Alfred John	v Moody Trs.	Africa	South Africa General
Lewis, Margaret Allan (Mrs. Alfred John)	v Moody Trs.	Africa	South Africa General
Lewis, Mary Alice Hudson (Mrs. Charles H.)	v Occidental C.	China	Presbyterian, U. S. A.
Lide, Francis Pugh	v Clemson Agr. C of S. C., So. Baptist T.	China	Southern Baptist Con.
Lightfoot, Le Roy	v Albion C, Garrett Trs.	India	Methodist Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Lightfoot, Grace Elizabeth Savage (Mrs. Le Roy)	Baptist Trs (Chicago), v Kalamazoo C	India	Methodist Episcopal
Lindsey, Howard Willis	v Wesleyan U	India	Methodist Episcopal
Little, Mrs. Edna P. Smith	U of Kentucky	China	Presbyterian, U. S. A.
Lloyd, James Edward	McGill U, v Congregational C (Montreal)	Africa	Congregational Ch., Canada
Longworth, Harral Aymar	v Iowa State C, Garrett Trs, Kennedy Trs	Africa	Methodist Episcopal
*Loree, Edith	v Methodist Trs (Toronto)	China	Wom. S. Meth. Ch., Canada
Love, Esther Josephine	v Randolph-Macon Woman's C, U of Michigan H, New York H, Teachers C	China	Presbyterian, U. S. A.
Lowry, Raymond Frome	v Ohio Wesleyan U and Grad., Drew T	China	Methodist Episcopal
Lowry, Ruth Leo Howey (Mrs. Raymond Frome)	v Ohio Wesleyan U	China	Methodist Episcopal
Luce, Ruth Isabel	Meridian C, v Chicago Evan. Inst.	China	W. F. M. S. Meth. Epis.
Lutz, Dexter Nathaniel	v Ohio State U	Korea	Presbyterian, U. S. A.
Lutz, Eunice Lenore Harpster (Mrs. Dexter Nathaniel)	v Oberlin C	Korea	Presbyterian, U. S. A.
MacLeod, George Daniel	Prince of Wales C, v Dalhousie U	W. Indies	Presbyterian Ch., Canada
MacMillan, Beulah Lucile	v Moody Trs	Africa	Woman's Baptist F. M. S.
Macpherson, Jean Harmon	v Mechanics Inst., Teachers C	China	Presbyterian, U. S. A.
Macy, Ella Evalena	C of Emporia, v Friends U	W. Indies	American Friends
Maddock, Lois	v Mechanics Inst.	China	W. F. M. S. Meth. Epis.
Mantle, Lancelot Alfred	v Asbury C, So. Baptist T	Cent. Am.	Am. Bapt. Home Miss. Soc.
Markham, Reuel Finney	v Washburn C, Oberlin T, Yale T	Turkey	American Board
Markham, Evangeline Lawrence McNaughton (Mrs. Reuel Finney)	v Kee Mar C, Wells C, Oberlin C	Turkey	American Board
Martin, Jessie Elizabeth	v Oberlin C	Turkey	American Board
Martin, William Harvey	v Union Christian C, Indiana U	W. Indies	Christian Church
Martin, William Norman	v Lebanon Valley C	Africa	United Brethren
Martin, Grace Evangeline Snyder (Mrs. William Norman)	v Lebanon Valley C	Africa	United Brethren
*Massey, Winona Annie	Toronto Cons. of Music, v Methodist Trs (Toronto)	China	Methodist Ch., Canada
Matheson, Arthur Daniel	v Gordon Trs	India	Baptist Ch., Canada
McCahan, Ruth H.	U of So. California, v Los Angeles Trs	S. Amer.	Bolivian Indian
McCleery, Dr. John Maxwell	Monmouth C, v Muskingum C, Western Reserve M.	Egypt	United Presbyterian
McCleery, Pearl May Roe (Mrs. John Maxwell)	v Muskingum C	Egypt	United Presbyterian
McCormick, Hugh Pendleton	v Miss. A. and M. C.	Africa	Southern Baptist Con.
McCown, Mary Wilson	State N (Harrisonburg, Va.), v Assembly's Trs (Richmond)	China	Presbyterian, South
McElroy, Elizabeth	v Cooper C	Turkey	Reformed Presbyterian
McGee, George Amos	v Los Angeles Trs	Africa	Africa Inland
McGeoch, Harold Archibald	Muskingum C, v Pittsburgh T	Egypt	United Presbyterian
McGill, Fred Tennyson	Erskine C, v Princeton T	India	Assoc. Ref. Presbyterian
McHenry, Lillian Belle	v Pennsylvania C for Women, Kennedy Trs	Persia	Presbyterian, U. S. A.
McKay, John Noble	v Southwestern U	Mexico	Methodist Episcopal, South
McKay, Edna Lillian Douglass (Mrs. John Noble)	v Colorado C, Park C	Mexico	Methodist Episcopal, South
McKenzie, Ranier Janet	v Mooray Trs	Korea	Presbyterian, U. S. A.
McKnight, Floss Duchesne	State N (Cape Girardeau, Mo.), v Scarritt Trs	China	Methodist Episcopal, South
McKnight, William Quay	Wabash C, v Princeton T	Japan	Christian Church
McKnight, Mary E. Kellogg (Mrs. William Quay)	v De Pauw U	Japan	Christian Church
McMillin, Retta C	v Baldwin-Wallace C, C of Wooster	S. Amer.	Presbyterian, U. S. A.
McMullin, Reginald Miller	Queens U and v T	Korea	Presbyterian Ch., Canada
Meebold, Louise Elizabeth	Wheaton C, Bible Teachers Trs (N. Y. C.)	China	American Board
Meloney, Dr. Frank Lamont	v Dartmouth C, C of P. and S. (N. Y. C.)	China	Union Medical College
Meloney, Dr. Henry Edmund	Dartmouth C, v C of P. and S. (N. Y. C.)	China	China Medical Board
Middleton, Gordon Kennedy	N. C. C of A. and M., v Cornell U Grad.	China	Southern Baptist Con.
Middleton, Celia Herring (Mrs. Gordon Kennedy)	v Meredith C	China	Southern Baptist Con.
Miller, Allan Carlyle	Fisk U, v Virginia T	S. Amer.	Lott Carey Baptist
Miller, Arthur S. B.	v Iowa State C	India	Church of the Brethren
Miller, Jennie E. Blough (Mrs. Arthur S. B.)	v Mt. Morris C	India	Church of the Brethren
Miller, Lisette	v Northfield S, Mt. Holyoke C	Korea	Presbyterian, U. S. A.
Miller, Paul Alexander	Westminster C, v Bible Teachers Trs (N. Y. C.), Pittsburgh T	India	United Presbyterian
Miller, Dorothy Jane Tilley (Mrs. Paul Alexander)	Merrill C, v Bible Teachers Trs (N. Y. C.)	India	United Presbyterian
Miller, Viola L.	v Lakeside H	China	W. F. M. S. Meth. Epis.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Millican, Mary Maude.....	Seattle Pacific C, v State N (Bellingham, Wash.).....	China.....	Presbyterian, U. S. A.
Millson, Charles Christopher.....	v Moody Trs.....	India.....	United Presbyterian
Minto, Una Jean.....	Beloit C, v Congregational Trs (Chicago).....	Africa.....	American Board
Moffet, Anna Elizabeth.....	v U of Chicago, Kennedy Trs.....	China.....	Presbyterian, U. S. A.
Moldenke, Theodore Victor.....	v Wagner C, v Gordon Trs, Mt. Airy T.....	India.....	United Lutheran
Moore, Harriett Elizabeth.....	Toronto Trs, Asbury H (Minneapolis), v Moody Trs.....	India.....	Wom. Union Miss. Soc.
Moore, Irene Muriel.....	v State N (Harrisonburg, Va.).....	W. Indies.....	Protestant Episcopal
Morgan, Hugh Curran.....	Dickinson C, v Teachers C.....	China.....	Methodist Episcopal
Morgan, Keiller Nolen (Mrs. Hugh Curran).....	v Randolph-Macon Woman's C, Teachers C.....	China.....	Methodist Episcopal
Morris, Robert Porter.....	v Cornell U.....	Syria.....	Syrian Protestant College
Morrison, Elizabeth Knowles.....	v Swarthmore C, Johns Hopkins U Grad., Y.W.C.A. Trs (N.Y.C.).....	China.....	Y. W. C. A.
Mott, John Livingstone.....	v Princeton U.....	India.....	Y. M. C. A.
Moulton, Mary Elizabeth.....	v N. H. C of A. and M. Arts, Hartford Sch. of Rel. Pedagogy.....	Africa.....	American Board
Moyer, Celia Louise.....	v Baker U.....	China.....	Y. W. C. A.
Moyer, Samuel Tyson.....	v Penn. State C, Bluffton T.....	India.....	Mennonite Gen. Conf.
Mullin, Annie Vicie.....	State N (Harrisburg, Va.), v Butler C, C of Missions (Indianapolis).....	India.....	United Chris. Miss. Soc.
Munsell, Emma C. Townsend (Mrs. Ward).....	Los Angeles Trs, v Whittier C.....	Gen. Am..	Friends Ch. of Calif.
Murphree, Marshall Jasper.....	U of Chattanooga, Taylor U, v Boston U T.....	Africa.....	Methodist Episcopal
Murray, Hilda Sophronia.....	v Boston U.....	China.....	Y. W. C. A.
Nagler, Etha Matie.....	v Albion C.....	China.....	W. F. M. S. Meth. Epis.
Nave, Julian Walter.....	Oakland City C, v Ill. Holiness U, Yale U T.....	India.....	Methodist Episcopal
Nave, Eleanor Bramlet (Mrs. Julian Walter).....	v So. Ill. N U.....	India.....	Methodist Episcopal
Nelson, Dr. Carl Magnus.....	v North Park C, U of Chicago, Rush M.....	China.....	Swedish Ewan. Miss. Cov.
Nesbitt, Ralph Beryl.....	v Princeton U and T.....	India.....	Presbyterian, U. S. A.
Nesbitt, Agnes Torborg Swenson (Mrs. Ralph Beryl).....	v N. J. State N (Montclair).....	India.....	Presbyterian, U. S. A.
Niblock, Lucy.....	v Statesville Female C, Converse C, Bible Teachers Trs (N. Y. C.).....	Siam.....	Presbyterian, U. S. A.
Nichols, Ethel Elizabeth.....	v Elmira C.....	India.....	Woman's Baptist F. M. S.
Nielsen, Christine Louise.....	v Moody Trs.....	Africa.....	South Africa General
Noble, Dr. William Alexander, Jr. Nolan, Myrtle.....	v Atlanta M.....	India.....	Salvation Army
Nordlund, Esther Victoria.....	v Carleton C.....	Turkey.....	American Board
Nordyke, Lela Elma.....	v North Park C.....	China.....	Swedish Ewan. Miss. Cov.
Norton, Elisabeth Sikes James (Mrs. Albert Charles).....	Indiana U, v De Pauw U.....	China.....	W. F. M. S. Meth. Epis.
Nugent, Willis Carl.....	U of Pennsylvania, v Phila. Sch. of the Bible.....	Egypt.....	United Presbyterian
Nugent, Pearl Anna Graul (Mrs. Willis Carl).....	Franklin and Marshall C, v T of the Reformed Ch. in U. S.....	Japan.....	Reformed Ch. in U. S.
Nutting, Rena Lyman.....	Bucknell U, Western Pa. H.....	Japan.....	Reformed Ch. in U. S.
Nycum, Homer Clark.....	Western C for Women, v Kennedy Trs.....	China.....	American Board
Olive, Lucius Bunyan.....	v Central U, U of Cincinnati.....	India.....	Am. Bap. For. Miss. Soc.
Orwig, Samuel Earl.....	Wake Forest C, v So. Baptist T.....	China.....	Southern Baptist Con.
Pace, John Caperton.....	Park C, Grove City C, v Princeton T.....	W. Indies.....	Home Miss. Bd. Presbyterian U. S. A.
Parker, Blanche Adelle.....	Southwestern U, v Yale U T.....	India.....	Methodist Episcopal
Paterson, James Douglas.....	v Drake U, C of Missions (Indianapolis).....	China.....	United Chris. Miss. Soc.
Patterson, John.....	U of Edinburgh M, v Wycliffe C, U of Toronto.....	Japan.....	Ch. of E. M. S. or C. M. S. of E.
Pearce, Katherine Standish.....	v Baker U, Drew T.....	India.....	Methodist Episcopal
Pearson, Emil.....	v Smith C.....	Turkey.....	Amer. Col., Constantinople
Pease, Harriet Burtlass.....	U of Minnesota, v Moody Trs.....	Africa.....	South Africa General
Peebles, Dr. Elizabeth Steele.....	v Blackburn C, C of Wooster.....	Persia.....	Presbyterian, U. S. A.
Pendleton, Dr. Lois.....	v Phila. C of Osteopathy.....	Africa.....	Independent
Persson, Bertha Wilhelmina.....	v U of California and M.....	China.....	American Board
Pierce, Elmer Le Roy.....	Methodist H (Frankfort), Methodist T (Upsala), Chicago Trs, v Methodist H (Omaha, Neb.).....	China.....	W. F. M. S. Meth. Epis.
Pierce, Dr. Ethel Margaret.....	v Kingfisher C, Garrett Trs.....	Africa.....	Methodist Episcopal
Pinckney, Dr. Charles Edward.....	v Baylor U and M, U of Texas M.....	China.....	Southern Baptist Con.
Pinckney, Lillian Violet Fox (Mrs. Charles Edward).....	v Nebraska Wesleyan U, U of Nebraska M.....	Malaysia..	Methodist Episcopal
Porter, Walter James.....	v Nebraska Wesleyan U.....	Malaysia..	Methodist Episcopal
Post, Vida.....	Park C, Cambridge U Grad., Princeton T.....	S. Amer..	Presbyterian, U. S. A.
Prentice, James Stuart.....	v Mt. Holyoke C, Baptist Trs (Phila).....	Japan.....	Woman's Baptist F. M. S.
	v Queens U.....	India.....	United Free Church of Scotland

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Prins, Peter Nicholas	∇ Hope C.	Turkey	Robert College
Procter, John Craig	∇ Toronto Bible C, Moody Trs.	Africa	South Africa General
Pruitt, Dr. Samuel Orr	Washington and Lee U, ∇ Furman U, U of Maryland M.	China	Southern Baptist Con.
Randle, Louis Henry	∇ Shurtleff C, Rochester T.	China	Southern Baptist Con.
Randle, Florence Marie Crawford (Mrs. Louis Henry)	∇ Shurtleff C.	China	Am. Bap. For. Miss. Soc.
Ray, Rex	∇ Decatur Baptist C, Baylor U.	China	Southern Baptist Con.
Raymond, Harriet Maude	∇ Otterbein C.	Philippines	United Brethren
Reckman, Elsa	Indiana State N, ∇ Winona Federated C, Beloit C.	Turkey	American Board
Reed, Frederick John	∇ Victoria C.	China	Methodist Ch., Canada
Refo, Henry Baron	∇ U of So. Carolina	China	Canton Christian College
Rehder, Pauline Magdaline	State N (Moorhead, Minn.), Ken- nedey Trs.	Turkey	American Board
Reiser, Anna Irene	∇ Alma C.	Japan	Presbyterian, U. S. A.
Reynolds, John Bolling	∇ Hampden-Sidney C.	Korea	Presbyterian, South
Ribble, Bel	U of Michigan, Radcliffe C Grad.	S. Amer.	S. Paulo Amer. Chamber of Commerce
Richey, Helen Lenore	∇ Ohio Wesleyan U, Fla. State C for Women Grad., C of Missions (In- dianapolis)	Japan	United Chris. Miss. Soc.
Rider, Dr. Evelyn Amanda	∇ Sibley H, Oberlin C, U of Penn- sylvania M.	India	American Board
Ritter, Elizabeth	∇ Columbia U.	China	Presbyterian, U. S. A.
Robinson, Cuthbert Cooper	∇ U of Toronto, Wycliffe T.	Japan	Ch. of Eng. in Canada
Robinson, William Elbert	∇ Occidental C, Los Angeles Trs.	Cent. Am.	Central American
Rogers, Alison Harvey	∇ Mt. Hermon S, Ohio Wesleyan U, Central Holiness U, Taylor U.	India	Friends—Ohio Yearly Meet- ing
Rogers, Inez Ashsah Cope (Mrs. Alison Harvey)	Adrian C, ∇ Central Holiness U and Grad.	India	Friends—Ohio Yearly Meet- ing
Rogers, Hazel	Wheaton C.	India	W. F. M. S. Meth. Epis.
Rosselot, Glen Taylor	∇ Otterbein C.	Africa	United Brethren
Royce, Edith Marie	Tri-State C, ∇ Ohio Wesleyan U.	Korea	W. F. M. S. Meth. Epis.
Rupert, Lynn Hoover	∇ Baker U, Drew T.	India	Methodist Episcopal
Rupert, Hazel Leona Linabary (Mrs. Lynn Hoover)	∇ Baker S.	India	Methodist Episcopal
Russell, Fred Lawrence	State C of Washington.	Egypt	United Presbyterian
Sadler, Annie Laura Maynard (Mrs. George W.)	Winthrop C.	Africa	Southern Baptist Con.
St. Clair, Dr. Roy Elmer	∇ Pomona C, U of Minnesota and M	Philippines	American Board
Schaum, Dr. Lydia Louise	∇ York C, U of Nebraska M.	China	W. F. M. S. Meth. Epis.
Schaumburg, Ludwig Conrad	∇ Moody Trs, Grove City C, Prince- ton T.	S. Amer.	Presbyterian, U. S. A.
Scheidt, Ellen Ada	State N (Peru, Neb.), Nebraska Wes- leyan U, ∇ Los Angeles Trs.	India	W. F. M. S. Meth. Epis.
Schillinger, George William	Pennsylvania C, ∇ T of the Evan- Luth Ch. in U. S.	Japan	United Lutheran
Schoch, Ignatia K.	∇ Northwestern U.	China	United Evangelical
Scott, Dr. Annie V.	∇ State N and Ind. C (Greensboro), Woman's M. (Phila.)	China	Presbyterian, U. S. A.
Scribner, Ethel Cynthia	Beloit C, ∇ Wellesley C, Y. W. C. A. Trs (N. Y. C.)	China	Y. W. C. A.
Searcy, Mary Gertrude	Ga. N and Ind. C, ∇ Searritt Trs.	Japan	Methodist Episcopal, South
Seymour, Ida Marie	∇ Carroll C, Presbyterian H (Chicago)	China	Presbyterian, U. S. A.
Shacklock, Robert Floyd	∇ Nebraska Wesleyan U.	Japan	Methodist Episcopal
Shaw, John P. V.	∇ C of Wooster.	S. Amer.	Presbyterian, U. S. A.
Shaw, Robert Braxton	∇ Oberlin C.	China	American Board
Sherriff, Edna Bernice	∇ Iowa State Teachers C.	Egypt	Wom. Genl. M. S. United Presbyterian
Shull, Chalmer George	Mt. Morris C, ∇ Bethany Trs.	India	Church of the Brethren
Shull, Mary Speicher (Mrs. Chal- mer George)	Mt. Morris C, ∇ Bethany Trs.	India	Church of the Brethren
Simpson, Mabel E.	Nebraska Wesleyan U, Nebraska M. E. H., ∇ Chicago Trs.	India	W. F. M. S., Meth. Epis.
Singer, Laura Katherine	∇ State U of Iowa.	S. Amer.	Methodist Episcopal
Skinner, Lucy Geraldine	∇ Northfield S, Wheaton C, Ohio Wesleyan U.	China	W. F. M. S. Meth. Epis.
Skinner, Marian Easter	∇ Pomona C.	India	Presbyterian, U. S. A.
Smallegan, Alice Elizabeth	∇ Mich. Agrl. C, Bible Teachers Trs (N. Y. C.)	India	Reformed Ch. in Amer.
Smith, Herbert Irving	Dickinson C, ∇ Bible Teachers Trs (N. Y. C.)	China	Methodist Episcopal
Smith, Ethel Mae Nelson (Mrs. Herbert Irving)	N. J. State N.	China	Methodist Episcopal
Smith, Ina Elizabeth	U of Kansas, ∇ Drake U Grad., C of Missions (Indianapolis)	Mexico,	United Chris. Miss. Soc.
Smith, Stephen Lloyd	∇ U of So. California, San Francisco T	Philippines	Presbyterian, U. S. A.
Smith, Viola Olive Rich (Mrs. Stephen Lloyd)	State N (Chicago), ∇ Occidental C.	Philippines	Presbyterian, U. S. A.
Smith, William Harlan	∇ Mt. Morris C.	China	Church of the Brethren
Smith, Frances J. Sheller (Mrs. William Harlan)	Mt. Morris S.	China	Church of the Brethren
Snyder, Ruth Felicia	∇ Heidelberg U.	China	Reformed Ch. in U. S.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Sone, Hubert L.	Clarendon C, v Southern Meth. U.	China	Methodist Episcopal, South
Souter, Charles Edward	v Cornell U.	Syria	Syrian Protestant College
Speiden, Evelyn	McKinley Manual Trng. Sch., N (Washington, D. C.), v Baptist Trs (Phila.), Teachers C.	China	Woman's Baptist F. M. S.
Stamer, John Paul	v Asbury C.	E. Indies	Methodist Episcopal
Stamer, Carrie Beisel Cable (Mrs. John Paul)	Geneva C, v Grove City C.	E. Indies	Methodist Episcopal
Stamps, Drure Fletcher	Mercer U, v So. Baptist T.	China	Southern Baptist Con.
Stamps, Elizabeth Camille Belk (Mrs. Drure Fletcher)	v Peace Inst.	China	Southern Baptist Con.
*Starkey, Earl Franklin	v Lawrence C.	E. Indies	Methodist Episcopal
Steele, Mabel A.	v Wheaton C.	China	Canton Christian College
Steininger, Russell H.	v U of Michigan	China	Methodist Episcopal
Steinmetz, Esther Catherine	State N (Emporia, Kan.), Moody Trs.	Japan	Evangelical Assn.
Stevenson, Alpheus Waldo, Jr.	Mt. Hermon S, U of Pennsylvania, Princeton T.	S. Amer.	Presbyterian, U. S. A.
Stewart, Margaret Irene	N (Stratford, Ont.), v Presbyterian Trs (Toronto)	India	Presbyterian Ch., Canada
Strand, Rose Lydia	Iowa State Teachers C, U of Minnesota	S. Amer.	Mackenzie College
Streeter, Mary Elizabeth	Syracuse U, v Kennedy Trs.	China	Y. W. C. A.
Stuart, Margaret	Epworth H (South Bend), Bible Teachers Trs (N. Y. C.)	India	Presbyterian, U. S. A.
Stuntz, Hugh Clark	Wesleyan U, v Cornell U Grad., Garrett Trs.	S. Amer.	Methodist Episcopal
Summer, Benjamin Franklin	Mt. Morris C, Hebron S, Bethany Trs.	India	Church of the Brethren
Sutherland, Francis Campbell	McGill U and Grad., Diocesan T.	China	Church of the Nazarene
Swanson, Augusta	v Moody Trs.	India	Scandinavian Alliance
Swanson, Mary Elizabeth	v Elon C.	India	Scandinavian Alliance
Szember, Elizabeth Clara	Victoria H (London), Bible Teachers Trs (N. Y. C.)	India	United Lutheran
Taylor, Dr. Alan Boardman	v U of Vermont and M.	Africa	American Board
Teagarden, Lyrel Grace	Bethany C, v C of Missions Grad. (Indianapolis)	China	United Chris. Miss. Soc.
Tebay, Merna Almira	Irving C, v Grove City C.	W. Indies	Wom. Bd. H. M. Presb., U. S. A.
Thede, Harvey	North Western C, v Evangelical T.	Japan	Evangelical Assn.
Thede, Viola Maude Wendt (Mrs. Harvey)	North Western C, v Evangelical T.	Japan	Evangelical Assn.
Thomas, Mabel Munsell (Mrs. Harlan H.)	v Campbell C, Kansas City U.	Africa	United Brethren
Throne, John Emery	v McPherson C.	Malaysia	Methodist Episcopal
Throne, Della S. Vaniman (Mrs. John Emery)	v McPherson C.	Malaysia	Methodist Episcopal
Thurston, Esther Victoria	State N (New Britain, Conn.), Boston U.	Japan	W. F. M. S. Meth. Epis.
Titus, Grace Eunice	v Eugene Bible U, U of Oregon	Japan	American Board
Tompkins, Ellen A.	v Hastings C, U of Wisconsin Grad. U of California Grad.	S. Amer.	Presbyterian, U. S. A.
*Torgeson, Peter	v Moody Trs.	China	Norwegian Miss. Soc.
*Townsend, H. Geraldine	v Albion C.	China	Methodist Episcopal
*Treman, Robert Carleton	Cornell U, v Bible Teachers Trs (N. Y. C.)	China	Methodist Episcopal
Tresham, Amber Evelyn	v Chicago Eban. Inst.	India	Church of the Nazarene
Trivett, Gladys Edwyna	v Toronto General H, Toronto U.	China	Ch. of Eng. in Canada
Turner, Lila Mariana	Temple U, v Baptist Trs (Phila.)	W. Indies	Wom. Bapt. Home Miss. Bd.
Tuttle, Melson Sabinas	U of Pennsylvania, v Union T, Teachers C Grad.	China	Y. M. C. A.
Unger, James Kelly	v U of Mississippi, Princeton T.	Korea	Presbyterian, South
Valentine, Josephine	v U of Penn. H, Toledo H.	China	Methodist Episcopal, South
*Vandergrift, Frances C.	v Cincinnati Trs.	S. Amer.	Methodist Episcopal
Vandertill, Elizabeth	v U of Michigan H.	China	W. F. M. S. Meth. Epis.
Van Hooser, Ruby Merritt	v Athens C, U of Chicago Grad., Scarritt Trs.	Japan	Methodist Episcopal, South
Van Slyke, Lawrence Prescott	v Hobart C, Auburn T.	Mexico	Presbyterian, U. S. A.
Van Slyke, Mabel Catherine Nash (Mrs. Lawrence Prescott)	v Northwestern U.	Mexico	Presbyterian, U. S. A.
Veals, Howard James	v McMaster U.	China	Methodist Ch., Canada
Vroman, Harold Earl	v Los Angeles Trs.	S. Amer.	Bolivian Indian
Vroman, Irma Edna Nesmith (Mrs. Harold Earl)	v Los Angeles Trs.	S. Amer.	Bolivian Indian
Walborn, Ivy Grace	Urbana U, v C of Wooster	China	Reformed Ch. in U. S.
Walters, Dallas Mansfield	v James C, McCormick T.	Philippines	Presbyterian, U. S. A.
Walters, Ellis Phillip	v Dakota Wesleyan U.	S. Amer.	Methodist Episcopal
Walters, Clara Thompson (Mrs. Ellis Phillip)	v Dakota Wesleyan U.	S. Amer.	Methodist Episcopal
*Warner, Emma Ethel	v Baker U.	India	W. F. M. S. Meth. Epis.
Warren, McKinley Harold	v U. of Kansas.	S. Amer.	Methodist Episcopal
Warren, Vanetta Bakley Hosford (Mrs. McKinley Harold)	v U of Kansas.	S. Amer.	Methodist Episcopal
Washburn, Judson S.	v Syracuse U.	India	Methodist Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Watson, Harriett Luella	∇ Iowa State Teachers C	China	W. F. M. S. Meth. Epis.
*Watson, Sarah Pressly	Hollins C, ∇ Teachers C and Grad.	Y. W. C. A.	
Weiss, Ellen Ruth	∇ Iowa State C	Japan	W. F. M. S. Meth. Epis.
*Weller, Daniel Max	∇ C of Wooster, Oberlin C, U of Chicago	Hawaii	Hawaiian Evan. Assn.
Wencke, Doris Rebecca	Indiana State N, ∇ Taylor U, Western State N (Mich.)	India	W. F. M. S. Meth. Epis.
Wengert, Georgia E.	∇ Moody Trs, Bible Teachers Trs (N. Y. C.)	India	Wom. Genl. M. S. United Presbyterian
West, Nellie Maud	Harris Teachers C, ∇ Chicago Trs	India	W. F. M. S. Meth. Epis.
Wheeler, Bernice Abbie	∇ Smith C, Boston U Grad.	China	W. F. M. S. Meth. Epis.
Whipple, Edna May	State N (Bellingham, Wash.), Eugene Bible U, ∇ U of Oregon, C of Missions (Indianapolis)	China	United Chris. Miss. Soc.
Whiteley, Miriam Frances	Dickinson C, U of Pennsylvania Grad., ∇ Bible Teachers Trs (N. Y. C.)	S. Amer.	W. F. M. S. Meth. Epis.
Whitford, Marian Terry	∇ Syracuse U	China	W. F. M. S. Meth. Epis.
Wiens, Bernard F.	York C, ∇ Tabor C	China	Mennonite Brethren
Wiens, Sarah Lohrenz (Mrs. Bernard F.)	York C, Tabor C	China	Mennonite Brethren
Wight, Fannie E.	∇ C of Wooster	China	Presbyterian, U. S. A.
Wigton, Elizabeth Lowry (Mrs. Charles E.)	∇ Ohio Wesleyan U, Brooklyn M.E.H.	China	Methodist Episcopal
Wiley, Walter Bradford	∇ Dartmouth C	Turkey	American Board
Wilkins, Dr. Elizabeth M. Reese	Goucher C, ∇ Johns Hopkins M.	India	United Lutheran
*Williams, George Arthur	∇ Toronto Bible C, Knox T	Japan	Presbyterian Ch., Canada
*Williams, Ethel M. Foote (Mrs. George Arthur)	∇ Toronto Bible C	Japan	Presbyterian Ch., Canada
Williams, Ruth Clarice	∇ Wellesley C, Pratt Inst., Presbyterian H (N. Y. C.)	China	Presbyterian, U. S. A.
Winn, Margaret Dennis	∇ Gordon Trs, State N (Fitchburg, Mass.)	China	Woman's Baptist F. M. S.
Winter, Charles Edward	∇ C of Pacific, Boston U T	China	Methodist Episcopal
Witham, Lois Emily	∇ Kansas State Agrl. C	China	W. F. M. S. Meth. Epis.
Witmer, Minnie Clark	Presbyterian H (Phila.), ∇ Bible Teachers Trs (N. Y. C.)	China	Presbyterian, U. S. A.
Wood, Chester Frank	∇ Colby C, Newton T	China	Am. Bap. For. Miss. Soc.
Wood, Dorothy Shaw (Mrs. Chester Frank)	∇ Jackson C, Tufts C Grad.	China	Am. Bap. For. Miss. Soc.
Woodruff, Sadie Juliet	Tri-State C, State N (Greensboro), ∇ Mich. State N (Ypsilanti)	India	W. F. M. S. Meth. Epis.
Wright, Ruth Priscilla	∇ Western C for Women, Spry Sch. of Music	China	Presbyterian, U. S. A.
York, Zella M.	∇ Allegheny C	S. Amer.	Methodist Episcopal
Yost, Helen Rosetta	Drexel Inst., National Trs, ∇ Union Trs (Brooklyn)	Africa	Woman's Baptist F. M. S.
Zabilka, William	∇ Central Holiness U, U of Denver Grad., Iliff T	India	Methodist Episcopal
Ziemann, Percy Patton	∇ Woodstock C, McMaster U, Crozer T	Japan	Am. Bap. For. Miss. Soc.
Zimmerman, Arthur Franklin	∇ McKendree C, Columbia U Grad., Drew T	S. Amer.	Methodist Episcopal
Zimmerman, Edna Drayton (Mrs. Arthur Franklin)	Greenville C, ∇ Cincinnati Trs	S. Amer.	Methodist Episcopal
Zwick, Dr. William Walter	Ohio State U, So. Baptist T, ∇ U of Louisville M.	China	Am. Bap. For. Miss. Soc.

SAILED VOLUNTEERS FOR 1921

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; v=Volunteered at.

‡ Short-term Missionaries.

*Volunteers sailed before 1921; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Adams, Edward	‡ Mt. Hermon S, C of Wooster, McCormick T	Korea	Presbyterian (North)
Adams, Susan Comstock (Mrs. Edward)	U of Wisconsin, Wesley Memorial H, v Chicago Trs	Korea	Presbyterian (North)
Ainslie, Charles Albert	Occidental C, v Pomona C, U of Calif., Stanford U M	S. Amer.	Presbyterian (North)
Albrecht, Helen Ruth	Ohio Wesleyan U	Japan	Methodist Epis., Woman's
Albrecht, Martin Philipp	Elmhurst C, v Eden T	India	Evangelical Synod
Allen, Julia Frances	v Mt. Holyoke C, C of Missions	China	Christian, United (Disciples)
Allen, Walter Kendall	v Richmond C, Yale U T	India	Baptist (Northern)
Allen, Mary Beulah Nock (Mrs. Walter Kendall)	Woman's C of Richmond	India	Baptist (Northern)
Alter, Samuel Neale	Maryville C, Grove City C, v Western T, U of Edinburgh Grad	Syria	Presbyterian (North)
Anckner, Ada	v Syracuse U, Biblical T (N. Y. C.)	China	Presbyterian (North)
Anderson, Claus Oscar	North Park C	China	Swedish Mission Covenant
Anderson, Palmer Ingvald	U of Alberta, v Luther T	China	Lutheran, Norwegian
Anderson, Adelia Myrtle Rorem (Mrs. Palmer Ingvald)	N (Camrose, Alta.) U of Alberta, v Moody Trs	China	Lutheran, Norwegian
*Andreasen, Paul Johannes	Moody Trs	India	Assemblies of God
Andrew, Thurman	Carnegie Sch. of Tech., W. Va. Wesleyan C	Korea	Methodist Episcopal
Andrew, Grace Isabelle Seem (Mrs. Thurman)	v Pennsylvania State C, U of Pittsburgh Grad	Korea	Methodist Episcopal
Armstrong, Edward Warner	Okanagan C, v McMaster U	India	Canadian Baptist
Arnold, Gladys Catherine	v Hiram C, C of Missions	China	Christian, United (Disciples)
Atkins, Ruth Evangeline	Chicago Trs	Philippines	Methodist Epis., Woman's
Atherton, Charles Ross	State C of Washington, v C of Miss. Ind. State N, Indiana U, v Butler C, C of Missions	Africa	Christian, United (Disciples)
Atherton, Eva Gladys Havens (Mrs. Charles Ross)	v Colorado C, Harvard M	China	Yale For. Miss. Soc.
Atwater, Reginald Myers	Wellesley C	China	Yale For. Miss. Soc.
Atwater, Charlotte Martin Penfield (Mrs. Reginald Myers)	Ripon C, v U of Michigan H	China	American Board
Atwood, Hazel Marie	v Elmhurst C, Eden T	Ken. Am.	Evangelical Synod
Auler, Harold Nicholas	Elon C, v Westminster T	Japan	Methodist Protestant
Auman, John Clyde	v Penn. State C, Hartford T	Africa	Sudan United
*Austin, Harold Raymond	Wake Forest C	China	Baptist, Southern
Ayers, Sanford Emmett	Mississippi N, v Woman's Miss. Trs. Monmouth C	China	Baptist, Southern
Ayers, Winnie Davis Bennett (Mrs. Sanford Emmett)	Prince of Wales C and N, v Gordon Bible C	Egypt	Presbyterian, United
‡Bailey, Ewing McCreedy	India	India	Canadian Baptist
Bain, Laura Adelaide	China	China	Presbyterian (South)
Bain, Mary Rachel	Flora McDonald C, v Assembly's Trs v U of New Brunswick and Grad., Dalhousie U M	China	Canadian Presbyterian
Baird, Dr. Kenneth Allison	Heidelberg U	Turkey	Robert College
Baker, David Dudrow	v Butler C, C of Missions	India	Christian, United (Disciples)
Banks, Opal Okuki Burkhardt (Mrs. Gabriel C.)	Dartmouth C	China	Advent, American
Banton, Harold Edwin	Ohio Wesleyan U	Porto Rico	Union Church
Bare, Carl Brenton	U of Louisville, v Randolph-Macon C v Yale U and T, McCormick T	Porto Rico	Union Church
Bare, Virginia Frances McCarty (Mrs. Carl Brenton)	Randolph-Macon C	China	Nanking University
Barker, Joseph Edmund	Oberlin C, Columbia U Grad., Johns Hopkins H	W. Indies.	Methodist Epis., South
Barksdale, William Anderson	West Virginia U	Siam	Presbyterian (North)
Barland, Agnes Louise	Allegheny C	Japan	Methodist Protestant
Barns, Helen Virginia	v Winthrop N and Ind. C, Woman's Miss. Trs	S. Amer.	Methodist Episcopal
Barr, Glenn Ross	v Denison U, Vassar C, Lakeside H, Hasseltine Trs	China	Baptist, Southern
Barratt, Clifford Irene	N (Dauphin, Man.), v Methodist Trs (Toronto)	India	Baptist (Northern), Woman's
Barrington, Harriet Amelia	Japan	Japan	Canadian Methodist, Woman's
Bates, Eugenia Lillian	China	China	American Board
Beard, Phebe Kinney	Transylvania C, v Bethany C	Japan	Independent
Beatty, Harold Edwin	Hiram C, v Bethany C	Japan	Independent
Beatty, Elsie Louise Mullen (Mrs. Harold Edwin)	Assembly's Trs	Mexico	Presbyterian (South)
Beaty, Lettie	U of Kansas, v Moody Trs	Ken. Am.	Evangelical Synod
Bechtold, Anna Dorothea	v Ashland C	Hawaii	Y. M. C. A.
*Becknell, Harvey Earl	v Goshen C	Hawaii	Y. M. C. A.
*Becknell, Anna Bernice Lehman (Mrs. Harvey Earl)			

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Beckwith, Lizzie Allan Wilson (Mrs. Frank S.)	U of Toronto	India	Canadian Presbyterian
*Beeman, Norvil	U Oberlin C and Grad., U of Chicago Grad. C of Emporia	China Philippines	Methodist Episcopal Presbyterian (North)
Bell, Henry Roy	C of Emporia	Philippines	Presbyterian (North)
Bell, Edna Pearl Elliott (Mrs. Henry Roy)	Asbury C.	India	Methodist Episcopal
Bell, William Wesley	Asbury C.	India	Methodist Episcopal
Bell, Rosetta Gempler (Mrs. Wil- liam Wesley)	Asbury C.	India	Methodist Episcopal
Benard, Helen May	Bowling Green N, U Cincinnati Trs, Ohio U	S. Amer.	Methodist Epis., Woman's
Bendiksen, Jennie Olsen (Mrs. Edwin M.)	U Northwestern Trs (Minneapolis), Rochester T.	Africa	Assemblies of God
Bennett, Allen Lee	U Bible Trs (Los Angeles)	Africa	Brethren (Progressive)
Berckman, James Hart H.	Cumberland C, U Vanderbilt U T.	China	Methodist Epis., South
Berckman, Margaret Ruth Rice (Mrs. James Hart H.)	Falkville N, U Athens C.	China	Methodist Epis., South
Best, Louise	Lander C, U Scarritt Trs.	S. Amer.	Methodist Epis., South
Bittner, Dr. Linus Herman	U Reed C, U of Oregon and M.	E. Indies	Methodist Episcopal
Blackwell, George Ezra	U Colgate U, Newton T.	India	Baptist (Northern)
Blackwell, Edith Verne Goetsch (Mrs. George Ezra)	U Lawrence C, Illinois H.	India	Baptist (Northern)
Blickenstaff, Miles	Bethany Trs, U McPherson C.	China	Brethren, Church of
Blickenstaff, Ermal Thorne (Mrs. Miles)	Bethany Trs, U McPherson C.	China	Brethren, Church of
Bloodworth, Jessie Athen.	U U of Okla., Scarritt Trs.	China	Methodist Epis., South
Boardman, Edwin Jr.	U Ashland C, Biblical T (N. Y. C.)	S. Amer.	Brethren (Progressive)
Boggs, Dr. Arthur Gordon	Dartmouth C, U Harvard M.	India	Baptist (Northern)
Booker, Alice Kate	U of Toronto, U Biblical T (N. Y. C.)	S. Amer.	Canadian Baptist
*Bouick, Frank Jackson	U Occidental C, San Francisco T.	S. Amer.	Presbyterian (North)
Boyer, Elmer George	U of Oregon, U Eugene Bible U, C of Missions	Africa	Christian, United (Disciples)
Bray, Charles Edwin	Toronto Bible C.	Africa	Sudan Interior
Bray, Amy Margerate Smith (Mrs. Charles Edwin)	Toronto Bible C.	Africa	Sudan Interior
Brecht, Flora A.	U Houghton S, Pacific C Grad.	Africa	Methodist, Wesleyan
Brewer, Raymond Rush	U Dickinson C, Boston U T.	China	Methodist Episcopal
Briault, Harry George	Moody Trs.	S. Amer.	Evan. U. of So. Amer.
Briault, Frieda Winifred Hunter (Mrs. Harry George)	Moody Trs.	S. Amer.	Evan. U. of So. Amer.
Brockner, Ellen Elizabeth	Okla. A. and M. C, U Moody Trs.	Japan	Methodist Protestant
Brogden, Ura Arno	Cumberland U, U Lane T.	China	Presbyterian (North)
Brotzman, Margaret Elizabeth	U Oberlin C, Lakeside H.	Africa	Presbyterian (North)
Brower, Cornelia Leverich	U Winthrop N and Ind. C, Woman's Miss. Trs.	S. Amer.	Baptist, Southern
Brown, Dr. Chauncey Fairfield	U Park C, Cornell U M.	China	Presbyterian (North)
Brown, Callie Ethel Wright (Mrs. Chauncey Fairfield)	U Park C, Biblical T (N. Y. C.)	China	Presbyterian (North)
Bruce, Elizabeth Gordon	U Kindergarten N (N. Y. C.)	China	Reformed in America
Buchanan, Daniel Crump	U Fredericksburg C, Wash. and Lee U Grad., U Union T (Richmond), McCormick T.	Japan	Presbyterian (North)
Buchanan, Katharine Baetjer (Mrs. Daniel Crump)	Wellesley C.	Japan	Presbyterian (North)
*Bury, Elizabeth Ann	Memorial H (Pawtucket, R. I.)	Turkey	Near East Relief
Byram, Dr. Roy Mack	U Occidental C, U of California M, U of Texas M.	Korea	Presbyterian (North)
Byram, Bertha Elvira Stanley (Mrs. Roy Mack)	U Whittier C, Occidental C.	Korea	Presbyterian (North)
Cabot, Mary Geraldine	U Radcliffe C, St. Thomas H (London), U Boston Lying In H.	China	Protestant Episcopal
Callbeck, Ada Louise	U Prince of Wales C, U Methodist Trs (Toronto)	Japan	Canadian Methodist, Woman's
Cameron, George Bruce	U Lewiston S, Muskingum C, Mani- toba U, Princeton T.	Philippines	American Bible Society
Campbell, Harry Eugene	U Coe C, McCormick T.	India	Presbyterian (North)
Carlson, Arvid Conrad	U North Park C.	China	Swedish Mission Covenant
*Carman, Florence	U Alma C.	India	Baptist (Northern)
Carson, Arthur Leroy	U Pennsylvania State C.	China	Presbyterian (North)
Carson, Edith Scott (Mrs. Arthur Leroy)	U Trenton N, New York U, U Cornell	China	Presbyterian (North)
Cate, Dr. William Robert	U Kentucky Wesleyan C, U Emory U M	Korea	Methodist Epis., South
Cate, Anna Marie Landress (Mrs. William Robert)	U Agnes Scott C.	Korea	Methodist Epis., South
Chamberlain, Alma Birge	U Vassar C.	India	Woman's Christian Coll.
*Chambers, Dorothea Nesbitt	U Bryn Mawr C.	Turkey	Y. W. C. A.
Chapman, Henry Hamblin	U Middlebury C, General T (N.Y.C.)	Alaska	Protestant Episcopal
Chapman, John Griffin	U Georgetown C, U Carson-Newman C, U Southwestern Baptist T.	Japan	Baptist, Southern
Chapman, Katherine Denman (Mrs. Gordon)	U Berkeley S, Park C, U of Calif.	Japan	Presbyterean (North)
Chappell, Martha Jean	U Victoria C.	Japan	Y. W. C. A.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Chazeaud, Camille Armand.....	Albert C, v Presbyterian T (Montreal)	Africa.....	Presbyterian (North)
Christensen, Magnus Dale.....	U of Nebraska, v Central Holiness U	Africa.....	Scandinavian Alliance
Christensen, Florence Pearl Crawford (Mrs. Magnus Dale).....	Central Holiness U.....	Africa.....	Scandinavian Alliance
Christensen, Nels Jacob.....	Moody Trs.....	China.....	Swedish Evan. Free
Clark, Edward Maurice.....	v Macalester C, San Francisco T.....	Japan.....	Presbyterian (North)
*Clark, Lola Maurilla.....	U of Toronto, v Methodist Trs (Toronto)	Japan.....	Canadian Methodist, Woman's
Clark, Stewart Sandy.....	v Mass. Agrl. C, Peabody C for Teachers, Columbia U Grad.....	China.....	Baptist (Northern)
Clarke, Alice Annabelle.....	Toronto N, v Moody Trs.....	S. Amer.....	Canadian Baptist
Cleary, Mary.....	Ohio Wesleyan U.....	Japan.....	Methodist Epis., Woman's
Cline, Ida Marie.....	Iowa State Teachers C.....	India.....	Methodist Epis., Woman's
Clor, Elsie B.....	Moody Trs, v Central Holiness U, Methodist H (Des Moines), Christian Alliance Trs.....	Palestine..	Chris. and Miss. Alliance
Clugston, Carl Lester.....	Cumberland Valley State N, v Ohio Wesleyan U, Princeton U.....	S. Amer.....	Methodist Episcopal
Coapman, Verne E.....	U of Wisconsin, v McCormick T.....	India.....	Presbyterian (North)
Coapman, Alice Francis (Mrs. Verne E.).....	U of Wisconsin.....	India.....	Presbyterian (North)
Coates, Walter George.....	U of Saskatchewan, v Presbyterian C Grad. and T (Saskatoon).....	Formosa..	Canadian Presbyterian
*Cochran, Mary Alice.....	State N (Lewiston, Ida.), v C of Puget Sound.....	Alaska.....	Meth. Epis., Home, Woman's
Cocke, Mabel A.....	Randolph-Macon Woman's C, v Scarritt Trs.....	Korea.....	Methodist Epis., South
Coffman, Dr. Carl Flory.....	Bridgewater C, U of Chicago, Northwestern U and v M.....	China.....	Brethren, Church of
Coffman, Fernie Heagley (Mrs. Carl Flory).....	Bridgewater C, Bethany Trs, v Illinois H.....	China.....	Brethren, Church of
Colberg, Dr. Arthur J.....	Gustavus Adolphus C, v U of Minnesota and M.....	China.....	Lutheran, Augustana Synod
*Collins, Harrold Pinkerton.....	v C of Wooster, Washington and Jefferson C.....	Siam.....	Presbyterian (North)
Colville, Minnie.....	Toronto Trs, v Moody Trs.....	Africa.....	South Africa General
Cope, Lois Martha.....	Adrian C, v Central Holiness U, Taylor U Grad.....	Africa.....	Friends, American
Cory, May Louise.....	v Butler C, C of Missions.....	China.....	Christian, United (Disciples)
Cowsert, Jack Jimmerson.....	v Mississippi C, Southwestern Baptist T.....	S. Amer.....	Baptist, Southern
Cox, Ruth M.....	Southwestern C.....	India.....	Methodist Epis., Woman's
Crawford, Cedric Erroll.....	Carleton C, Bangor T, v Hartford T.....	Mexico.....	American Board
†Cressey, Paul Frederick.....	Denison U.....	China.....	Baptist (Northern)
Crosno, Clara May.....	v Phillips U, C of Missions.....	Japan.....	Christian, United (Disciples)
Currell, Susan McDowell.....	Assembly's Trs.....	Japan.....	Presbyterian (South)
Currie, Christina Helen.....	U of Toronto, v Queens U T, Presbyterian Trs.....	Korea.....	Canadian Presbyterian, Women's
Curtice, Marie Justi.....	Moody Trs.....	S. Amer.....	Scandinavian Alliance
Dahle, Elmer H.....	v St. Olaf C, Luther T.....	Alaska.....	Lutheran, Norwegian, Home
Dallyn, Mary Ethel C.....	Toronto Cons. of Music.....	China.....	Canadian Methodist Woman's
Davis, Edwin Bixler.....	v Denison U, Southern Baptist T, Newton T.....	India.....	Baptist (Northern)
Davis, Hazel Idell Gipson (Mrs. Edwin Bixler).....	Moore's Hill C, v Woman's Miss. Trs.....	India.....	Baptist (Northern)
Davis, Ralph Tully.....	Moody Trs.....	Africa.....	So. Africa General
Decker, John William.....	Richmond C and Grad., v Southern Baptist T and Grad.....	China.....	Baptist (Northern)
Deer, Waneta Maud.....	Franklin C.....	Japan.....	Baptist (Northern), Woman's
DeMasur, Maria Julia.....	Bible Trs (Los Angeles).....	Africa.....	Africa Inland
Dewey, Horace Elliott.....	v Ohio Wesleyan U, Drew T, Columbia U.....	China.....	Methodist Episcopal
DeWolf, Martin.....	Hope C.....	India.....	Reformed in America
DeYoung, Elizabeth.....	Moody Trs.....	India.....	Ceylon and India General
Dinsdale, Tirza Anne.....	U of Wisconsin, Lawrence C.....	S. Amer.....	Y. W. C. A.
Dodd, Dr. Stella L.....	Mo. Wesleyan C and Grad., v State U of Iowa M, Woman's M C of Pa.....	India.....	Methodist Epis., Woman's
Doolittle, Jane Elizabeth.....	Wells C.....	Persia.....	Presbyterian (North)
Dorsey, Donna Brooke.....	State N (Fairmount, W. Va.), v W. Va. Wesleyan C.....	Japan.....	Methodist Episcopal
Douglas, James Baxter.....	Randolph-Macon C, v Emory U.....	China.....	Methodist Epis., South
Duff, Sarah Catherine.....	U of Toronto, v Moody Trs.....	India.....	Ceylon and India General
Duncan, Marion Herbert.....	Hiram C and Grad., v C of Missions	China.....	Christian, United (Disciples)
Duncan, Kate Louise Habecker (Mrs. Marion Herbert).....	v Hiram C, C of Missions.....	China.....	Christian, United (Disciples)
Dunham, A. Gertrude.....	Business C (Orilla, Ont.), v Methodist Trs (Toronto).....	China.....	Canadian Methodist, Woman's
Dunn, Olive.....	v Indiana State N, Taylor U.....	India.....	Methodist Epis., Woman's
Duryea, Grace Louise.....	Natl. Kindergarten C and Grad. (Chicago), v Chicago Trs.....	Mexico.....	Methodist Epis., Woman's
Eaton, Delta Frances.....	State N (Los Angeles), v U of California.....	China.....	Methodist Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Ebersole, Stella	Jamestown C.	India	Methodist Epis., Woman's
Eccles, George Emry	Spokane U, C of Missions	Africa	(Christian, United Disciples)
Eccles, Lulu Ellen Moffitt (Mrs. George Emry)	Cheney State N, v State C of Wash., Spokane U, C of Missions	Africa	Christian, United (Disciples)
Edling, Eddie Emanuel	Nebraska Wesleyan U, Boston U T, Kennedy Trs.	Africa	Methodist Episcopal
Edling, Leila Margaret Childs (Mrs. Eddie Emanuel)	Mt. Holyoke C, Mass. General H, Kennedy Trs.	Africa	Methodist Episcopal
Edmonds, Ernest Walter	Victoria C and Grad.	China	Canadian Methodist
Edmonds, Lorenia May Wilson (Mrs. Ernest Walter)	Victoria C.	China	Canadian Methodist
Elliott, Edna Pearl	C of Emporia	Philippines	Presbyterian (North)
Elliott, James W.	Houghton Wesleyan T.	S. Amer.	Evan. Union of So. Am.
Elliott, Lura Addie Miner (Mrs. James W.)	Houghton Wesleyan T.	S. Amer.	Evan. Union of So. Am.
Enderson, Anna Emelia	Waldorf Luth. C, Norwegian American H, v Moody Trs.	Kurdistan	Lutheran, Inter-Synod
Ensign, Anna Evelyn	Buena Vista C, Iowa State U.	Japan	Presbyterian (North)
Erikson, Henry	Union Trs (Brooklyn), So. Baptist T, Ohio Northern U.	Africa	Baptist (Northern)
Eskildsen, Dr. Eskild Karl	U of Nebraska M.	China	Lutheran, Danish, United
Evans, William Griffith	Moody Trs, Xenia T.	India	Baptist (Northern)
Everett, Helen Newton	Mt. Holyoke C, Mass. General H.	Africa	Methodist Episcopal
Ewart, Douglas James	Ohio Wesleyan U, General T (N. Y. C.), Columbia U Grad., U of Edinburgh	India	Lutheran, United
Ewing, Ruth Bland Grimes (Mrs. Raymond Hood)	W. Va. Wesleyan C.	India	Baptist (Northern)
EWing, Thomas Davis	Princeton U.	Syria	American Univ., Beirut
*Fales, Cora	Iowa State N, v Cornell C, Methodist Trs (Cincinnati)	India	Methodist Epis., Woman's
Falstad, Constance	U of Minnesota, Chicago Trs, v Kennedy Trs.	China	Methodist Epis., Woman's
Farrior, Norman Player	Davidson C, Westminster C, Union T (Richmond)	Mexico	Presbyterian (South)
Farrior, Hazel Lucile Black (Mrs. Norman Player)	N. Carolina C for Women.	Mexico	Presbyterian (South)
fFenn, Martha Wilson	Vassar C.	China	N. China Amer. School
Fillingham, Ermina Gertrude	Michigan State N, U of Michigan and v Grad.	India	Y. W. C. A.
Fleck, Dr. Warren L.	Simpson C, Northwestern U M.	S. Amer.	Methodist Episcopal
Fleck, Blanche McCombs (Mrs. Warren L.)	Highland Park C, v Simpson C, Iowa Bible Trs.	S. Amer.	Methodist Episcopal
Forry, Paulding Barnard	C of Wooster	S. Amer.	Presbyterian (North)
Fosnot, Pearl Beatrice	Nebraska Wesleyan U, Boston U Grad.	China	Methodist Epis., Woman's
Franklin, Alice Virginia	Colorado C, U of Colorado, v U of Washington	China	Canton Christian College
*Fredricksen, Ferdinand	Bible Trs (Minneapolis)	China	Lutheran China Miss. (Norway)
Freeman, Zachary Paul	Union U (Tenn.)	S. Amer.	Baptist, Southern
Fribley, Katharine Laroo	Wesley Memorial H.	W. Indies.	Santo Domingo, Board of
Gamboe, Homer Pharis	Transylvania C, C of Missions.	India	Christian, United (Disciples)
Gamboe, Martha Frances Waller (Mrs. Homer Pharis)	Transylvania C, C of Missions, Butler C Grad.	India	Christian, United (Disciples)
†Gard, Sanford Wayne	Illinois C.	India	Baptist (Northern)
Gardner, Emma Eve	Converse C, v Assembly's Trs.	Japan	Presbyterian (South)
Garrett, Mina Everett	Baylor U.	China	Baptist, Southern
Gary, Helen Alma	Wellesley C.	S. Amer.	Methodist Episcopal
Geis, Emma Lena	Denison U, Mass. General H.	India	Baptist (Northern), Woman's
Gerrard, Herbert Allan	Toronto Bible C.	S. Amer.	San Pedro
Gibbs, Charles Shelby	Bates C, v Yale U Grad.	China	Baptist (Northern)
Gibbs, Myrtle Louisa Aldrich (Mrs. Charles Shelby)	Colby C, Yale U Grad.	China	Baptist (Northern)
Glass, Martha Clementine	Monmouth C.	Egypt	Presbyterian, United, Women's
Glover, Henry Thomas	Bible Trs (Los Angeles)	Ceylon	Ceylon and India General
Gornley, Mary Elizabeth	N (Truro, N. S.), v Methodist Trs (Toronto)	China	Canadian Methodist, Woman's
Gotwald, Luther Alexander	Pennsylvania C, Lutheran T (Gettysburg)	India	Lutheran, United
Gould, Olive Laura	Cornell C.	India	Methodist Epis., Woman's
Grayson, Harriett Alda	Meredith C, Woman's Miss. Trs, Rutherford H.	China	Baptist, Southern
Greene, Dr. Phillips Foster	Amburst C, Harvard M.	Turkey	American Board
Greene, Ruth Peabody Altman (Mrs. Phillips Foster)	Wellesley C.	Turkey	American Board
†Greenlee, Wendell William	Princeton U.	S. Amer.	Presbyterian (North)
Grennan, Elizabeth Mary	U of Michigan H, v Blodgett Memorial H.	Philippines	Methodist Epis., Woman's
Griesemer, Ruth Gorham	v Goucher C, C of Missions.	India	Christian, United (Disciples)
fin, Alta Irene	Tuscola County N, Farrand H., v Chicago Trs.	India	Methodist Epis., Woman's

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
†Griffiths, Walter Denison	∇ Princeton U, Teachers C (N. Y. C.)	India	Presbyterian (North)
Grimes, Edwin J.	Emory U	China	Methodist Epis., South
*Grissett, Katharine Young Doggett (Mrs. Finley M.)	Bible Teachers Trs (N. Y. C.)	Africa	Presbyterian (North)
Gruen, Olive	∇ Moody Trs, Harris Teachers C	China	Lutheran, Evang., Synod of Mc.
Gulick, Leeds	Oberlin C, ∇ Y. M. C. A. Trs (Chicago)	Japan	American Board
Gursli, Bertha	Lutheran N (Madison, Minn.)	China	Lutheran, Norwegian
Haggard, Esther Margaret	Butler C, ∇ Drake U, C of Missions	China	Christian, United (Disciples)
Haines, Margaret Wistar	∇ Drexel Inst., Bible Trs (Los Angeles)	India	Woman's Union Miss. Soc.
*Hand, Katharine Whitney	Washburn C	China	Presbyterian (North)
Hargrave, Catherine Victoria	Ripon C	India	American Board
Harris, Anne Ruth	Westhampton C, Y. W. C. A. Trs.	China	Baptist (Northern), Woman's
Harris, Ruth Maidie	N (Winnipeg), ∇ Moody Trs.	China	China Inland (Toronto)
Hart, John	Brandon C	India	Canadian Baptist
Hart, Jean Ferguson Cameron (Mrs. John)	Brandon C	India	Canadian Baptist
Harwood, Harry Joseph	Asbury C and T	India	Methodist Episcopal
Harwood, Alma Rachel Thomas (Mrs. Harry Joseph)	Asbury C	India	Methodist Episcopal
Hastings, Edgar Charles	Lebanon Valley C	Hawaii	Mills School
Hatch, Duane Spencer	∇ Cornell U, Yale U	India	Y. M. C. A.
Hawkins, Nora Ellen	N. Texas State N, U of Louisville, ∇ Woman's Miss. Trs, Baylor U	S. Amer.	Baptist, Southern
Hawkins, Ola Clarice	Kansas Wesleyan U	China	Methodist Episcopal
Hawkins, Ruth Rebecca	N (St. Cloud, Minn.), Northwestern U, ∇ Y. W. C. A. Trs.	China	Chris. Miss. in Many Lands
Hawkins, Sallie C.	Illinois H.	Philippines	Methodist Epis., Woman's
Hawkins, Thomas Benton	Roanoke C, ∇ Richmond C, U of Louisville, So. Baptist T.	S. Amer.	Baptist, Southern
Hawkins, Lou Ellen Combs (Mrs. Thomas Benton)	∇ Judson C, Woman's Miss. Trs.	S. Amer.	Baptist, Southern
Hayes, Edward Pearce	∇ Johns Hopkins U, Drew T.	China	Methodist Episcopal
Hayes, Grace Christine	∇ U of Vermont, Northfield S.	China	Presbyterian (North)
Hayes, Paul Goodman	∇ Union Trs (Brooklyn), Franklin and Marshall C, Boston U T.	China	Methodist Episcopal
†Hayes, William Brewster	Oregon Agrl. C.	India	Presbyterian (North)
*Heather, Eunice Grace	U of Toronto, ∇ Methodist Trs (Toronto)	Swanson Bay, B.C.	Canadian Methodist, Woman's
Hellyer, Clara Bernice	McMaster U and Grad.	India	Canadian Baptist
Hendrick, Cora	State N (Springfield, Mo.), ∇ U of Southern California	Mexico	Friends, American
Hendricks, Kenneth Charles	∇ Eugene Bible U, U of Oregon, C of Missions.	Japan	Christian, United (Disciples)
Hendricks, Grace Paul (Mrs. Kenneth Charles)	∇ C of Idaho, Eugene Bible U, C of Missions.	Japan	Christian, United (Disciples)
Henry, Duncan Chester	∇ Monmouth C, Iowa State C.	Africa	Presbyterian, United
Henry, Emma Frances Handy (Mrs. Duncan Chester)	∇ Grinnell C, Cornell C.	Africa	Presbyterian, United
Henry, Victor Percival	∇ Kingswood C, Western Kentucky State N, Emory U.	Africa	Methodist Epis., South
Hepperly, Hattie Hazel	∇ Nebraska Wesleyan U, U of Nebr.	India	Methodist Epis., Woman's
Hillman, Alice Mary	Ohio Wesleyan U, ∇ Johns Hopkins H.	China	Methodist Episcopal
Hinds, Roscoe Emerson	∇ Butler C, C of Missions, Iowa State C.	Mexico	Christian, United (Disciples)
†Hodges, Burt Taylor	Denison U	S. Amer.	Methodist Episcopal
Hodson, Janet Edna	Kansas State N.	India	Presbyterian (North)
Holder, Edith Ethel	Toronto Bible C.	China	China Inland
*Holland, Frederick Ernest	Moody Trs.	Africa	Lutheran, Evang., Leipzig
Holroyd, Waldie Alexander	∇ Hiram C, Ohio State U, Union T, Columbia U Grad.	China	Y. M. C. A.
Hoon, Zarra S.	Whittier C, ∇ Bible Trs (Los Angeles)	India	Presbyterian, United, Women's
Hoople, Dr. Gordon Douglass	Syracuse U and M.	China	Methodist Episcopal
Hoyle, Maud Elizabeth	∇ Bonebrake T, Springfield H.	Africa	United Brethren
Hubbard, Clement Evans	Emory U and T.	S. Amer.	Methodist Epis., South
Hughes, Florence Pauline	∇ Greensboro C, Moody Trs.	Korea	Presbyterian (South)
Hull, Charles Daniel	Cornell U, ∇ Bible Trs (Los Angeles)	Africa	Sudan Interior
Humphreys, Vicy Viola	∇ Southwestern Baptist T, Simmons C.	China	Baptist, Southern
Hunsberger, Dr. Reba Cuthbert	∇ U of Pennsylvania, Women's M C of Pa.	India	Presbyterian, United, Women's
†Huseth, Anna Margrethe	∇ St. Olaf C, Fairview H (Minneapolis)	Alaska	Lutheran, Norwegian, Home
Hutchens, Edna May	State N (Milwaukee), ∇ Lawrence C, Boston U T.	India	Methodist Epis., Woman's
Hutchison, Dr. Harry Sutherland	Muskingum C, ∇ Western Reserve U M.	Africa	Presbyterian, United
Hutchison, Susannah Alkin McKeowan (Mrs. H. Sutherland)	Muskingum C.	Africa	Presbyterian, United
Ingram, Robert C.	Pasadena U.	Gen. Am.	Nazarene

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Ingram, Hannah Pearl Dixon (Mrs. Robert C.)	Pasadena U and T, U of So. Calif.	Gen. Am...	Nazarene
Isaac, Ferdinand Jacob	∇ Bethel C.	India	Mennonite, Gen. Conf.
Isaacson, Hulda Elisabet	North Park C, ∇ Chicago Union H.	China	Swedish Miss. Soc. (Sweden)
Jacobson, Josephine Eleanora	∇ Bible Trs (Los Angeles), Los Angeles County H.	China	Presbyterian (North)
James, Carl Crittenton	Bible Trs (Los Angeles)	China	National Holiness Assn.
James, Harold	∇ Central Holiness U, Salvation Trng. Sch.	India	Salvation Army
Jenkins, Mary Elizabeth	Earlham C.	India	Methodist Epis., Woman's
Jensen, Arthur	Christian Alliance Trs, ∇ Moody Trs	Africa	Scandinavian Alliance
Jensen, Fannie Thackeray Andrews (Mrs. Arthur)	Drexel Inst., ∇ Moody Trs	Africa	Scandinavian Alliance
Jessop, Henry A.	Michigan Agrl. C, ∇ Y. M. C. A. Trs (Chicago)	Africa	American Board
Johnson, Alfred Joseph	North Park C.	China	Swedish Miss. Covenant
Johnson, Frederick Edwin	∇ Moody Trs, Wheaton C, McCormick T.	S. Amer...	Presbyterian (North)
Johnson, Lillian Margaret Miller (Mrs. Frederick Edwin)	Moody Trs, ∇ Wheaton C.	S. Amer...	Presbyterian (North)
Johnson, Lois	Occidental C.	Africa	Presbyterian (North)
*Johnson, Olga Christena	∇ Northwestern Trs (Minneapolis)	India	Scandinavian Alliance
Johnson, Pearl E. Vennard (Mrs. Harry F.)	Greenville C.	W. Indies.	Methodist, Free
Johnson, Paul Raymond	U of Minnesota, ∇ Moody Trs	China	Swedish Miss. Covenant
Johnson, Elin M. Swanson (Mrs. Paul Raymond)	Northwestern Trs	China	Swedish Miss. Covenant
Joyner, Calvin Nicholas	Tulane U.	China	Methodist Epis., South
Karlstedt, Karin Elvira Ingeborg	∇ North Park C, Swedish Coven. H.	China	Swedish Miss. Covenant
Kaylor, Ina V. Marshburn (Mrs. John Irvin)	∇ Lordsburg C, La Verne C.	India	Brethren, Church of
*Kellogg, Gertrude Elbertine	∇ Wheaton C, Presbyterian H (Chicago)	China	American Board
Kellogg, Nora Evelyn	∇ Wheaton C, Willard H.	China	Methodist Epis., Woman's
Ker, James Allender	U of Auckland (New Zealand), ∇ Bible Trs (Los Angeles)	India	Ceylon and India General
Kerr, George Compton	Dickinson C.	China	Methodist Episcopal
Keye, William Frederick	Fargo C, N. Dak. Agrl. C, ∇ U of N. Dak. Grad.	China	Methodist Epis., South
Kies, Lydia Augusta	Teachers C (Cape Girardeau, Mo.), U of Missouri, ∇ Moody Trs.	India	Evangelical Synod
Kilborn, Dr. Leslie Gifford	∇ Victoria C, U of Toronto Grad. and M.	China	Canadian Methodist
Kilborn, Dr. Janet Rodger McClure (Mrs. Leslie Gifford)	U of Toronto M.	China	Canadian Methodist
Kingman, Harry Lees	Pomona C, ∇ U of California.	China	Y. M. C. A.
*Kitchen, John	Wesley C (Manitoba)	China	Canadian Methodist
*Kitchen, Beatrice Irene McDowell (Mrs. John)	Wesley C (Manitoba)	China	Canadian Methodist
Kitchen, Lewis Clayton	McMaster U.	India	Baptist (Northern)
Klein, Hulda Dorothea	∇ Iowa State Teachers C, Moody Trs	India	Evangelical Synod
Kortemeyer, Clara D.	Northwest Trs, U of Washington, ∇ Chicago Trs.	China	National Holiness Assn.
Kreick, Katherine Elizabeth	Toronto Bible C.	China	China Inland (Toronto)
Kreider, Herman Harold	Goshen C.	Syria	Near East Relief
Lamb, Mary Laetitia	McGill U.	China	Canadian Methodist
Lane, Edward Epes	Hampden Sidney C, Union T (Richmond)	S. Amer...	Presbyterian (South)
Lane, Mary Abbott Cook (Mrs. Edward Epes)	Harrisonburg N. Assembly's Trs.	S. Amer...	Presbyterian (South)
Lane, Neva Pet.	Oklahoma Holiness C, Nebraska Wesleyan U, ∇ Pasadena U.	Gen. Am...	Nazarene
Lanktree, Lucy Belinda	Northwestern U, ∇ U of Chicago.	China	American Board
Larkin, George Raymond	Mt. Hermon S, ∇ Wesleyan U (Middletown, Conn.)	China	Methodist Episcopal
Laug, George W.	Hope C.	Japan	Reformed in America
Leavitt, Leslie Westbrook	Dartmouth C, ∇ Union T (N. Y. C.), Columbia U Grad.	Syria	Presbyterian (North)
Leavitt, Margaret Blatchford Bliss (Mrs. Leslie Westbrook)	Vassar C.	Syria	Presbyterian (North)
Lehman, Loretta	∇ Christ H (Cincinnati), Moody Trs	India	Mennonite, Gen. Conf.
Lehman, Minnie Mae	Finlay C T.	India	Church of God
Leonard, Dr. Ruth	U of Illinois and ∇ M, Northwestern U Grad.	China	Protestant Episcopal
Lewis, Rundall McGill	Ontario Agrl. C.	China	Canadian Ch. of England
Lewison, Grace	Iowa State Teachers C, State N (Madison, S. D.), ∇ Baptist Trs (Chicago)	India	Baptist (Northern), Woman's
Lindstrom, O. Emil	U of Minnesota, ∇ Teachers C Grad. (N. Y. C.)	India	American Board
List, Clara	Chicago Trs.	Panama	Methodist Episcopal
Logan, Florence Leila	U of Washington, Bible Trs (Los Angeles), ∇ Moody Trs	China	Presbyterian (North)

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Lohrentz, Dr. Abraham Martens . . .	Bible Trs (Ft. Wayne, Ind.), v Berea C, Bethel C, U of Kansas, Washington U M	China	Mennonite, Genl. Conf.
Lohrentz, Marie S. Wollman (Mrs. Abraham Martens)	v Bethel C, U of Chicago Grad	China	Mennonite, Genl. Conf.
Luccock, Emory Wylie	v Wabash C, Western T, McCormick T	China	Presbyterian (North)
Lumpp, Charles Ernest	Christian Alliance Trs	China	Chris. and Miss. Alliance
†Lustgarten, Regina Beatrice	Moody Trs	China	Presbyterian (North)
Lynn, Mrs. Hazel Belle Merritt	Union Trs (Brooklyn)	Japan	Woman's Union Miss. Soc.
MacDonald, Lillian	v Northfield S, Syracuse U	China	Methodist Episcopal
Macee, Douglas George	Y. M. C. A. Trs (Springfield, Mass.)	S. Amer.	Y. M. C. A.
Malberg, Mildred Aurora	v St. Cloud State N, U of Minnesota U of Chicago, v U of Missouri, Rush M, U of Kansas M	Malaysia	Methodist Epis., Woman's
Malcolmson, Dr. Oliver Krause	Muskingum C	Korea	Presbyterian (North)
†Malone, Emma	Okl. A. and M. C, v Bethany C, Butler, C, C of Missions	Egypt	Presbyterian, United
Mantle, Thomas Guy	C of Wooster, v McCormick T	Mexico	Christian, United (Disciples)
Marker, Leo Merril	v C of Wooster, U of Chicago, Presbyterian Trs (Chicago)	Persia	Presbyterian (North)
Marker, Sara Eleanor Barlow (Mrs. Leo Merril)	Oberlin C, Y. W. C. A. Trs	Japan	Y. W. C. A.
Marsh, Carolyn Elizabeth	Presbyterian Trs (Toronto)	India	Canadian Presbyterian, Women's
Mason, Edda Mary	Ellsworth C, v Iowa State C	China	Baptist (Northern), Woman's
Mason, Eleanor Dewey	Mt. Holyoke C, v Wellesley C Grad State N (Trenton), v Biblical T (N. Y. C.), U of California	India	Baptist (Northern), Woman's
Mather, Carrie Morton	v Broadus C, N of Physical Education (Battle Creek), W. Va. U	Philippines	Baptist (Northern), Woman's
Matthew, Mary Annette	State N (Fredericksburg, Va.), v Scarritt Trs	China	Baptist (Northern), Woman's
Matthews, Viola Virginia	State N (Troy, Ala.), v Scarritt Trs	S. Amer.	Methodist Epis., South
Mauk, Mary Vic	Dakota Wesleyan U	Korea	Methodist Epis., South
*Maxwell, Ruth	v Winthrop N and Ind. C, Assembly's Trs	S. Amer.	Methodist Episcopal
McAlpine, Florence Eugenia	Methodist Trs (Toronto)	Japan	Presbyterian (North)
*McArthur, Kathleen W	v Cincinnati Trs, Ohio Wesleyan U	Japan	Canadian Methodist, Woman's
McBee, Alice M.	U of Oregon, Eugene Bible U, C of Missions, Yale T	China	Methodist Epis., Woman's
McCallum, James Henry	Penna. State C, Yale U and v T	China	Christian, United (Disciples)
McCance, William Hodge	Wellesley C and v Grad	India	American Board
*McCoy, Helen Yule	Toronto Bible C	China	Girling College
McDougall, Helen Florence	C of Wooster	China	Canadian Presbyterian, Women's
*McGaw, Miriam Hersman	v State N (Chico, Calif.), San Francisco T	India	Presbyterian (North)
McGee, Mary Ida	DePauw U	India	Presbyterian (North)
McHenry, Guy Carlton	Georgia N and Ind. C, v Assembly's Trs	S. Amer.	Nazarene
McKay, Georgia Law	v U of Toronto, Victoria C Grad	Africa	Presbyterian (South)
*McKenzie, Arthur Pearson	N. C. State N and Ind. C, v Church Trs (Phila.), N. C. C for Women	Japan	Canadian Methodist
McKinnie, Anna Claire	v U of Nebraska, Y. W. C. A. Trs	Africa	Protestant Episcopal
McLennan, Elfreda May	State N (Valley City, N. D.), State N (Cheney, Wash.), v U of Washington	Japan	Y. W. C. A.
McLeod, Marion Leola	Macalaster C	Mexico	Presbyterian (North)
McMillan, Thomas Benjamin	Manitoba C and T	S. Amer.	Presbyterian (North)
McNeel, Harry Earl	v First Dist. Agrl. Sch. (Ala.), Emory U	India	Canadian Presbyterian
McReynolds, Ross Allan	Northwest Mo. State Teachers C, v U of Missouri, Bible C of Mo.	W. Indies	Methodist Epis., South
Meacham, Frank Townsend	v Grinnell C, Chicago T	Europe	American Board
Melby, Eva	U of Wisconsin	Africa	American Board
Mickle, Joe J	Clarendon C, So. Methodist U, v Columbia U Grad	China	Methodist Episcopal
Miles, Mary	v Maryville C, Biblical T (N. Y. C.)	Japan	Methodist Epis., South
Miller, Charles Edw.	Central Wesleyan C T	Japan	Presbyterian (North)
Miller, Ernest E	U of Chicago, v Goshen C	S. Amer.	Methodist Episcopal
Miller, Evelyn	San Jose State N, v C of Pacific, U of So. California, Stanford U	India	Mennonite Bd. of Miss. and Charities
Miller, Dr. Harry George	v Chicago Trs, Moody Trs, Christian Alliance Trs	S. Amer.	Methodist Episcopal
Miller, Nellie Marie	Goshen C	China	Chris. and Miss. Alliance
Mills, Emma Grace Ina	N (Castleton, Vt.), v Gordon Bible C	Syria	Near East Relief
Mills, Martha Lavina	v Wheaton C, Presbyterian H (Chicago)	China	China Inland
Minear, Gladys Juanita	Penn. C, Cornell C, Iowa Wesleyan C, U of Colorado	Philippines	Baptist (No.), Woman's
Mitchell, Edgar	Georgetown U, Biblical T (N. Y. C.)	S. Amer.	Methodist Episcopal
Mizell, Marguerite Cabene	Trinity U	Siam	Presbyterian (North)
		China	Presbyterian (South)

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Montgomery, John Dexter.....	Lynchburg C, v Vanderbilt U Grad., C of Missions.....	W. Indies..	Christian, United (Disciples)
Montgomery, Annie Kate Givens (Mrs. John Dexter).....	v Lynchburg C, C of Missions.....	W. Indies..	Christian, United (Disciples)
Morgan, Lucy Belle.....	North Texas N, v Southwestern U, Scarritt Trs.....	S. Amer..	Methodist Epis., South
Morris, Cecil Van Horne.....	Randolph Macon C.....	W. Indies..	Methodist Epis., South
Morris, Harriet P.....	Fairmount C, v Kansas State Agrl. C	Korea....	Methodist Epis., Woman's
Morse, Justin Russell.....	Phillips U.....	China....	Christian, United (Disciples)
Morse, Gertrude Emma Howe (Mrs. Justin Russell).....	v U of Oklahoma, Phillips U.....	Tibet....	Christian, United (Disciples)
Muir, Robert Neilson.....	Gordon Bible C.....	Africa....	South Africa General
Mumby, Edward Wesley.....	v Indiana U, Chicago Trs.....	India....	Methodist Episcopal
Mumby, Margaret Stockbarger (Mrs. Edward Wesley).....	Chicago Trs, South Bend Trng. Sch. and Kindergarten.....	India....	Methodist Episcopal
Murray, Edward Clark.....	v Davidson C, Union T (Richmond)	Mexico....	Presbyterian (South)
Murray, Dr. Florence Jessie.....	v Prince of Wales C, Dalhousie U M	Korea....	Canadian Presbyterian
Naisbitt, Mable Eliza.....	v Winnipeg General H, Ch. of Eng- land Trs (Toronto).....	China....	Canadian Ch. of England
Nash, William Lewis.....	v U of Texas, Ohio State U.....	Korea....	Y. M. C. A.
Nelson, Esther Mathilda.....	v State N (Bellingham, Wash.), Newton T.....	India....	Baptist (No.), Woman's
Netland, Amanda.....	v St. Olaf C, Lutheran T.....	China....	Lutheran, Norwegian
Nichols, Leona Lucretia.....	v Texas Woman's U.....	W. Indies..	Methodist Epis., South
Nix, Minta Arabella Oxford (Mrs. Willard Voniver).....	Louisiana State N, v So. Baptist T, Woman's Miss. Trs.....	Japan....	Baptist, Southern
Noordeur, Helen Johanna.....	Calvin C, v Moody Trs, Dutch Re- formed C.....	Egypt....	Presby., United, Women's
Noss, George Sherer.....	Franklin and Marshall C, v Bow- doin C.....	Japan....	Reformed in U. S.
Olson, Zenas Austin.....	v Pacific U, Garrett Trs.....	India....	Methodist Episcopal
Orrick, Bailes William.....	v Baylor U, Southwestern Baptist T	S. Amer..	Baptist, Southern
Orrick, Vera Juanita Humphries (Mrs. Bailes William).....	Baylor U.....	S. Amer..	Baptist, Southern
Osborn, Laura Gertrude.....	v National Trs (Philadelphia).....	China....	China Inland
Ostrom, Ida Johanna.....	North Park C.....	China....	Swedish Miss. Covenant
Overall, Mary Dill.....	U of Tenn., v Scarritt Trs.....	China....	Methodist Epis., South
Owens, Arthur Cecil.....	Pennsylvania C, v Moody Trs.....	China....	Presbyterian (North)
Parker, Nancy Ellen.....	v Bible Trs (Los Angeles), Occi- dental C, Christian Alliance Trs..	S. Amer..	Chr. and Miss. Alliance
Parker, Violet May.....	Washington State N, v Wesley Memorial H.....	W. Indies..	Santo Domingo, Board of Baptist, Southern
Patterson, Ida.....	Randolph-Macon Woman's C.....	China....	Methodist Epis., Woman's
Patterson, June B.....	Moody Trs, Brown's Bus. C, v Ill. Wesley U.....	China....	Baptist (No.), Woman's
Paul, Edna Ruth.....	v Ottawa U, Baptist Trs (Chicago)..	India....	American Board
*Perkins, Ruth Adele.....	State N (Salem, Mass.).....	Smyrna..	American Board
Perry, May Edgel.....	v Georgia N and Ind. C, Woman's Miss. Trs.....	Africa....	Baptist, Southern
Peterson, Harold Hill.....	Earlham C.....	India....	Y. M. C. A.
Peterson, Edna Eliza Wildman (Mrs. Harold Hill).....	Earlham C.....	India....	Y. M. C. A.
Phelps, Dryden Linsley.....	v Yale U and T, Oxford U (England)	China....	Baptist (Northern)
Phillips, Walter O'Neal.....	v Southern U, Emory U.....	Japan....	Methodist Epis., South
Phillips, Dessa Clara Ford (Mrs. Walter O'Neal).....	Southern U.....	Japan....	Methodist Epis., South
Phillips, William Andrew.....	v Springfield State N, Drury C, U of Chicago.....	India....	Baptist (Northern)
Pierce, Ruth.....	Ohio State U.....	China....	Methodist Epis., Woman's
Pierzol, Mary Bentley.....	Southwestern State N, v U of Pitts- burgh, Columbia U, Kennedy Trs..	E. Indies..	Methodist Episcopal
Plowden, Hannah Jane.....	v Winthrop C, Woman's Miss. Trs..	China....	Baptist, Southern
Pollard, Myrtle.....	v Miss. State C for Women, Scarritt Trs.....	Mexico....	Methodist Epis., South
Pontier, Cornelius.....	Union Trs (Brooklyn).....	Africa....	South Africa General
Pontier, William S.....	Union Trs (Brooklyn).....	Africa....	Heart of Africa Miss.
Pontier, Marguerite Yeths (Mrs. William S.).....	Union Trs (Brooklyn).....	Africa....	Heart of Africa Miss.
Porter, Mary Salter.....	v Flora McDonald C, Stuart Circle H	Africa....	Presbyterian (South)
Potter, Frances Esther Gale (Mrs. Kenneth Leon).....	v Missouri U, Drake U, C of Missions	India....	Christian, United (Disciples)
Powell, Reginald.....	Toronto Bible C.....	S. Amer..	San Pedro
†Priest, Elsie M.....	China....	China....	University of Nanking
Prussner, August Heinrich.....	v Charles City C, Northwestern U, Garrett Trs, U of Chicago.....	E. Indies..	Methodist Episcopal
Quimby, John Wesley.....	West Chester State N, v Dickinson C, Nat'l Trs (Phila.).....	China....	China Inland
Ramsey, Willa Mareta.....	Westminster C, v Muskingum C.....	India....	Presby., United, Women's
Randall, Elsie Julia.....	v Kalamazoo C, Baptist Trs (Chi- cago).....	China....	Baptist, Southern
Rankin, Milledge Theron.....	Furman C, Wake Forest C, v So. Baptist T.....	China....	Baptist, Southern
Raun, James Jensen.....	Midland C, v Western T (Fremont, Neb.), U of Nebraska Grad.....	India....	Lutheran, United

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Raun, Nellie Scalapino (Mrs. James Jensen)	Midland C.	India	Lutheran, United
Rawles, Katharine Robb	Indiana U, Washington U H, Wellesley C, v Baker U	China	Ginling College
Reagan, Lucille	v Simmons C, Baylor U, Southwestern Baptist T	Africa	Baptist, Southern
Reddick, Olive Irene	v U of Pittsburgh, Ohio Wesleyan U, Columbia U, Grad	India	Methodist Epis., Woman's
Reed, John Paul	Central C.	Japan	Methodist Epis., South
*Reed, Rachel	Mt. Holyoke C.	Turkey	Y. W. C. A.
Reese, Ora Viola	Baptist Trs (Chicago)	W. Indies	Bapt. (N.), Home, Wom.
Resor, Mabel Louise	v Chicago Trs, Johns Hopkins H.	E. Indies	Methodist Episcopal
Reynolds, Paul Russell	v Wabash C, Ellsworth C, Chicago T	China	American Board
Rhoads, Esther Biddle	Drexel Inst., U of Pennsylvania, v Earlham C.	Japan	Friends of Philadelphia
Richardson, Flora Amelia	v Folts Trs, Meth. Epis. H (Brooklyn)	China	Methodist Episcopal
Richmond, Joseph Olliffe	Moody Trs, v Doane S.	Africa	Sudan Interior
Robb, Remo Irwin	Cooper C, v Geneva C.	Cyprus	Presbyterian, Reformed
Robbins, Sadie Ella	v So. Ill. State N U, Baptist Trs (Chicago), Shurtleff C, Illinois H	India	Baptist (No.), Woman's
Roberts, Verne Douglas	Brown U, v Moody Trs and Grad.	S. Amer.	Bolivian Indian
Robinson, Ernest Lloyd	Grove City C, v Kennedy Trs	Africa	Methodist Episcopal
Robison, Amy Jean	Culver-Stockton C, v U of Chicago Grad.	Japan	Christian, Un. (Disciples)
Rohde, Eleanora Charlotte	State N (Oshkosh), v Chicago Trs	E. Indies	Methodist Epis., Woman's
Rolland, William Alfred	v Baldwin-Wallace C, Cleveland N.	China	Methodist Episcopal
Rolland, Margaret Rosella Uhler (Mrs. William Alfred)	Baldwin-Wallace C.	China	Methodist Episcopal
Rose, Annetta Mabel	Presbyterian Trs (Toronto)	Korea	Canadian Presbyterian
Rosenberger, Elma T.	Central Holiness U, v Lakeside H.	Korea	Methodist Epis., Woman's
Ross, Raymond Trickett	v Hendrix C, Emory U T.	China	Methodist Epis., South
Rossiter, Fred James	Iowa State C and v Grad.	China	Methodist Episcopal
Rossiter, Daisy Belle Mellor (Mrs. Fred James)	Iowa State C.	China	Methodist Episcopal
Rounds, Lloyd Delaskia	Asbury C and Grad.	Mexico	Methodist Episcopal
Rue, Edgar Heilman	v Dickinson C and Grad, Drew T, New York U.	Malaysia	Methodist Episcopal
Russell, Emmet	Harvard U, v Gordon Bible C.	China	Nan Kai College (China)
Russell, Amy Melvin Dyer (Mrs. Emmet)	Gordon Bible C.	China	Nan Kai College (China)
*Russell, Lois Evelyn	Toronto Trs	China	Canadian Meth., Wom.
Russell, Lucy Katherine	State N (Bellingham, Wash.), Baptist Trs (Chicago), Nat'l Kind. and Elementary C, v Wheelock Kind. Trng. Sch.	Japan	Baptist (No.), Woman's
*Ryall, Bryant Raymond	U of Wisconsin and Grad.	Europe	Y. M. C. A.
Ryckman, Hazel	Moody Trs.	Africa	Sudan Interior
Sailer, Josephine	v Vassar C, Teacher's C (N. Y. C.)	China	Presbyterian (North)
Salter, Grace Dorinda	Moody Trs, v U of Manitoba	W. Indies	Canadian Presbyterian
Sather, George Oscar	Augsburg T.	China	Lutheran, Free
Sauer, L. Marguerite Virginia Suttles (Mrs. Charles A.)	Ohio Wesleyan U.	Korea	Methodist Episcopal
Saunders, John Rouzie	v Randolph Macon C, Princeton T.	S. Amer.	Methodist Epis., South
Saveker, Merny	v State N (San Jose), Berkeley C, Friends Trs.	Cen. Am.	Friends of California
Schell, Esther Naomi	Albright C, v Lebanon Valley C, Hahnemann H. C	China	United Brethren
Schell, Naomi Elizabeth	State N and Ind. C (Greensboro), Woman's Miss. Trs.	Japan	Baptist, Southern
Scheufler, Karl William	v Ohio Wesleyan U, Columbia U.	China	Methodist Episcopal
Scheufler, Ada Irene Mills (Mrs. Karl William)	Cortland State N, Chicago Trs, v Ohio Wesleyan U, Teacher's C (N. Y. C.)	China	Methodist Episcopal
Schisler, William Richard	Hendrix C.	S. Amer.	Methodist Epis., South
Schmidt, Araminta Mary Gillies (Mrs. Ben H.)	v Occidental C, Y. W. C. A. Trs (N. Y. C.)	China	Y. M. C. A.
Schmitthener, August Frederick	Wagner Lutheran C, v Lutheran T (Gettysburg)	India	Lutheran, United
Schram, Bessie May	Moody Trs.	India	Ceylon & India General
Schultz, Emilie Mary	v Baptist Trs (Philadelphia), Mt. Sinai H.	China	Baptist (No.), Woman's
Schweigert, Emma May	Ursinus C.	India	Presbyterian (North)
Schofield, Carl Edward	Oberlin C, Northwestern U, v Columbia U.	China	Y. M. C. A.
Secret, Catherine Evelyn Pratt (Mrs. Edgar Lee)	v Mary Baldwin S, Metropolitan H.	Mexico	Y. M. C. A.
Sellery, Dr. Clarence Morley	Queen's U and M.	China	Canadian Methodist
Setterlund, Elmer Leonard	U of Redlands, Rochester T.	Japan	Methodist Episcopal
Setterlund, Gertrude Amy Roberts (Mrs. Elmer Leonard)	v Central Mo. State Teachers C, U of Redlands	Japan	Methodist Episcopal
Shaw, William E.	v Ohio Wesleyan U, Boston U T, Teacher's C (N. Y. C.)	Korea	Methodist Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Shaw, Adeline Hamilton (Mrs. William E.)	Cincinnati Trs, v Ohio Wesleyan U.	Korea	Methodist Episcopal
Shaw, Sara Margaret	v Southwestern U, Columbia U Grad	Japan	Methodist Epis., South
Shedd, Paul Braun	Coe C, v Presbyterian T (Omaha)	Persia	Persbyterian (North)
Shedd, Pearl May Allen (Mrs. Paul Braun)	Iowa State Teacher's C, v Coe C	Persia	Presbyterian (North)
Sherer, Frances Marks (Mrs. Fred.)	U of Denver	Alaska	Methodist Epis., Home
Shields, Lydia M.	Pennsylvania H.	China	Evangelical, United
Shoemaker, William Henry	God's Bible Trs, v Union Trs (Brooklyn)	Alaska	World Wide Miss. Soc.
Shore, Sarah Gertrude	Ottawa Ladies C, Queen's U, v Trinity U T.	Japan	Canadian Ch. of England
Shreve, Retta Ethel	v Hiram C, C of Missions.	India	Christian, Un. (Disciples)
Simpson, Edith Maude	Cornell U.	China	Presbyterian (North)
Simpson, Myra Elizabeth	Methodist Trs (Toronto).	Japan	Canadian Meth., Wom.
Simpson, Ruth Virginia J.	Cornell U.	India	American Board
Sinkey, Fern Myrtle	Denison U, v Berea C, Cincinnati Trs	China	Methodist Epis., Woman's
Six, Gladys Warwick Anress (Mrs. Ray L.)	Kansas State N, Ft. Hays N, v Phillips U and Grad.	China	Christian, Un. (Disciples)
*Skinsnes, Dr. Casper Christiansen	v St. Olaf C, Luther T, Bennett M.	China	Lutheran, Norwegian
Smiley, Church Howe	v Cotner U, C of Missions	India	Christian, Un. (Disciples)
Smith, Amzi D.	Indians Central U.	Philippines	United Brethren
Smith, Cora Edith	Ottawa N, Ontario Agrl. C, v Methodist Trs (Toronto)	China	Canadian Meth., Wom.
Smith, Edna DeWitt	State N (Montclair, N. J.), Teacher's C (N. Y. C.)	China	Baptist (No.) Woman's
*Smith, Emma Esther Dressel (Mrs. Aaron Jacob)	Central Holiness U, v Chicago Trs.	China	Nazarene
Smith, James Newton, Jr.	Spencer, Trs, v Asbury C, Northwestern U.	Cen. Am.	Methodist Episcopal
Smith, Ruth Ann Linn (Mrs. James Newton)	Asbury C.	Cen. Am.	Methodist Episcopal
Smith, Florence Naomi Ketchen (Mrs. Ralph D.)	Knox C.	Persia	Presbyterian (North)
Smith, Roscoe C.	Carson and Newman C, v So. Baptist T.	Japan	Baptist, Southern
Smith, Dr. Roy Esmond	Geneva C, Kansas U and v Grad., Rush M.	Syria	Presbyterian, Reformed
Smith, Margaret Jean Shuman (Mrs. Roy Esmond)	Geneva C.	Syria	Presbyterian, Reformed
Smith, Susan Evans	v St. Mary's S, Church Trs (Phila.)	Alaska	Protestant Episcopal
ISowards, Erville Ellis	Marshall C.	India	Baptist (Northern)
Spear, Ray F.	v Dakota Wesleyan U.	India	Methodist Episcopal
Sprunger, Frieda Nettie	Bethel Deaconess H, v Moody Trs.	China	Mennonite, Gen. Conf.
Stafford, Margaret Venora	Chicago Trs.	China	Methodist Episcopal
Steady, Isaac Emanuel Chiakazea.	Wilberforce U, v Yale U T.	Africa	Methodist Epis., African
Steepee, Della Edna	Ohio State N, St. John's Riverside H, v Biblical T (N. Y. C.)	India	Methodist Episcopal
Steiner, John Nilson	v Augustana C and T, Hartford T.	Africa	Sudan United
*Stern, Frieda Annie	Woman's Miss. Trs, v Moody Trs.	Africa	Baptist, South African
Stevenson, Elizabeth	Moody Trs.	Africa	Africa Inland
Steward, Albert N.	v Oregon Agrl. C, Montana State U.	China	Methodist Episcopal
Steward, Celia Belle Speak (Mrs. Albert N.)	Missoula N, v Oregon Agrl. C.	China	Methodist Episcopal
Stoltzfus, William Alfred	Goshen C, Vanderbilt U T, v Biblical T (N. Y. C.)	Syria	Presbyterian (North)
Stoltzfus, Ethel Marion Leck (Mrs. William Alfred)	v Macalester C, Biblical T (N. Y. C.)	Syria	Presbyterian (North)
Stouffer, Stella Emmaline	Simpson C, v Kennedy Trs.	Africa	Methodist Episcopal
Straith, Margaret Meldrum	N (Ottawa, Ont.), v Winnipe Gen. H	China	Canadian Presby., Wom.
Stribling, Grace Augusta	v Winthrop C, Woman's Miss. Trs.	China	Baptist, Southern
Suhr, Laura Johanna	Grinnell C, Iowa State Teacher's C, v Nebr. Wesleyan U, Chicago Trs	India	Methodist Epis., Woman's
Supernois, Leon Enos	v Chicago Trs, Asbury C.	China	National Holiness Assoc.
Sutton, Dr. Leon Ernest	Syracuse U and M.	China	Methodist Episcopal
Swicord, Donald Augustus	U of South Carolina, v Columbia T (S. Car.)	China	Presbyterian (South)
Sword, Victor Hugo	v Bethel S, Des Moines C.	India	Baptist (Northern)
Sword, Cora Estella Walter (Mrs. Victor Hugo)	v Bethel S, Baptist Trs (Chicago)	India	Baptist (Northern)
Sydenstricker, Grace Caroline	v Maryville C, Rutgers C.	China	Presbyterian (South)
Tait, Marion Jessie	Rockford C, Northern Ill. State N, v Baptist Trs, U of Chicago.	India	Baptist (No.), Woman's
Taylor, Dora Irene	v Park C, U of Kansas.	Siam	Presbyterian (North)
Taylor, Francis Willard	Howard Payne C.	S. Amer.	Baptist, Southern
Taylor, Lewallace Wendell	v Hastings C, McCormick T.	India	Presbyterian (North)
Taylor, Frances Filson (Mrs. Lewallace Wendell)	Hastings C.	India	Presbyterian (North)
Teele, Gertrude Emeline	Gordon Bible C.	India	Baptist (No.) Woman's
Teets, Edith Vivian	Genesee N, Biblical T (N. Y. C.)	Japan	Reformed in America
Tenny, Ruth Margaret	Moody Trs.	S. Amer.	Bolivian Indian
Tewksbury, Malcolm Gardner	U of Nankang, v Yale U, Hartford T	China	Presbyterian (North)
Thiessen, Gerhardt T.	v Moody Trs, Saskatoon N, Northern Baptist T.	China	Mennonite, Krimmer

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Thiessen, John	∇ Bethel C, McCormick T	India	Mennonite, Gen. Conf.
Thiessen, Elizabeth Wiens (Mrs. John)	Moody Trs	India	Mennonite, Gen. Conf.
Thoering, Leon S	Bible Trs (Los Angeles)	China	China Inland
Thompson, Ethel Irene	Haverall C, Wesley C, Saskatoon	China	Canadian Methodist, Woman's
Thompson, Ethel Truesdale	N. ∇ Methodist Trs (Toronto)	China	Methodist Epis., Woman's
Thornton, Everett W	Syracuse U ∇ Des Moines C, U of Chicago, U of Iowa	Philippines	Baptist (Northern)
Tillman, Fern Neolia	Illinois State N, ∇ Chicago Trs, Deaconess H (Mont.)	China	National Holiness Assoc.
Townsend, Mollie Elzora	∇ N. C. C for Women, St. Faith's Trs (N. Y. C.), Bellevue H	China	Methodist Episcopal
Townsend, Walter Barton	Cornell U	India	Methodist Episcopal
Trimble, Ruth Eliza	Cincinnati Cons. of Music, ∇ Pestalozzi Froebel Teachers C	Japan	Presbyterian (North)
Tucker, Boyd Wayland	Asbury C and T	India	Methodist Episcopal
Tufts, Helen Loring	∇ Earlham C, Bryn Mawr C	India	Baptist (No.) Woman's
Tull, Lawrence Emerson	∇ U of Cincinnati, Hartford T	Africa	Methodist Episcopal
Turner, Donald Dunmar	Bible Trs (Los Angeles)	S. Amer.	Independent
Turner, Faith Estella Hollingsworth (Mrs. Donald Dunmar)	Bible Trs (Los Angeles)	S. Amer.	Independent
Underwood, Edith May	Wichita H, ∇ Parsons C	Philippines	Presbyterian (North)
Vaagenes, Morris Carlson	Augsburg C and T	Madag.	Lutheran Free Church
VanCamp, Paul Milton	Cornell U	China	Methodist Episcopal
vandenNoort, Judokus	∇ Hope C, Boston U T	E. Indies.	Methodist Episcopal
vandenNoort, Hazel Van Blarcom (Mrs. Judokus)	Gray's Business C, ∇ Boston U T	E. Indies.	Methodist Episcopal
VanDyke, Paul Shepherd	Missouri Valley C, Westminster C, Louisville T, ∇ Princeton T	Japan	Presbyterian (South)
VanDyke, Louise Carleton Estes (Mrs. Paul Shepherd)	Athens C	Japan	Presbyterian (South)
*VanGorder, Dr. George Wilson	∇ Williams C, Harvard U M	China	China Medical Board
∇ Vaugh, Mason	U of Missouri	India	Presbyterian (North)
∇ Vaugh, Clara Sarah Pennington (Mrs. Mason)	∇ U of Missouri, Bible C of Missouri	India	Presbyterian (North)
Waddell, Dr. Susan Sharpe	∇ Wilson C, U of Pittsburgh and M	China	Presbyterian (North)
Wakeman, Andrew Virgil	∇ McMinnville C, Southern Baptist T	Africa	Baptist (Northern)
Wakeman, Letha Evangelina Ward (Mrs. Andrew Virgil)	Onachita C, Southern Baptist T	Africa	Baptist (Northern)
Walbridge, Margaret Esther	∇ Kansas State Agr. C, Kennedy Trs	Africa	American Board
Walmsley, Lewis Calvin	Victoria C	China	Canadian Methodist
Walmsley, Constance Ellen Kilborn (Mrs. Lewis Calvin)	Ontario Ladies C, ∇ Victoria C	China	Canadian Methodist
*Walters, Anne May Buck (Mrs. Dallas Mansfield)	∇ Jamestown C, Columbia C of Expression (Chicago)	Philippines	Presbyterian (North)
Walworth, David Homer, Jr.	Pasadena U	S. Amer.	Nazarene
Walworth, Edith Matilda Borhe (Mrs. David Homer, Jr.)	Pasadena U	S. Amer.	Nazarene
Wannamaker, Cleora Gilbert	∇ Oberlin Kind. Sch., U of Minnesota	China	American Board
*Ward, Constance Effie	Methodist Trs (Toronto)	China	Canadian Meth., Wom.
*Ware, Helen Violet	Iowa State C, ∇ U of Missouri	China	Christian, Un. (Disciples)
Ware, James T. H. C.	∇ U of Georgia, So. Baptist T	China	Baptist, Southern
Ware, Mary Bibb Long (Mrs. James T. H. C.)	∇ Miss. Ind. Inst. and C, U of Mississippi, Woman's Miss. Trs.	China	Baptist, Southern
Warve, John H.	Goshen C	India	Menn. Bd. Miss. & Char.
Warve, Nellie M. Yoder (Mrs. John H.)	Goshen C	India	Menn. Bd. Miss. & Char.
Washington, Harvey Harris	U of Texas, Austin Presby. T, ∇ So. Methodist U Grad., Yale U T	Cuba	Methodist Epis., South
Welstead, Nellie Winifred	Toronto N, ∇ Roosevelt H (N. Y.)	China	China Inland
West, Edith Olive	State N (Edinboro, Pa.), ∇ Baptist Trs (Phila.)	S. Amer.	Baptist, Southern
Westfall, Georgia Gresham	W. Va. Wesleyan C	India	Methodist Epis., Woman's
Whan, Victoria Maude	Toronto Bible C	Africa	Sudan Interior
Whisenhunt, Eph	Mercer U, ∇ Southern Baptist T	China	Baptist, Southern
*White, Agnes Mary	Peace Institute	China	Protestant Episcopal
Wilder, Dr. Edward Wheeler	Harvard U and M	India	American Board
Williams, Frederick Gladstone	Kansas Wesleyan U	India	Methodist Episcopal
Williams, Francis Marion, Jr.	Marion N, ∇ Butler C	Philippines	Christian, Un. (Disciples)
Williams, Mrs. Francis Marion, Jr.	Butler C	Philippines	Christian, Un. (Disciples)
Williamson, Iva M.	Ohio Wesleyan U	China	Methodist Epis., Woman's
Williamson, Orin Conway	Davidson C, ∇ Union T (Richmond)	Mexico	Presbyterian (South)
Williamson, Lois Faires (Mrs. Orin Conway)	∇ Flora McDonald C, Presbyterian H (N. Y. C.)	Mexico	Presbyterian (South)
Willmott, Lesslie Earl	∇ U of Toronto, Teacher's C Grad.	China	Canadian Methodist
Willmott, Mary Katharine Geyer (Mrs. Lesslie Earl)	Ohio Wesleyan U	China	Canadian Methodist
Wilson, Clayton Herbert	Johnson Bible C, Hiram C, ∇ C of Missions	Japan	Christian, Un. (Disciples)
Wilson, Bertha Mae Loveless (Mrs. Clayton Herbert)	U of Tennessee, Butler C, ∇ C of Missions	Japan	Christian, Un. (Disciples)
Wilson, Frederick Hardy	Otagu U, ∇ Union Trs (Brooklyn)	Africa	Sudan United

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
*Wilson, Gertrude	C of Wooster	Japan	Presbyterian (North)
Wilson, Jesse Rodman	U of Tex., So. Baptist T, Yale U T	Japan	Baptist (Northern)
Windsor, William George	Toronto Bible C	China	China Inland
Wintemate, Herbert Ezra	McMaster U	S. Amer.	Canadian Baptist
Wisner, Carl Chauncey	∇ C of Wooster, Purdue U	India	Presbyterian (North)
Wolf, Helen Mae	∇ Kennedy Trs	China	Reformed in U. S.
Wood, Gertrude Norma	∇ Swarthmore C, Oberlin C Grad.	China	American Board
Woodard, Harriet Belle Mead (Mrs. William Parsons)	∇ Western Res. U, Battle Creek H	Japan	American Board
Woodbridge, John Sylvester	Princeton U	China	Presbyterian (South)
∫Woodburn, Lois Edna	∇ Muskingum C, Grinnell C	Egypt	Presbyterian, United
Worman, Carrie	∇ Moody Trs, Monmouth C	India	Presby., United, Wom.
Wright, Edwin Milton	∇ C of Wooster, McCormick T	Persia	Presbyterian (North)
Wycoff, Dr. Ray Sheppard	∇ Simpson C, Ames Agrl. C, State U of Iowa M	W. Indies.	American Miss. Assn.
Wycoff, Ima Lela (Mrs. Ray Sheppard)	∇ Simpson C, State U of Iowa	W. India.	American Miss. Assn.
Wyman, Harriet M.	Tabor C, U of Nebraska	India	American Board
Young, Charles P.	∇ U of Alberta, Robertson C	India	Canadian Presbyterian
Young, Hazel Faunetta Spore (Mrs. Almon P.)	De Pauw U	India	Methodist Episcopal

SAILED VOLUNTEERS FOR 1922

In the table abbreviations have been used as follows: C=College; H=Hospital; M=Medical; N=Normal; S=Secondary School; T=Theological; Trs=Bible, Deaconess and Missionary Training School; U=University; ∇=Volunteered at.

*Volunteers sailed before 1922, names reported here for the first time.

∫Short-term Missionaries.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Aggola, Lena Leona	State N (N. Dak.), ∇ Chicago Trs.	China	National Holiness Assn.
Aldrich, Sylvia B.	Michigan State N C	China	Methodist Epis., Woman's
Allen, Cecil Albro	∇ Wesleyan U, Columbia U Grad.	Siam	Presbyterian (North)
Allen, Christina Elvira	∇ Southwestern U, Southern Methodist U, Scarritt Trs	Mexico	Methodist Episcopal, So.
∫Allison, Mildred Josephine	Westminster C	India	Presbyterian, United
Alter, Joseph Copley	∇ U of California, Biblical T (N.Y.C.)	India	Presbyterian, United
Alter, Marjorie Ward (Mrs. Joseph Copley)	U of California	India	Presbyterian, United
Anderson, Myra Pauline	∇ Anderson C, Scarritt Trs	Japan	Methodist Episcopal, So.
Anderson, Ruth Hildur Victoria	Swedish Trs, ∇ Moody Trs	China	Scandinavian Alliance
∫Anderson, William Edward	Westminster C	Africa	Presbyterian, United
Ankeney, Dr. William Moorehead	∇ Heidelberg U, Western Reserve M	China	Reformed in U. S.
Bagby, Wilson Jaudon	Baylor U	S. Amer.	Baptist, Southern
Bailey, Helen Livingston	∇ Wellesley C, Boston U Grad.	India	Baptist (North) Woman's
Baker, Elizabeth	Bethany Trs, ∇ Manchester C, Battle Creek H	China	Brethren, Church of
Banks, Dwight Sylvester	New England T, ∇ Boston U, Clark U	India	Advent, Woman's
Banks, Thelma Jane Hawkes (Mrs. Dwight Sylvester)	New England T	India	Advent, Woman's
∫Barker, Leo Vaughn	Princeton U	China	Princeton-in-Peking
∫Barnes, Lillian May	∇ Monmouth C, U of Chicago Grad.	Africa	Presbyterian, United
Barrows, Clara Eddy	Rhode Island N, Gordon Bible C	India	Baptist (North) Woman's
Bartling, Irene A.	Metropolitan Business C, ∇ Moody Trs	Africa	South Africa General
Bascom, Dorothy Eleanor	Fargo C	China	American Board
Beeman, Ethel Morse	Mount Holyoke C	Mexico	American Board
Benz, Lauretta R.	Presbyterian Trs (Chicago)	Persia	Presbyterian (North)
Berry, William Hafford	Ouachita C	S. Amer.	Baptist, Southern
Beven, Georgia Hannah	U of Southern California	Africa	Methodist Epis., Woman's
Bickel, Florence M.	∇ Ashland C, Elkhart General H	Africa	Brethren (Progressive)
*Bickford, Margaret Vardy Millar (Mrs. John T.)	Occidental C	China	Presbyterian (North)
Bishop, Annie B.	Methodist Trs (Toronto)	Japan	Can. Methodist, Woman's
Bixel, Lester H.	∇ Moody Trs, Bluffton C	Africa	Congo Island
Blackman, Lonnie Elwood	Wake Forest C, ∇ Southern Bapt. T	China	Baptist, Southern
Blackman, Gladys Yates (Mrs. Lonnie Elwood)	E. Carolina Tchrs. Trng. ∇ Peabody C, Baptist Trs (Louisville)	China	Baptist, Southern
Bolliger, Lydia Aurelia	∇ Heidelberg U, U of Wisconsin	Japan	Reformed in U. S.
Bolomey, Henri Albert	Moody Trs	Belgium	Belgium Gospel
Bossing, Elsie Gugler (Mrs. Edward William)	Kansas Wesleyan U	S. Amer.	Methodist Episcopal
Bothwell, Jean Batham	Nebraska Wesleyan U	India	Methodist Epis., Woman's
*Bourgaize, Wilfred	U of Southern California	Africa	Methodist Episcopal
Bowen, Alice	Oberlin C	China	Methodist Epis., Woman's
Bowne, Emeline	Massachusetts General H	China	Protestant Episcopal
Bowyer, William E.	Wheaton C, ∇ Alliance Trs	Africa	Africa Inland

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Bradford, Stephanie	U of Virginia, v St. Faith's Trs	China	Protestant Episcopal
Bradley, Ruth Winifred	Cornell U	S. Amer.	Presbyterian (North)
Branch, Chester Wilder	Columbia C, v Southern Baptist T.	Mexico	Baptist, Southern
Branch, Rebecca Rogers (Mrs. Chester W.)	v Coker C, Baptist Trs. (Louisville)	Mexico	Baptist, Southern
Brayton, Margaret Morrison	U of Chicago, v U of Ill. and Grad.	China	Methodist Epis., Woman's
Bremner, Chaddie	Park C	India	Presbyterian (North)
†Brown, Frederick Warner	Heidelberg U, v Princeton U Grad., T and Grad., State U of Ia. Grad., U of Wisconsin Grad.	Japan	Government School
Brown, Irene Bremner (Mrs. Frederick Warner)	U of Iowa	Japan	Government School
Brown, Letta May	Christian Church H (Kansas City), v C of Missions	India	Christian, United
Brown, Rosalie Stewart	v Winthrop N and Ind. C, Scarritt Trs.	S. Amer.	Methodist Episcopal, So.
Brown, Dr. Susan Willard	v LaGrange C, Scarritt Trs, U of Missouri M, Rush M.	China	Methodist Episcopal, So.
Brownlee, Theresa Isabella	Biblical T (N. Y. C.)	India	Presb. United, Women's
Bruff, Dr. William Cortland	v Penn C, U of Chicago, Rush M.	Korea	Methodist Episcopal, So.
Bruff, Miriam Atwater Kelsey (Mrs. Wm. Cortland)	Penn C	Korea	Methodist Episcopal, So.
Bruneau, Faye Elinore	Whitman C	S. Amer.	Methodist Episcopal
Bruneimer, Christine	v North Western C, Iowa State Teachers C.	China	Evangelical, Woman's
Buck, Fannie Lorraine	v Woman's C of Ala., Scarritt Trs.	Mexico	Methodist Episcopal, So.
Bunger, Frances May	v U of Kansas, Bell Memorial H.	India	Methodist Epis., Woman's
Burdshaw, Rhoda	Alabama Polytech. Inst., v Asbury C	China	Methodist Epis., Woman's
Bussdicker, Dr. Russel David	U of Cincinnati, v Ohio State U M.	Persia	Presbyterian (North)
Bussdicker, Lulu Blanche Gillis (Mrs. Russel D.)	Oberlin C, v Syracuse U, Lakeside H	Persia	Presbyterian (North)
Bysted, Louis Christian	Mission House C and v T.	China	Reformed in U. S.
*†Calmes, Marquis Fielding	Oglethorpe U, U of Hawaii Grad.	Hawaii	Mid-Pacific Institute
†Candill, Rebecca	Wesleyan C	S. Amer.	Methodist Epis., South
Carlson, Calvin Edwin	v Wheaton C, Alliance Trs.	China	Chris. and Miss. Alliance
Carlson, Carl Elizabeth Hammond (Mrs. Calvin E.)	v Wheaton C, Alliance Trs.	China	Chris. and Miss. Alliance
Carlson, Carl Fridolf	Swedish T (Evanston), Northwest-ern U and Grad., v Garrett Trs.	Korea	Methodist Episcopal
Carlson, Elsie Caroline Matson (Mrs. Carl F.)	Northwestern U, v Evanston H.	Korea	Methodist Episcopal
Carpenter, Alice Margaret	Hastings C	China	Presbyterian (North)
Carpenter, Dora Ann	v Chicago Trs, Chicago Osteopathic H.	Africa	Nazarene
Carr, Eva Sabine	U of Washington	China	Protestant Episcopal
Carr, Wesley M.	v Randolph-Macon C, Emory U T.	S. Amer.	Methodist Episcopal, So.
Caswell, Mary Kathleen	v Presbyterian Trs (Chicago), Man-itoaba N, U of Manitoba.	India	Canadian Presbyterian
Caughman, Carl Broadfoot	Newberry C, v Lutheran T.	India	Lutheran, United
Chamberlain, Hazel I.	Moody Trs.	S. Amer.	Inland South America
Champe, Howard Crull	v Earlham C, Hartford T.	Mexico	American Board
†Chase, Roland Whitfield	Lafayette C.	Syria	American Univ., Beirut
Childs, Gladwyn Murray	v Pomona C, Columbia U and Grad., Union T.	Africa	American Board
Chisholm, Dr. William Hugh	C of Idaho, v U of California and M	Korea	Presbyterian (North)
Clark, Cavie Jewell	v Whitworth C, Scarritt Trs.	S. Amer.	Methodist Episcopal, So.
Clark, Leila Mott	v C of Wooster, Presbyterian H (Chicago).	India	Presbyterian (North)
Claussen, Susie Emma	v Bellingham State N, Seattle H.	China	China Inland
Coates, Janet Chestnut (Mrs. W. G.)	U of Manitoba	Formosa	Canadian Presbyterian
Collier, William Bordley	v Ohio Wesleyan U, Hartford T.	India	Methodist Episcopal
Collier, Stephana Ruth Hecker (Mrs. Wm. B.)	v Ohio Wesleyan U, Miami U.	India	Methodist Episcopal
†Collins, Frank Charles	v Meridian C, Emory U T.	Mexico	Methodist Episcopal, So.
Colony, Lucile	v Miss. State C for Women, State U of Iowa.	India	Methodist Epis., Woman's
Cooley, Clifford Ora	Central Holiness U.	China	National Holiness Assn.
Cooley, Flossie Myrtle Tilton (Mrs. Cliff. Ora)	Denison N, v Central Holiness U.	China	National Holiness Assn.
*Cooper, Sidney Edward	Toronto Bible C.	Canary Is.	Independent
Copeland, Mary Ruth	Winthrop C.	India	Presbyterian, United, Women's
Cornelison, Bernice May	Chicago Trs, v U of Idaho	S. Amer.	Methodist Epis., Woman's
Corson, Emma Iola	Seattle Pacific C.	Panama	Methodist, Free
Counts, Paul Melancthon	Newberry C, v Lutheran T (Columbia, S. C.)	Africa	Lutheran, United
Craft, Ruth Justice	Ursinus C, U of Pennsylvania Grad.	China	Presbyterian (North)
Credwson, Ira Dorwin	State U of Iowa, C of Missions Grad., v Cotner C.	Japan	Christian, United
Credwson, Luella May Hill (Mrs. Ira Dorwin)	v Hiram C, C of Missions.	Japan	Christian, United
Cronquist, Vera Irene	State N (Moorhead, Minn.)	China	Methodist Prot., Woman's
Cunningham, Collis	Howard C, v Southern Baptist T.	Japan	Baptist, Southern

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Cunningham, Dr. Edison Rainey	Wesley C, U of Manitoba M	China	Canadian Methodist
Curran, Dr. Jean Alonzo	Carelton C, Harvard M	China	American Board
Daniels, Martha Jeanette	Edinboro State N, Boston U	Japan	Methodist Epis., Woman's
*Davis, Lloyd Granville	Biblical T (N. Y. C.), Rochester T	Hawaii	Hawaiian Evangelical
Dawson, Mary Frances	Washington State C	Africa	Presb. United, Women's
*Deeter, Minnie	Ashland C	Africa	Brethren (Progressive)
Dickson, Henry	Southern Methodist U and Grad	W. Indies.	Methodist Episcopal, So.
Diem, Francis Ernest	Los Angeles Trs	S. Amer.	Inland South America
*Dixon, Lena	Penn C N, U of Iowa H, Bellevue H Grad, U of Omaha	Mexico	Methodist Episcopal
Doctor, Ethel Russell	Maryville C	Mexico	Presbyterian (North)
Dodd, Irene Fern	Chicago H, Eugene Bible U	Mexico	Christian, United
Dodd, Dr. Wilson Farnsworth	Princeton U, Cornell U M	Turkey	American Board
*Dome, Arthur Edmund	Y. M. C. A. Trs (Springfield, Mass.)	China	Y. M. C. A.
Dortzbach, Fred	Metropolitan Trs, Asbury C	Japan	Omni Mission
*Downs, Aaron Worth	Indiana State N, Penn C, Hart- ford T	Japan	American Board
Duff, William Wendell	Cedarville C, Westminster C, Mc- Cormick T	India	Presbyterian (North)
Dulin, Edith Lillian	Gordon Bible C	China	Baptist (North) Woman's
†Dungan, Irvine Mitchell	Ohio State U	China	Presbyterian (North)
Dunning, Ada V	Manchester C, Bethany Trs	China	Brethren, Church of
Eaton, Helen Orissa	U of Wisconsin and Grad	China	Methodist Episcopal
†Edwards, Jessie	Taylor U	China	Methodist Epis., Woman's
Edwards, Kathleen	Northfield Trs	S. Amer.	Brethren (Plymouth)
Elder, John	Wash. & Jefferson C, McCormick T	Persia	Presbyterian (North)
Elder, Ruth Deborah Roche (Mrs. John)	Wellesley C, Columbia U, Union T Union Trs (Brooklyn)	Persia	Presbyterian (North)
Elenbaas, Marguerite	Union Trs (Brooklyn)	Africa	South Africa General
Eno, Dr. Eula	Drake U, Woman's M of Pa. and Grad	China	Methodist Epis., Woman's
Eringa, Dora	Central C	Japan	Reformed in America
*Fankhauser, Rose E.	Homeopathic H (Utica, N. Y.)	E. Indies.	Methodist Episcopal
Feierabend, Marie D. L. Nottrott (Mrs. H. A.)	Evang. Deaconess H, Moody Trs	India	Evangelical Synod
†Field, Mabel Lamson	Alma C	Japan	American Board
Fish, Ruth Ella	U of California, C of Missions	S. Amer.	Christian, United
Follette, Justin Percival	Northwestern U, U of California, Drew T	China	Methodist Episcopal
Follette, Clarice Wylie (Mrs. Justin P.)	U of California	China	Methodist Episcopa
Foote, Paulina	Tabor C	China	Mennonite Brethren
†Forman, Kenneth William	Ontario Agricultural C	India	Presbyterian (North)
Frederick, Daisy Eva	Nebraska State N, Seattle Pacific U of California	Africa	Methodist, Free
†Galt, Dr. Curtis Martin	Hastings C, U of Nebraska M	W. Indies.	Pres. (No.) Ho., Woman's
†Galt, Florence Mabel Moore (Mrs. C. M.)	Hastings C	W. Indies.	Pres. (No.) Ho., Woman's
Gardner, Evelyn Eugenia	Peru State N (Nebr.), U of Nebraska	S. Amer.	Methodist Episcopal
Garside, Bettice Alston	U of Oklahoma, Kennedy Trs, Columbia U Grad	China	Presbyterian (North)
Gates, Robert Calder	Dickinson C, U of Pennsylvania	Africa	Methodist Episcopal
Genheimer, William Alpha	Moody Trs	Africa	South Africa General
Gernhardt, Ella Mary	Moody Trs, Wheaton C	China	Presbyterian (North)
Gilmer, Dr. William Painter	Hamden Sidney C, M of Virginia	Korea	Presbyterian (South)
Gipson, Lela Ethel	Illinois State N	Africa	United Brethren
Gordon, Clara	Bellingham State N	Korea	Union School
Gordon, Livingstone A.	U of Nebraska, Princeton T	Africa	Presbyterian, United
Goulter, Oswald John	Phillips U, Yale U T, C of Missions	China	Christian, United
Graf, Martha A.	U of Cincinnati, Ohio Wesleyan U	China	Methodist Epis., Woman's
Graves, Stella Marie	Oberlin C	Japan	American Board
Gray, Harold Studley	Harvard U	China	Protestant Episcopal
Gray, Laura Clotaire Ley (Mrs. Harold S.)	Smith C, Harvard U	China	Protestant Episcopal
Grey, Dr. Anna Barbara	Denison U, U of Chicago and M.	India	Baptist (North) Woman's
†Griffin, Bertha	Cornell U, U of California	Panama	Methodist Episcopal
Griffin, Herbert Mark	U of Minnesota, Moody Trs	China	China Inland
Griffin, Frances Luella McMunn (Mrs. H. M.)	Moody Trs	China	China Inland
Gulick, Gladys Ramsey (Mrs. Leeds)	Carnegie Tech., Northwestern U	Japan	American Board
Gwinn, Alice Elizabeth	Washington State N, U of Wash- ington, Kennedy Trs	Japan	American Board
Hagstrom, Mathilda	Moody Trs	China	Swedish Covenant Mis.
†Haines, Charles Huston	Princeton U	China	Canton Christian Col.
Hakken, Bernard Daniel	Hope C, Western T	Arabia	Reformed in America
Hakken, Elda Tona Van Putten (Mrs. B. D.)	Hope C	Arabia	Reformed in America
Hall, Dorcas	Allegheny C, Chicago Trs	India	Methodist Epis., Woman's
Hall, Nell	C of Industrial Arts	China	Baptist, Southern
Halverson, Emil Winfield	U of Minnesota, Moody Trs	S. Amer.	Inland South America
Hamel, Johan Carel	Horticulture C, Moody Trs, Mc- Cormick T, Drew T	E. Indies.	Methodist Episcopal

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Hamel, Kathryn Ossentjuk (Mrs. Johan Carel)	Moody Trs, Drew T.	E. Indies.	Methodist Episcopal
Hamilton Buford Lindsay	Ersrine C and T, Moody Trs, Princeton T, v Biblical T (N. Y. C.)	India	Pres., Associate Ref.
Hamilton, Frances W. Pressly (Mrs. Buford L.)	Moody Trs.	India	Pres., Associate Ref.
Hanna, Dora O'Lula	Missouri State N, v Agrl. & Mech. C, Scarritt Trs.	Mexico	Methodist Episcopal, So.
Hanson, Esther	Chicago Trs, v Swedish Covenant H	China	Swedish Mis. Covenant
Hardshaw, Rosa	v Methodist U of Okla., Boston U.	India	Methodist Epis., Woman's
Hardy, Helen Elizabeth	v Randolph Macon Woman's C, Northwestern U.	S. Amer.	Methodist Episcopal, So.
Harris, Harold Vernon	v U of Southern California.	China	Peking University
Harris, Frankie Lois Lucas (Mrs. H. V.)	San Diego State Teachers' C, v U of Southern California.	China	Peking University
Hasler, Abbie C.	Indiana State N, v Indiana U.	India	Methodist Epis., Woman's
Helser, Albert D.	Ohio U, v Manchester C.	Africa	Brethren, Church of
Henderson, Lois Elizabeth	v Moody Trs, Bellingham State N.	Korea	Presbyterian (North)
Henley, William Frederic	Whittier C.	Alaska	Friends of California
Henley, Maria W. Walker (Mrs. Wm. Frederic)	Whittier C.	Alaska	Friends of California
Hewson, Marguerite Emily	Seattle Trs, v Willamette U.	Philippines	Methodist Epis., Woman's
*Hicks, Albert James	Massachusetts Agricultural C.	Africa	American Board
*Hill, Ethel Gertrude	v Western C for Women, Congregational Trs (Chicago)	China	Presbyterian (North)
Hobart, Kenneth G.	U of California and v Grad., Baptist T (Calif.)	China	Baptist (Northern)
Hoffmann, Jeanette	Newark N. New York U and Grad, v Drew T.	S. Amer.	Methodist Episcopal
Hollis, Fanny Baker	Bridgewater N, v Gordon Bible C.	W. Indies.	Baptist (No.) Ho., Woman's
Hollows, Bessie Alice	Boston U.	China	Methodist Epis., Woman's
Holsted, Dr. Milo Ernest	v Wheaton C, Biblical T (N. Y. C.) Cornell U M.	India	Baptist (Northern)
*Hopkirk, Dr. Clarence Cowles	U of Colorado, U of Iowa, Northwestern U M.	Korea	Presbyterian (North)
Howard, Philip Eugene, Jr.	v Haverford C, U of Pennsylvania.	Belgium	Belgian Gospel
Hoyt, Dr. Hubbard Spencer	Occidental C, v U of California and M.	Korea	Presbyterian (North)
Ide, William Alfred	v Asbury C, Drew T.	Japan	Methodist Episcopal
Ikenberry Ernest LeeRoy	v McPherson C, Yale U T.	China	Brethren, Church of
Ikenberry Olivia Dickens (Mrs. Ernest, LeeRoy)	Oberlin C, v McPherson C and Grad	China	Brethren, Church of
Imrie, John Mark	v Berea C, Hartford T, Oberlin T.	Africa	Presbyterian (North)
Imrie, Eleanor Mary Coe (Mrs. John Mark)	v Berea C, Oklahoma U.	Africa	Presbyterian (North)
Irschick, Leon Eugene Lucienne	Waterloo C, Ontario Agrl. C, Evangelical Luth. T, v Biblical T.	India	Lutheran, United
Irwin, Charles Lewis	v C of Emporia, McCormick T.	China	Presbyterian (North)
Irwin, Vera Irene McCormick (Mrs. Chas. L.)	C of Emporia.	China	Presbyterian (North)
Jacob, Floy Christine Wright (Mrs. Robert A.)	v Georgetown C, Baptist Trs (Louisville)	China	Baptist, Southern
Jameson, Dr. William John	Union C, v Albany M.	Ceylon	American Board
Johnson, Abner Hugh	v Drake U, C of Missions.	S. Amer.	Christian, United
Johnson, Olive C. Adamson (Mrs. Abner Hugh)	v Drake U, C of Missions.	S. Amer.	Christian, United
*Johnson, Edith Lydia	Seattle General H.	Alaska	Presbyterian (No.) Home
Jones, Arleigh Willard	Penn C, v Chicago T.	Palestine	Friends, American
Jones, Christina Hunter Hendry (Mrs. A. W.)	Penn C.	Palestine	Friends, American
Jones, Junia Neata	Woman's C of Ala., v Scarritt Trs.	W. Indies.	Methodist, Episcopal, So.
Jordan, Mabel Laura	v Bellingham State N, Los Angeles Trs.	Siam	Presbyterian (North)
Joyner, Eli Benjamin	Southern U.	India	Methodist Episcopal
Kalsbeck, Wilhemina	Union Trs (Brooklyn)	China	Reformed, Christian
*Karg, Bertha Katherine	Otterbein U.	W. Indies.	United Brethren
Keister, Ida Mae	U of South Dakota.	China	Methodist Epis., Woman's
Kellar, Frederick Joseph	v Ohio Wesleyan U, Boston U T.	Africa	Methodist Episcopal
Kellar, Lillian Mary Griffith (Mrs. Fredk. J.)	London N (Ont.), v Methodist Trs (Toronto), Boston U.	Africa	Methodist Episcopal
Kennedy, Paul Dungan	v Cotner C, C of Missions.	Philippines	Christian, United
Kennedy, Alletta Ann Brokaw (Mrs. Paul D.)	v Cotner C, C of Missions.	Philippines	Christian, United
King, Dr. Frances Willard	Huron C, v U of Minnesota M.	China	Shanghai Union Medical
King, Winifred Estelle	Woodstock C and Women's Christian C (India), v U of Southern Calif.	India	Methodist Epis., Woman's
Kinsler, Marian	New Jersey State N, v Los Angeles Trs.	Korea	Presbyterian (North)
Kirn, Stanley Paul	v North Western C, Evang. T (Ill.)	China	Evangelical Church
Kirn, Esther Anna Wehing (Mrs. Stanley Paul)	North Western C.	China	Evangelical Church
Knapp, Naomi H.	Mansfield State N, v Gordon Bible C	India	Baptist (North) Woman's
Konrad, P. Hubert	Moody Trs.	India	Evangelical Synod

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Korling, Bertil Lundberg.....	American Inst. of Banking.....	Africa.....	Baptist (Northern)
Kulp, Harold Stover.....	West Chester State N, v Juniata C.	Africa.....	Brethren, Church of
Lampertz, Edward J.....	v Central Wesleyan C.....	S. Amer.....	Methodist Episcopal
Lang, Christina Elizabeth.....	New England T, New England H.....	India.....	Advent, Woman's
Lanham, John Wesley.....	v Oklahoma City C, Boston U T.....	India.....	Methodist Episcopal
Lanham, Daisy Belle Wallace (Mrs. John W.).....	v Oklahoma Methodist U, Boston U T	India.....	Methodist Episcopal
Larsson, Ernest Bernadott.....	v North Park C, U of Chicago.....	Alaska.....	Swedish Mission Covenant
Lautenschlager, Roy S.....	v Huntington C, U of Michigan.....	China.....	Presbyterian (North)
Lautenschlager, Harriet Grace Miller (Mrs. R. S.).....	v Huntington C, U of Michigan Grad	China.....	Presbyterian (North)
Lawton, Mary Elizabeth.....	v Winthrop C, Baptist Trs (Louisville).....	China.....	Baptist, Southern
Lee, Alma Gladys.....	v Hamline U, Columbia U Grad.....	Ken. Am.....	Methodist Episcopal
Lee, Rubie Kathleen.....	v Asbury C, Scarritt Trs.....	Korea.....	Methodist Episcopal, So.
Lehman, Lois Alberta.....	v Hiram C, C of Missions, National Kind. S (Chicago).....	Japan.....	Christian, United
Leininger, Albert A.....	Albright C, v Biblical T (N. Y. C.).....	Japan.....	Evangelical Church
Leonard, Homer C.....	Wittenberg C.....	Africa.....	Lutheran, United
Leonard, Valma Laughbaum (Mrs. Homer C.).....	Wittenberg C.....	Africa.....	Lutheran, United
Liechty, Reuben Edward.....	Bluffton C.....	Europe.....	Friends' Relief
Lines, Ira Raymond.....	Hiram C.....	Mexico.....	Y. M. C. A.
Littlejohn, John Thomas, Jr.....	v Furman U, Southern Baptist T.....	China.....	Baptist, Southern
Lockwood, Dr. Marian Dwight.....	v Wellesley C, U of California and M	Africa.....	Presbyterian (North)
Loos, George William, Jr.....	Princeton U.....	China.....	Princeton-in-Peking
*Lorbeer, Floyd Irving.....	v Pomona C, Oberlin T, Pacific T.....	Japan.....	Omi Mission
*Lorbeer, Elizabeth Claire Utt (Mrs. Floyd I.).....	v Pomona C, U of California, Pacific T	Japan.....	Omi Mission
Louch, Reginald Charles.....	U of Southern Calif., v Occidental C, Los Angeles Trs, Presbyterian T (Calif.).....	India.....	Presbyterian (North)
Lund, Hilda Theresa.....	v Bethel S, Swedish H (Minneapolis)	Africa.....	Baptist (North) Woman's
Lyttton, Ruth Twila.....	v Ohio Wesleyan U, Teachers' C (N. Y. C.), Union T.....	Japan.....	Methodist Epis., Woman's
Maguire, Agnes Cuthbert.....	Eureka C.....	W. Indies.....	Christian, United
Manchester, Alan Kribbs.....	Southwestern U.....	S. Amer.....	Methodist Episcopal, So.
Mann, Edith Gertrude.....	v Acadia U, U of British Columbia.....	India.....	Canadian Baptist
Mann, Winifred Evenden.....	New Haven N, v Teachers' C (N. Y. C.).....	Philippines	Protestant Episcopal
Manweiler, Grace.....	Los Angeles Trs.....	S. Amer.....	Bolivian Indian
Mather, Ina M.....	Toronto Bible C.....	Africa.....	Sudan Interior
Matthews, Harold Shepard.....	v Grinnell C, Chicago T.....	China.....	American Board
Matthews, Grace Hazel Waters (Mrs. H. S.).....	Grinnell C.....	China.....	American Board
May, Pauline.....	Northwestern U.....	Japan.....	Methodist Epis., Woman's
McAllester, Allen Egbert.....	Cornell U.....	Africa.....	American Board
McGavock, James William.....	Union U, v Southern Baptist T.....	S. Amer.....	Baptist, Southern
McGavock, Catherine Elizabeth Hall (Mrs. Jas. Wm.).....	Moody N, v Baptist Trs (Louisville)	S. Amer.....	Baptist, Southern
McIntosh, Florence Lillian.....	Alliance Trs, v Toronto Bible C.....	Africa.....	Sudan Interior
McKnight, James Patton.....	Westminster C, v Pa. State C, Biblical T (N. Y. C.).....	Africa.....	Presbyterian, United
McKnight, Minnie Elizabeth Rapp (Mrs. Jas. P.).....	v Pennsylvania State C, Biblical T.....	Africa.....	Presbyterian, United
McKnight, Mary Jane.....	v Westminster C, Biblical T (N. Y. C.)	Africa.....	Presb. United, Women's
McMakin, Mary Alice.....	Lander C, v Scarritt Trs.....	Korea.....	Methodist Epis., South
McNeil, Pearl Irene.....	Methodist Trs (Toronto).....	China.....	Canadian Meth., Woman's
McQuie, Ada.....	v Hillsdale C, U of Chicago.....	Korea.....	Methodist Epis., Woman's
Meeks, Ellis Arthur.....	Olivet U.....	India.....	Pilgrim Holiness
Megaffin, Blanche Isabel.....	U of Manitoba, v Methodist Trs (Toronto).....	Japan.....	Canadian Meth., Woman's
Merrill, Gertrude Hersom.....	v Bates C, Roosevelt H.....	Africa.....	American Board
Merrill, Dr. Ralph Edward.....	Bates C, v Harvard M.....	China.....	Methodist Episcopal
Miller, Alice Marie.....	v Skidmore Sch. of Arts, Ohio Wesleyan U, Boston U M.....	Korea.....	Methodist Epis., Woman's
*Miller, Theodore Evan.....	Lafayette C.....	Africa.....	American Univ., Cairo
Miller, William Newlon.....	v Mt. Hermon S, Washington and Jefferson C.....	Korea.....	Independent
Minnis, Jesse F.....	Elon C, v Westminster T.....	India.....	Methodist Protestant
Mitchell, Hattie Poley.....	v Eugene Bible C, C of Missions.....	Africa.....	Christian, United
*Mokma, Gerald Adrian.....	Central C.....	Japan.....	Reformed in America
Moore, Ethel C.....	Los Angeles Trs.....	S. Amer.....	Inland South America
Moreland, Jesse Earl.....	Southern Methodist U.....	S. Amer.....	Methodist Episcopal, So.
Morgan, Dr. Julia.....	Dickinson C and Grad., U of Pennsylvania M.....	China.....	Methodist Epis., Woman's
*Morgan, William Henry.....	v Clemson Agrl. & Mech. C, Vanderbilt U.....	Europe.....	Y. M. C. A.
Myers, Ruth L.....	DePauw U, v Northwestern U.....	China.....	Methodist Epis., Woman's
Narbeth, Edith Gwendoline.....	Temple U.....	Africa.....	Methodist Epis., Woman's
*Naylor, Rebecca Ethel.....	Mt. Union C, State N (Kent, O.), v Cleveland Trs.....	China.....	Friends of Ohio
Nedergaard, Dr. Niels.....	Dana C, U of Chicago T, U of Nebraska and v M, Biblical T.....	Siam.....	Presbyterian (North)

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Nelson, Mabel Florence	Berkeley H.	Persia	Presbyterian (North)
Nelson, Selma Marie	Moody Trs.	China	Swedish Alliance Mis.
Newton, Rachel Steeves	☞ Coker C, Westhampton C.	China	Baptist, Southern
Nicholson, Joseph Ernest	Alliance Trs.	Africa	Chris. and Miss. Alliance
Nixon, Harmon S.	Valparaiso U, ☞ Moody Trs.	Africa	Africa Inland
Nolin, Ruth Evelyn Hemenway (Mrs. Wm. Wallace)	☞ Kalamazoo C, U of Washington.	Africa	Presbyterian, United
*O'Brien, Dr. Henry R.	☞ Washburn C, Kansas U Grad., U of Michigan M.	Siam	Internat'l Health Board
Oliver, Richard B.	Toronto Bible C.	Africa	Sudan Interior
Ollis, Mrs. Anna Geeselman	Pa. State H, ☞ Philadelphia Trs.	Africa	Africa Inland
Otte, Helen Elizabeth	Heidelberg U.	Japan	Reformed in U. S.
Ovenshire, Laura Belle	Syracuse U.	India	Methodist Epis., Woman's
*Owens, Rachel Louise Wood (Mrs. A. C.)	C of Emporia	China	Presbyterian (North)
Packer, Josephine R.	Iowa Methodist H, ☞ Chicago Trs.	S. Amer.	Methodist Epis., Woman's
Painter, Bernice Bertha	White Memorial H, ☞ Moody Trs.	Africa	Assemblies of God
Palmore, Peyton Lee	Hampden-Sidney C, ☞ Princeton T.	Japan	Methodist Episcopal, So.
Palquist, Ethel	Gustavus Adolphus C.	China	Lutheran Augustana
Park, Bertha Frances	☞ Eureka C, C of Missions.	China	Christian, United
†Parker, James Strong	Beloit C.	India	American Board
Parker, Ruby May	☞ Battle Creek C, Cincinnati Trs.	India	Methodist Epis., Woman's
Parker, Ruth Pearl Rubin (Mrs. Edwin Graham)	☞ Colorado State Teachers' C, Park C Purdue U, ☞ Chicago Trs.	India	Presbyterian (North)
Parks, Vera Echo	Iowa State C.	India	Methodist Epis., Woman's
Paulson, Leonard	Y. M. C. A. Trs (Springfield, Mass.)	S. Amer.	Y. M. C. A.
*Peabody, Allen Stone	☞ Howard C, Southern Baptist T.	China	Y. M. C. A.
Pearson, Fred Bunyan	Mount Holyoke C.	Palestine	Baptist, Southern
†Pedley, Florella Foster	☞ Greenville C, Blodgett H.	Japan	American Board
Phelps, Persis M.	☞ Wake Forest C, Southern Bapt. T	India	Methodist, Free
Phillips, Albert Rufus	☞ Meredith C, Baptist Trs (Louis- ville)	S. Amer.	Baptist, Southern
Phillips, Ruth Burnley Cook (Mrs. Albert R.)	Wellesley C.	S. Amer.	American Board
†Phillips, Ruby Mabel	Cornell C.	India	Methodist Epis., Woman's
Pierce, Mildred Lydia	U of Manitoba M.	China	Canadian Methodist
Pincock, Dr. Thomas Alexander	☞ Provincial N, U of Manitoba.	China	Canadian Methodist
Pincock, Ida Bernice Whipple (Mrs. Thos. A.)	☞ Southwestern Presbyterian U, Vir- ginia U, Maryland U.	China	Canadian Methodist
Pinkerton, Frank C.	Wellesley C.	China	Y. M. C. A.
Platt, Edith Stratton (Mrs. Joseph E.)	☞ C of Wooster, Pres. H (Chicago).	India	Presbyterian, United
†Porter, Gwyneth Rankin	☞ Cotner C, C of Missions Grad.	India	Christian, United
*Potee, Kenneth Leon	Methodist Trs (Nashville), Colorado State Teachers' C.	S. Amer.	Methodist Episcopal
*Potter, Emerson Carlisle	Morningside C.	S. Amer.	Methodist Episcopal
*Potter, Eva Inez Leazer (Mrs. Emerson C.)	W. Texas State N, ☞ Methodist U of Oklahoma, Boston U.	India	Methodist Epis., Woman's
Precise, Anna Ethel Pearl	Okl. Methodist Epis. H, ☞ Boston U	India	Methodist Epis., Woman's
Precise, Myrtle Lorena	Acadia U, Mt. Allison U and ☞ Grad., and T, Victoria C.	China	Canadian Methodist
Rackham, George Edward	Nova Scotia N, ☞ Methodist Trs.	China	Canadian Methodist
Rackham, Nellie Elizabeth Tait (Mrs. George E.)	Los Angeles Trs.	S. Amer.	San Pedro
Redman, Lesse Winnifred	Milwaukee State N, ☞ Northwestern U.	China	Methodist Epis., Woman's
Reik, Elsie I.	Kansas City U, ☞ Baker U.	Africa	Methodist Epis., Woman's
Reitz, Beulah Helen	Moody Trs.	India	Evangelical Synod
Riechers, Dorothea S.	☞ Moody Trs, Evang. Deaconess H.	China	Evangelical Synod
Riecke, Gertrude Elizabeth	Moody Trs.	Africa	Africa Inland
Riemann, Elizabeth Johanna Augusta	☞ C of Pacific, U of Southern Cal- ifornia.	Philippines	Methodist Episcopal
Riley, Herbert James	☞ U of Kansas and M.	India	Methodist Epis., Woman's
Riste, Dr. Rose A.	U of Pittsburgh, Ohio Wesleyan U, ☞ Biblical T (N. Y. C.)	Africa	Methodist Epis., Woman's
Robinson, Martha Elizabeth	☞ Taylor U, U of Denver, Boston U, T.	China	Methodist Episcopal
Robson, Horace Greeley	Camrose Lutheran C, ☞ U of Alberta	China	Lutheran, Norwegian
Ronning, Chester Alvin	Philadelphia N, ☞ Moody Trs.	S. Amer.	Inland South America
Ross, Hazel Marjorie	Methodist Trs (Toronto)	China	Canadian Meth., Woman's
Rouse, Lula Viola	Franklin & Marshall C, ☞ Park C, Hartford T.	China	Reformed in U. S.
Ruhl, Hesser Clapham	Bryn Mawr C.	China	Reformed in U. S.
Ruhl, Sophie Katherine Foster (Mrs. H. C.)	Baker U.	China	Methodist Episcopal
Runyan, Alfred Cookman	☞ Los Angeles Trs, Hastings C.	S. Amer.	Presbyterian (North)
Russel, Agnes Scott	Kansas State N, ☞ Kansas State Agrl. C.	Mexico	Methodist Epis., South
Russell, Esther Arrilla	New Jersey State N, Newton T.	Africa	Baptist (North) Woman's
Schafer, Etelka Marie	☞ Baldwin Wallace C, Columbia U.	China	Methodist Epis., Woman's
Scheirich, Anna Beta	Mission House C and ☞ T, Kennedy Trs.	Japan	Reformed in U. S.
Schroer, Gilbert William			

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Schroer, Cornelia Lydia Rodheffer (Mrs. G. W.)	Heidelberg U.	Japan	Reformed in U. S.
Schubert, William Everett	U of Southern California and Grad, Drew T.	China	Methodist Episcopal
Scott, A. Pearl	U Toronto N, McMaster U.	India	Canadian Baptist
Scruton, Ethel C.	Presbyterian Trs (Toronto)	Korea	Canadian Pres., Women's
Seagrave, Dr. Gordon Stifer	U Demson U, Johns Hopkins U.	India	Baptist (Northern)
Seele, Keith Cedric	C of Wooster	Africa	Presbyterian, United
Septer, Mina Pearl	Los Angeles Trs	S. Amer.	Bolivian Indian
*Shattuck, Angelo Eusebius	U Beloit C, Yale U T.	Hawaii	Hawaiian Evangelical
Shaw, Mark Revell Sadler	Ohio Wesleyan U and Grad., U Bos- ton U T.	Japan	Methodist Episcopal
Shaw, Dr. Violet	Toronto U M.	China	Canadian Ch. of England
Shedd, Susan Jane	Pomona C, U Vassar C, Carnegie Tech.	Persia	Near East Relief
Sheffey, Dr. Charles Phillips Mahood	U Randolph Macon C, Johns Hopkins M.	Africa	Methodist Episcopal, So.
*Sheldon, Chauncey Burt	Pomona C, U Los Angeles Trs	Africa	Brethren (Progressive)
Sherk, Elgin	U Syracuse U, Chicago U.	Persia	Presbyterian (North)
Sherk, Joy Kelsey Smith (Mrs. Elgin)	Oberlin C, U of Cincinnati	Persia	Presbyterian (North)
*Sherman, Lottie Jilson (Mrs. Porter Albert)	U Indiana Central U, Otterbein C, U of Michigan	India	Christian, United
Sholty, Alva Hobart	Yale U T.	Japan	United Brethren
Sholty, Ruth E. Conley (Mrs. Alva Hobart)	U Otterbein C, Yale U T.	Japan	United Brethren
*Shute, A. Lincoln	U Cornell C, Drew T.	India	Methodist Episcopal
*Six, Ray L.	U of Oklahoma, Phillips U Grad.	China	Christian, United
Skepstad, John	St. Olaf C, Lutheran T (Minn.)	China	Lutheran, Norwegian
Sloan, Nell Simpson (Mrs. W. C.)	Texas Christian U, U C of Missions.	India	Christian, United
Smith, Clara	Iowa State C.	China	Methodist Epis., Woman's
Smith, Charles Eugene	U Iowa State C, Kennedy Trs	Africa	Baptist (Northern)
Smith, Viola Leora Smith (Mrs. Charles Eugene)	Kennedy Trs	Africa	Baptist (Northern)
†Smith, Dwight Chichester	Yale U.	China	Yale in China
Smith, Ellen E.	Coe U.	China	Methodist Epis., Woman's
Smith, Earl Martin	U Leland Stanford U, Garrett Trs, Northwestern U.	S. Amer.	Methodist Episcopal
Smith, Bessie Marie Archer (Mrs. Earl Martin)	U Bradley Polytech. Inst., Ohio Wes- leyan U, Northwestern U Grad.	S. Amer.	Methodist Episcopal
Smith, Hazel Katherine	Trinity U.	W. Indies.	Presbyterian (North) Home
Snuggs, Faith Mary	Georgetown C.	China	Baptist, Southern
†Somerville, Jean Houston	U New brunswick N, Macdonald C.	China	Canadian Presbyterian
*Speers, James Milliken, Jr.	Princeton U.	China	Nanking University
Stoddard, Georgia Newton Luccock (Mrs. Ross E.)	U Western C for Women, C of Wooster	China	Presbyterian (North)
Stone, Myrtle M.	Oneonta N, U Boston U.	China	Methodist Epis., Woman's
Story, Harry Hayward	U Southern Baptist T, U of Calif.	Alaska	Presbyterian (North) Home
Stover, Thomas Bertram	Furman U, U Southern Baptist T.	S. Amer.	Baptist, Southern
Strang, Grace O.	Los Angeles N, Alliance Trs, U of Southern California.	Arabia	Reformed in America
Strobel, Charles Ralph	Western Reserve U, Yale U T.	China	Methodist Episcopal
Strock, Ada Emma	Keystone State N, U Chicago Trs.	Japan	Evangelical Church
Stuckert, Beatrice Elizabeth Paton (Mrs. Robt. C.)	Oberlin C.	Turkey	Robert College
Swift, Carol Smith (Mrs. Robert Dean)	U Kansas Wesleyan U, Northwestern U, Garrett Trs	Malaysia	Methodist Episcopal
Sylvester, Lida E.	Toronto Bible C.	Africa	Sudan Interior
†Tarbell, Carrie Aurora	Keene N, U Gordon Bible C.	China	Nan Kai College
Taylor, Jessie May	Moody Trs	Africa	Presbyterian (North)
Taylor, Dr. Lorena Belle	Kansas State Agrl. C, Cedarville C Grad., U American Osteopathy.	India	Pres., United, Women's
Taylor, Mabel	Montana State N, U Northwestern U	China	Methodist Epis., Woman's
Taylor, Dr. Margaret	U Vassar C, Johns Hopkins M.	China	Presbyterian (North)
Taylor, Raymond Autie	U of Texas, Southern Meth. U T.	S. Amer.	Methodist Episcopal, So.
Taylor, Audrey Burke (Mrs. Ray- mond Autie)	U of Texas	S. Amer.	Methodist Episcopal, So.
Teele, Bernice	Gordon Bible C, U Hartford T.	W. Indies.	American Miss. Assn.
Ter Borg, John	U Hope C, Western T.	Japan	Reformed in America
Ter Borg, Minnie Amelia Sywassink (Mrs. John)	Hope C.	Japan	Reformed in America
Tewksbury, Donald George	U Oberlin C, Columbia U and Grad.	China	American Board
Thompson, Daphna Angeline	Northwestern Trs.	Africa	Africa Inland
†Thompson, Dorothy M.	U of Southern California, Occidental C, U Los Angeles Trs.	Africa	Presbyterian, United
Thompson, Ruth Standia	Swedish Trs, U Moody Trs.	Africa	Swedish Mis. Covenant
*Tiffany, Ruth Winureeta	Junia C.	Belgium	Belgian Gospel
Tindale, Laura Elva	Stratford N, U Methodist Trs.	China	Canadian Meth., Woman's
Tinkham, Catherine Almon	U Park C, Oregon Agricultural C.	China	Presbyterian (North)
Todd, John Edward	U of Kansas	Turkey	Robert College
Tower, Dr. Rita Belle	Ypsilanti N, U U of Michigan M.	India	Methodist Epis., Woman's
Townsend, Paul	U Occidental C, Los Angeles Trs.	Cen. Am.	Central American Miss.
Traeger, Gazelle Hattie Louise	U of Texas	Malaysia	Methodist Epis., Woman's
*Trivett, A. C. S.	U Wycliffe C and T.	China	Hankow Anglo-Am. Church

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
†Turner, Dr. William H.	U of Virginia M.	China....	Presbyterian (North)
Van Koert, Anna Celeste.	∇ Kalamazoo C, U of Chicago Grad. Baptist Trs.	Ken. Am... India....	Baptist (No.) Ho., Woman's Methodist Epis., Woman's
Vickery, Loraine Lorrée.	∇ Lawrence C, Presbyterian H.		
Waldron, Rose Edith.	∇ Hastings C, Pomona C, U of Cal- ifornia, U of Southern Calif.	China....	Methodist Epis., Woman's
Wallace, Margaret.	U of Minnesota, ∇ Columbia U Grad.	India....	Methodist Epis., Woman's
Walvoord, Florence Cynthia.	Hope C.	Japan....	Reformed in America
Ware, Lena.	Syracuse U.	Europe....	Methodist Epis., Woman's
Waters, George Lipscomb.	Randolph Macon C.	Japan....	Methodist Episcopal, So.
Watts, Alice M.	Chicago Trs.	China....	National Holiness Assn.
Watts, David Luell.	∇ Johnson Bible C, C of Missions.	Africa....	Christian, United
Watts, James Washington.	Furman U, ∇ Southern Baptist T.	Palestine..	Baptist, Southern
Webster, Edith Mary.	National Trs (Philadelphia).	S. Amer....	Inland South America
Webster, Florence Alice.	Fargo C, ∇ Gordon Bible C.	China....	Baptist (North) Woman's
Weeks, Helen Grace.	St. Olaf C.	China....	Lutheran, Norwegian
Weigel, William Harold.	∇ Pennsylvania State C, Cornell U, T of Virginia.	China....	Protestant Episcopal
Weir, Mary Alta Lola.	∇ Geneva C and T.	Cyprus....	Presbyterian, Reformed
Weir, Elizabeth V. Ewing (Mrs. W. Wilbur).	Geneva C, ∇ Biblical T (N. Y. C.)	Cyprus....	Presbyterian, Reformed
Welch, Mary Mildred.	∇ U of Illinois and Grad.	India....	Methodist Epis., Woman's
Welles, Doris Idabel.	U of Southern California.	India....	Methodist Epis., Woman's
Wenrick, Lewis Albert.	∇ Scranton Engineering Sch., Moody Trs.	Ken. Am... Europe....	Evangelical Synod Y. M. C. A.
*West, Francis Henry.	Northwestern U.	Europe....	Y. M. C. A.
*West, Lilian Florence Bayne (Mrs. F. H.).	Northwestern U.	Europe....	Y. M. C. A.
West, Ralph Ellsworth.	∇ Ohio Wesleyan U, Drew T, Col- umbia U Grad.	Japan....	Methodist Episcopal
Weygandt, Isie Lenore.	Wittenberg C.	India....	Luth., United, Woman's
†Wheeler, Wendell Carpenter.	Northwestern U.	India....	American Board
Wheelock, John Henry.	∇ Iowa State C, Texas Agrl. and Mech. C Grad.	S. Amer... Turkey...	Presbyterian (South) Near East Relief
White, George de Forest.	∇ Grinnell C, Oberlin T.	Turkey....	Near East Relief
White, Elsie Caroline Hoesley (Mrs. Geo. de F.).	Grinnell C.	Philippines	Presbyterian (North)
†Wickes, Margaret Stinson.	State U of Montana.	Africa....	Christian, United
Williams, Tessie Fern.	Pasadena H, ∇ C of Missions.	Persia....	Presbyterian (North)
Willoughby, James Wallace.	Wabash C, ∇ Western T.	Persia....	Presbyterian (North)
Wilson, Rose Dulles.	Vassar C, U of So. California.	Belgium..	Belgian Gospel
Winston, John Clark.	Whittier C, ∇ Los Angeles Trs.	Belgium..	Belgian Gospel
Winston, Grace D. Williams (Mrs. John Clark).	Newark State N, Whittier C, ∇ Los Angeles Trs.	India....	Brethren, Church of
Wolf, Mae Louisa.	Francis Willard H.	S. Amer... India....	Baptist, Southern
*Wolff, John Gottfried.	Rochester T.	India....	American Board
Wolsted, Clarence Edman.	North Dakota Agrl. C, U of Chicago Grad, Chicago T.	India....	American Board
Wolsted, Mabel Lydia Ewen (Mrs. Clarence E.).	∇ North Dakota Agrl. C, U of Chi- cago Grad.	China....	Presbyterian (South)
Woodbridge, Dr. Caspar Ligon.	∇ Princeton U, Johns Hopkins M.	China....	Presbyterian (South)
Woodbridge, Elizabeth Wilson (Mrs. Caspar L.).	Assembly's Trs.	China....	Presbyterian (South)
Woodbridge, Jeanie Woodrow.	Moody Trs.	China....	Independent
Worth, Charles William, Jr.	∇ Davidson C, Union T (Va.)	China....	Presbyterian (South)
Wright, Lucy Burum.	Shorter C, University H (Augusta Ga.) ∇ Biblical T (N. Y. C.)	China....	Baptist, Southern
Wrisley, Gerald Manning.	U of Southern California, Oberlin T Grad., ∇ Y. M. C. A. Trs.	Hawaii... Hawaii... India....	Y. M. C. A., Hawaiian Y. M. C. A., Hawaiian American Board
Wrisley, Bula Huntington Culver (Mrs. G. M.).	Pomona C.	China....	Reformed in U. S.
Wyman, Marian Marie.	∇ U of Nebraska and H.	China....	Reformed in U. S.
Yaukey, Jesse Baer.	∇ Ursinus C, Central T.		
Yeaworth, Ivy Verdilla.	∇ Bethany C, Johns Hopkins U, Dickinson C, Western Maryland C	Mexico....	Presbyterian (North)
Yoder, Helen Elizabeth.	∇ Baldwin Wallace C, Cincinnati Trs	India....	Methodist Epis., Woman's
Yund, Roy LaVerne.	Pa. C, ∇ Lutheran T (Gettysburg)	Africa....	Lutheran, United

SAILED VOLUNTEERS FOR 1923

In the table abbreviations have been used as follows: C-College; H-Hospital; M-Medical; N-Normal; S-Secondary School; T-Theological; Trs-Bible, Deaconess and Missionary Training School; U-University; v-Volunteered at.

‡Short-term Missionaries.

*Volunteers sailed before 1923; names reported here for the first time.

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Adams, Benjamin N.	v Mt. Hermon S, C of Wooster, McCormick T.	Korea	Presbyterian (North)
Adams, Phyllis Irene Taylor (Mrs. Benj. N.)	v C of Wooster	Korea	Presbyterian (North)
Ady, Merrill Steele	v Monmouth C, McCormick T.	China	Presbyterian (North)
Agnew, Mary Caldwell	v Victoria C (Toronto)	China	Canadian Methodist
Ahquist, Emma M.	v Missionary Trs.	China	Chris. and Miss. Alliance
‡Akeley, Theodore Barton	v Brown U.	Africa	American U at Cairo
Anderson, Dr. Carl Wm.	v Moody Trs, Wheaton C, U of Minnesota M.	Africa	Lutheran, Augustana
*Anderson, Ethel Lea (Mrs. H. C.)	Northwestern C and v Grad.	China	Evangelical Church
Anderson, Evangeline Alexandria	v McMaster U.	China	China Inland
Andrews, Ruth Alma	v Occidental C.	India	American Board
Armstrong, Bernard W.	v DesMoines U and Grad.	Africa	Baptist (Northern)
Armstrong, Rhoda Christine Broholm (Mrs. B. W.)	v DesMoines U.	Africa	Baptist (Northern)
Bachman, Susan Catherine	v Lebanon Valley C, Moody Trs.	Africa	United Brethren
*Baird, John Milford	v Tarkio C, Xenia C.	Africa	Presbyterian, United
Baird, Richard Hamilton	v C of Wooster, Princeton T.	Korea	Presbyterian (North)
Baird, Golden Stockton (Mrs. Richard H.)	v Cumberland U, Biblical T (N.Y.C.)	Korea	Presbyterian (North)
Baird, William Martyn Jr.	v Mt. Herman S, C of Wooster, Princeton T.	Korea	Presbyterian (North)
Balder, Mabel	v Moody Trs.	Honduras	Central American Mis.
Baldwin, DeWitt Clair	v Wesleyan U, Garrett T, Northwestern U Grad.	India	Methodist Episcopal
Baldwin, Edna Frances Aiken	v Northwestern U and Grad.	India	Methodist Episcopal
Barrows, Lavanchie	v Wheaton C, Spearfish N.	Honduras	Central American Mis.
Bassett, Beulah	v Kansas Holiness Trs.	Honduras	Pentecost Faith Mis.
Baxter, Neil Himrod	v Drake U, Butler C, C of Missions.	S. Amer.	Christian, United
Baxter, Hazel Scott	v Drake U, C of Missions.	S. Amer.	Christian, United
Bear, James Edwin	v Fredericksburg C, Washington and Lee U Grad, Union T (Va.) and Grad.	China	Presbyterian (South)
Bear, Margaret I. White (Mrs. James Edwin)	State N (Va.), Assembly's Trs.	China	Presbyterian (South)
Bender, David Stetson	v Rensselaer Polytechnic.	Africa	American Univ., Cairo
Bennett, Florence Mabelle	v George Washington U.	Mexico	Methodist Epis., Woman's
Benson, John	v Gustavus Adolphus C.	China	Lutheran, Augustana
Benton, Ruth Ann	v Chicago Evangelistic Trs.	China	National Holiness Assn.
Berger, Electa Marie	v Park C, C of Emporia, City and County H (Denver), Park Avenue H (Denver).	China	Presbyterian (North)
Blanchard, Ralph William	v Mt. Herman S.	China	Methodist Episcopal
Blanchard, Grace Kipka (Mrs. Ralph William)	v Greensboro C, Mitchell C, New England Conservatory.	China	Methodist Episcopal
Booth, Lucy Hammer	v Mt. Holyoke C, Syracuse U of Ill., Grad, Teachers C (N. Y. C.) Yale U Grad.	China	Presbyterian (North)
Birky, Erna Mae	v Grays C of Music, v Moody Trs.	Africa	Congo Inland Mis.
*Bowron, Florence H.	v Chicago Trs, Wesley Memorial H (Chicago)	Hawaii	Palama Settlement
*Bowron, May	v Chicago Trs, Wesley Memorial H (Chicago)	Hawaii	Palama Settlement
*Bjorklund, Hulda Scrafia	v Bethel S.	Africa	Baptist (Northern)
Bostick, Edward May Jr.	v Clemson Agrl. C, Southern Bap. T	China	Baptist (Southern)
‡Bourn, Dr. Lucy Elizabeth	v Brown U, Columbia U Grad, Albany M.	China	Peking Union Medical
Bovre, Hanna	v Deaconess H (Minn.) Lutheran Trs, Minnesota C.	Africa	Lutheran Free Independent
Bowen, Olive	v Oberlin C.	China	So. Africa Gen. Miss.
Bracy, Hannah	v Bluffton C, Ft. Wayne Trs.	Cen. Am.	Methodist, Primitive
*Bradley, Amos	v Texas Holiness U, Trevecca C.	China	Methodist, Epis., South
Brandt, Alma	v Wesley H, v Scarritt Trs.	China	Presbyterian (North)
Brewer, Dr. Francis	v Oberlin C, Columbia U M.	S. Amer.	Methodist Episcopal
Brewster, Clyde Wheeler	v Baker U, Drew T.	S. Amer.	Methodist Episcopal
Brewster, Mildred Morrison (Mrs. Clyde Wheeler)	v Washburn C, v Baker U, Drew T.	India	Methodist Epis., Woman's
Bricker, Mary Elizabeth	v Ashland C, Mary Lanning H.	China	Amer. Baptist, Woman's
Brown, Dr. Velta Violet	v Baptist Trs (Chicago), v Ottawa U, U of Pennsylvania M.	Persia	Presbyterian (North)
Browning, George Lynn	v Park C, McCormick T.	Africa	Presbyterian, United
Buchanan, Bruce Brownlee	Monmouth C, Pittsburgh T.	Africa	Presbyterian, United
Buchanan, Margrietha Krindenier (Mrs. Bruce B.)	v Northfield S, Monmouth C.	Africa	Presbyterian, United

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Bushnell, Paul Palmer	Yale U, Teachers C (N. Y. C.)	China	Presbyterian (North)
Burke, Dr. Homer Lionel	Winona C, Manchester C, North-western U M	Africa	Brethren, Church of
Buster, Ray	North Texas N, Southwest Baptist T	Brazil	Baptist (Southern)
Byerly, Ruth Ellyson	Shepherd C, State N, Scarritt Trs	Mexico	Methodist Episcopal, So.
Butterfield, Nellie May	Los Angeles State N	Mexico	Methodist Epis., Woman's
Campbell, Dorothy Davis	U of Washington	China	Presbyterian (North)
Campbell, Jean Storey	Westminster C	Egypt	Presbyterian, United
Canary, Ethel Marian	Moody Trs	S. Amer.	Inland South America
Cardwell, Edyth Viola	Toronto General H, Presbyterian Trs (Toronto)	Korea	Canadian Presbyterian
Carson, Maud Craig	Queen's C, U of North Carolina, Biblical T (N. Y. C.)	China	Presbyterian (South)
Chase, Leree Stelle	Wilson C, Columbia U Grad, Biblical T	Persia	Presbyterian (North)
Chase, Marcus Aurelius	South Dakota State C	S. Amer.	Mackenzie College
Chatfield, Marion H.	Mt. Holyoke C	China	American Board
Cherry, Julia Mabel	Davenport C, Trinity C	Korea	Methodist Episcopal, So.
Clarke, Helen Augusta	Wooster C	Persia	Presbyterian (North)
Clay, Eula Ione	Southwestern U, U of Colorado, U of California	Mexico	Methodist Epis., South
Coe, Orpha Marie	U of Wisconsin	China	Methodist Episcopal
Coffin, Merrill Marcus	Penn C, U of Colorado	India	Friends, American
Coggins, May Angeline	U of Redlands, Newton T	Philippines	Amer. Baptist, Women's
Collier, Dr. Douglas Ross	Beloit C, U of Colorado M	W. Indies.	Presb. (No.) Home, Wom.
Comstock, Joy Emma	Edinboro State N, Chicago Trs, Ohio Wesleyan U	India	Methodist Epis., Women's
Corpron, Dr. Douglas Squire	U of Oregon, U of Michigan M	China	Christian, United
Cressey, George Babcock	Denison U, Yale Grad, U of Chicago	China	Baptist (Northern)
Crawford, Joseph Forrest	Wisconsin U, Chicago U	Syria	American U of Beirut
Crew, Angie	Miami N, Defiance C	Japan	Christian Church
Crozier, Cornelia Newell	Park C, U of Arkansas, Scarritt Trs	China	Methodist Epis., South
Cumming, William C	Union T, Davidson C	China	Presbyterian (South)
Cummings, James Beveridge	Westminster C, Pittsburgh T	India	Presbyterian, United
Cummings, Dorothy Holliday (Mrs. James Beveridge)	Westminster C, Western C for Women	India	Presbyterian, United
Curtis, Gordon Ayres	Mt. Hermon S, Oberlin C, Cornell U	China	Presbyterian (North)
Cutting, Helen Francis	Adelphi C	Bolivia	Methodist Episcopal
Dager, Mildred	C of Wooster	Africa	Presbyterian (North)
Danielson, Walfred	Bethel S, Macalester C, U of Minnesota	India	Baptist (Northern)
Danielson, Anna Larson (Mrs. Walfred)	Bethel S, U of Minnesota H	India	Baptist (Northern)
Daubendick, Letha Idell	Doan Academy, Nebraska U, Cornell U	India	Methodist Epis., Women's
*Davis, Augustus Lee	Presbyterian C of So. Carolina	S. Amer.	Presbyterian (South)
Davis, Harriet H. Sullivan (Mrs. Harold Edgar)	Winthrop N and Ind. C, Barnard C, Biblical T (N. Y. C.)	China	Evangelical Church
Davis, Harold Edgar	Albright C, Biblical T (N. Y. C.), Princeton T and Grad	China	Evangelical Church
Davis, Helen Ticknor	U of Minnesota	India	Methodist Epis., Women's
*Deal, Mrs. Zella M. Warner	Kingswood C, Olivet U, Battle Creek H	China	South Chihli
Derr, Thomas Andrew	Los Angeles Trs	S. Amer.	Inland South America
Derr, Frances Helena Reese (Mrs. Thomas Andrew)	Los Angeles Trs	S. Amer.	Inland South America
Dibble, Paul Gladstone	South Dakota State C, Wesleyan U, Garrett T	India	Methodist Episcopal
Dibble, Marie Bjerno	Wesleyan C, Wesley Memorial H	India	Methodist Episcopal
Dierolf, Bertha Elizabeth	Woman's M C H	Africa	Lutheran, United
Donovan, Herbert A	Temple U, St. Stephens C	Africa	
Douglas, Dr. Richard	C of Wooster, Cornell U M, Columbia U Grad	China	Presbyterian (North)
Drury, Clifford Merrill	Buena Vista C, San Francisco T	China	Shanghai Union Church
Duggar, Ambrose Camp	Alabama Poly Inst., So. Baptist T	S. Amer.	Baptist (Southern)
Dukes, Hubert Noland	Wofford C, Emory U T, Yale U T, Union T (N. Y. C.)	Africa	Methodist Epis., South
Dukes, Laura Virginia	Northfield S, Presbyterian Trs (Phila.)	India	Presbyterian (North)
Duncan, Louise J.	U of Michigan	China	Protestant Episcopal
Dyke, Charles Herbert	Occidental C, San Francisco T	India	Presbyterian (North)
Dyke, Marian L. Leonard (Mrs. Charles H.)	Occidental C, San Francisco T	India	Presbyterian (North)
Earl, Dr. LeRoy DeLong	U of Buffalo	China	Nanking University
Earl, Antoinette Willson (Mrs. LeRoy DeLong)	Syracuse U	China	Nanking University
*Earle, Ruth Elizabeth	Belvue H	S. Amer.	Methodist Episcopal
Eby, Lloyd	Huntington C	Africa	Un. Breth. (Old Const.)
Eby, Eula May Sherk (Mrs. Lloyd)	Huntington C	Africa	Un. Breth. (Old Const.)
Edborg, Vera Mathilde	Spearfish State N, Dakota Wesleyan U, Chicago Trs	Java	Methodist Epis., Woman's

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Eddy, Mrs. William A.	∇ Wooster C.	Mexico	Presbyterian (North)
†Edgar, Lea Blanche	∇ Colorado C.	China	Baptist (Northern)
Edman, Victor Raymond	∇ U of Illinois, Boston U.	Ken. Am.	Chris. and Miss. Alliance
†Edwards, Dorothy A. Vance (Mrs. Robert Vaughan)	∇ Pomona C.	Mexico	American Board
Elam, Elma	Missouri U, Baptist Trs, ∇ William Jewell C.	Africa	Baptist (Southern)
Emerson, Leland Harris	∇ U of California, Pacific Trs, C of Missions Grad.	China	Christian, United
Emerson, Corinne M. Bott (Mrs. Leland Harris)	∇ U of California, Pacific Trs, C of Missions Grad.	China	Christian, United
Engwall, Martin S.	∇ William Jewell C, U of Chicago	Africa	Baptist (Northern)
Engwall, Ruth Johnson (Mrs. Martin S.)	Ottawa U, U of Chicago	Africa	Baptist (Northern)
Ensign, Samuel J. R.	∇ Buena Vista C, McCormick T.	China	Presbyterian (North)
†Evans, Joshua Levering	∇ Yale U.	China	Baptist (Southern)
Everett, Bertine	Ohio U N, ∇ Moody Trs, Alliance Trs (Nyack)	China	Chris. and Miss. Alliance
Evertsburg, William F.	∇ Union Missionary Trs	Africa	So. Africa Gen. Miss.
Falkenstein, Richard B.	∇ N. Dak. Agrl. C, U of Minnesota Grad.	China	Canton Christian Col.
Farmer, Eugene Houston	∇ Central C, U of Missouri, Yale U T	Africa	Methodist Epis., South
Farmer, Dorothy M. Bailey (Mrs. Eugene H.)	∇ Hartford T.	Africa	Methodist Epis., South
Farr, Lawrence McPherson	∇ Penn C, Iowa State U, Iowa Trs.	Africa	Chris. and Miss. Alliance
Filandino, Elvira	U of Chicago, ∇ Mountinside H.	China	Peking Union Medical
Fonger, William Henry	∇ Eureka C.	Philippines	Christian, United
Fonger, Zaida Leith Cox (Mrs. W. H.)	∇ Eureka C.	Philippines	Christian, United
Fontaine, Lena	∇ General Assembly Trs, Stonewall Jackson C.	Korea	Presbyterian (South)
Foster, Robert A.	∇ Westminster C, Pittsburgh T.	India	Presbyterian, United
Foster, Aurel Anderson (Mrs. Robert A.)	∇ Westminster C, Biblical T (N.Y.C.)	India	Presbyterian, United
Fraser, Gussie Louise	∇ Atlanta N.	China	Presbyterian (South)
Fuller, Robert Harrison	Occidental C, ∇ Los Angeles Trs, Princeton T.	Siam	Presbyterian (North)
Gamber, Selena N.	Lancaster Genl. H, Toronto Trs.	S. Amer.	Mennonite and Amish
Gealy, Fred Daniel	∇ Allegheny C, Boston U T.	Japan	Methodist Episcopal
Gernhardt, Lucinda Sarah	∇ Wheaton C.	China	Presbyterian (North)
Gill, Maude E.	∇ Denison U, St. Catherine Business C.	China	Y. W. C. A.
Gillilan, Bertha Elizabeth	Westminster C, ∇ Western C for Women, San Francisco T.	Japan	Presbyterian (North)
Girsberger, Freda	∇ Cleveland Trs	China	Friends, Ohio
Glass, Sarah Elizabeth	Smith C, ∇ Converse C, Natl. Y. W. C. A. Trs.	China	Y. W. C. A.
Gleason, Paul Ray	∇ U of Redlands, Harvard U Grad.	India	Baptist (Northern)
Glittenburg, Carl J.	∇ Moody Trs.	China	China Inland Mission
Goepforth, Elise A.	Richmond Trng. Sch. Kind, Richmond Trs, Columbia U, Moody Trs.	Ken. Am.	Evangelical Synod
Goodenberger, Ernest C.	∇ Hastings C, McCormick T.	China	Presbyterian (North)
Goodenberger, Hilda Longstaff (Mrs. Ernest C.)	∇ Hastings C, McCormick T.	China	Presbyterian (North)
†Goodwin, Miriam Fuller	∇ North Carolina C for Women	Korea	Methodist Epis., South
Gordon, Andrew Walker	∇ Muskingum C, Xenia T.	India	Presbyterian, United
Gordon, Esther E. Finley (Mrs. A. W.)	Northfield S, Teachers C (N. Y. C.), Oberlin C, ∇ Muskingum C.	India	Presbyterian, United
Grant, Cora B.	Deaconess H, ∇ Moody Trs.	China	China Inland Mission
Gray, Katherine Clingman	∇ U of Texas, Austin Presby. T.	Mexico	Presbyterian (South)
Green, Byron Mitchell	∇ Oregon Agrl. State C.	Burma	American Baptist
Gregory, Ernest Jackson	∇ Baylor U, Southwest Baptist T.	Mexico	Baptist (South)
Gregson, Anita Hull	U of Cincinnati, ∇ Biblical T (N.Y.C.)	India	Presbyterian (North)
Griffing, Burgoyne	∇ Washburn C, Kansas U.	China	Nanking University
Groves, Walter A.	∇ Lafayette C, Princeton T.	Persia	Presbyterian (North)
Haan, Angie	∇ Blodgett Trs.	China	Reformed, Christian
Hake, Martha Eunice	∇ Western Union C.	China	Evangelical Church
Hall, Annie M.	∇ Moody Trs.	China	Chris. and Miss. Alliance
Hall, Marguerite Gordon	∇ Manitoba C, Presbyterian Trs.	China	Presbyterian, Canadian
Hall, Bessie McCalla (Mrs. Marion A.)	West Tenn. State N, ∇ Assembly's Trs.	Korea	Presbyterian (South)
Hall, Miss Willie G.	∇ Meridan C, Scarritt Trs.	Africa	Methodist Epis., South
Hallock, Adelia Cobb	∇ Smith C.	China	Presbyterian (North)
Hamilton, Evelyn Harrison	∇ Davidson C, Union T (Va.) Biblical T (N. Y. C.)	China	Presbyterian (North)
Hampe, Alice Jean	∇ Houghton Trs, U of Puget Sound.	Japan	Methodist, Wesleyan
Hancock, Marcus Leslie	∇ Ontario Agrl. C.	China	Nanking University
Hancock, William Philip	Bible Training C (Eng.), ∇ San Francisco T.	Persia	Presbyterian (North)
Hancock, Kathleen Ballinger (Mrs. Wm. Philip)	Bible Training C (Eng.)	Persia	Presbyterian (North)
Hanson, Annie Justice	∇ South West Texas U, East Texas	Korea	Methodist Epis., South
Harker, Hazel	Thomas N, ∇ Butler C, C of Missions	Japan	Christian, United

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Hauser, Effie Blanche	City Memorial H (Winston-Salem, N. C.), v Scarritt Trs	Korea	Methodist Epis., South
Hawkes, William Emory	v C of Idaho, Lewiston State N, Hartford T	Greece	American Board
Haworth, Ruth Esther	v Penn C	Mexico	Friends, American
Haydock, Earl H	U of So. California	Madeira Is.	Methodist Episcopal
Haydock, Marguerite Roberta	v Greenville C	Madeira Is.	Methodist Episcopal
Hayes, Ernest M	v Wooster C, Princeton U	Philippines	Presbyterian (North)
Hayes, Helena Vesta	v Biblical T	Africa	Africa Inland
*Hayes, Mercie May	v Northfield C, Froebel Kind. Trng. Sch	China	Presbyterian (North)
Hayes, Virginia	State N (Athens, Ga.), v Asbury C, Biblical T	S. Amer.	Methodist Epis., Woman's
Hazlett, Calvin Hoffman	Washington and Jefferson C, v Western T (Pa.)	India	Presbyterian (North)
Hearn, Walter Anderson	Hendrix C, Teachers C Grad (N. Y. C.), v Union T (N. Y. C.)	China	Methodist Epis., South
Hearn, Olive Withrow (Mrs. Walter A.)	v Hendrix C	China	Methodist Epis., South
Heath, Neva M	v Hamlin U	Mexico	Methodist Epis., Woman's
Helfenstein, Lucille C	v Parson's C	Africa	Presbyterian, United
Hendrick, Dr. Rhoda Grace	U of Michigan, U of Vienna	India	Methodist Epis., Woman's
Hilburn, Samuel Milton	v Southern Methodist U and T and Grad	Japan	Methodist Epis., South
Hilburn, Blanche Fontaine (Mrs. Samuel Milton)	Southeastern State Teachers C, So. Methodist U and v Grad	Japan	Methodist Epis., South
Hilscher, Harris Gregg	v C of Emporia, U of Nebraska Grad, Princeton T and Grad	China	Presbyterian (North)
Hilscher, Edith G. Jones (Mrs. Harris G.)	v C of Emporia, U of Kansas Grad	China	Presbyterian (North)
†Hoffman, Dr. Phoebe Doris	Glendale C, v Indiana U and M, Cornell U M	China	Peking Union Medical
Holland, Bernice McCurdy (Mrs. Leland W.)	v U of Southern California	China	Methodist Episcopal
Holland, Grace Marion	v Presbyterian H (N. Y. C.), Newton H, Simmons C	India	American Board
Holland, Thomas C	v Wake Forest C	Cuba	Amer. Bapt. Home Miss.
Holman, Fannie Julia	v Wheelock Kindergarten School	Philippines	Baptist (North) Women's
Holroyd, Howard Taylor	Hiram C, C of Missions Grad, v Union T	S. Amer.	Christian, United
Holroyd, Leona McMahan (Mrs. H. T.)	Antioch C, v C of Missions Grad	S. Amor.	Christian, United
Horobin, Harriet Mitchell	v Church of England Trs, Trinity C	Japan	Canadian Ch. of England
Horton, Albert A	Brooklyn Trs, Moody Trs	Africa	Plymouth Brethren
Horton, Herbert Junior	v U of Southern California	S. Amer.	Methodist Episcopal
Horton, Nilla R. McGee (Mrs. Herbert Junior)	v U of Southern California	S. Amer.	Methodist Episcopal
Howard, Florence Olivette	Chicago Evangel. Trs, v Evanston H	S. Amer.	Methodist Episcopal
Howard, Annie Clara	v Andrew C, Peabody C	Korea	Methodist Epis., So.
Howell, Kenneth Lambert	v U of So. California	S. Amer.	Methodist Episcopal
Hull, Olive Irene	v Southwestern C, Drew T Grad	S. Amer.	Methodist Episcopal
Hughes, Marjorie Pearl	Waukegan Bus. C, v Lawrence C	India	Methodist Epis., Woman's
Irwin, Alice Addie	Kent State N, Bowling Green N, v Ohio Wesleyan U	S. Amer.	Methodist Epis., Woman's
*Jacobson, Arthur Clarence	U of Montana	China	Methodist Epis., So.
*Jacobson, Gladys Shephard (Mrs. Arthur C.)	U of Montana	China	Methodist Epis., So.
Jacobson, Irvin Oliver	v St. Olaf C, Luther T (Minn.)	China	Lutheran, Norwegian
Jacobson, Nora H. Olson (Mrs. Irvin Oliver)	River Falls N, v St. Olaf C	China	Lutheran, Norwegian
James, Carmen Easley	v Baptist Memorial H, Union U, U of Tennessee M	China	Baptist (Southern)
James, Corinne Pearson (Mrs. Carmen E.)	Blue Mountain C, v Baptist Memorial C	China	Baptist (Southern)
James, Myrtle Claudia	Women's C of Ala., v Scarritt Trs, Methodist Trs, Industrial C	Mexico	Methodist Epis., So.
Janeway, John Raymond	v Whittier C	Cen. Am.	Friends, California
†Johnston, Vivian E.	v Industrial C, Assembly's Trs	Cuba	Meth. Epis., Women's, So.
Jones, Alma Chadwick	Mountainside H	Syria	Amer. Univ. of Beirut
Jonker, Philip	v Hope C	Virgin Is.	Reformed in America
Keller, Charles R.	Yale U	China	Yale in China
Kemp, Alexander H	Allegheny C, Boston U M and T	Africa	Methodist Episcopal
Kemp, Winifred Farmer (Mrs. Alex. H.)	v Wellesley C	Africa	Methodist Episcopal
Kemp, Maude Pustau	v De Pauw U, Wittenburg C	India	Lutheran, United
Key, Mary B. Barrie (Mrs. Ralph W.)	v Biblical T	India	Presbyterian (North)
King, Sarah Novah	Osteopathic C, So. Branch U of Calif., Biblical T (N. Y. C.)	Africa	Methodist Epis., So.
Kinsler, Helen Campbell	N. J. State N, v Los Angeles Trs	Korea	Presbyterian (North)
Klein, Bertha	Woman's C H	Africa	Lutheran, Un., Woman's
†Kline, Walter D.	v Northwestern C	India	Presbyterian (North)

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Knobles, Lillian Louise.....	Geo. Peabody C, v Scarritt Trs.....	China.....	Methodist Epis., So.
Koebbe, Lydia Adelaide.....	v Northwestern C, Biblical T (N.Y.C.)	China.....	Evangelical Ch., Women's
Kronenberg, Benjamin J.....	St. Cloud Bus. C, v Chicago Trs....	China.....	National Holiness Assn.
Kulp, Ruth Royer (Mrs. H. S.)..	v Juniata C, Wheaton C.....	Africa.....	Brethren, Dunker
Lane, Ruth Onetta.....	Cornell C.....	China.....	Methodist Epis., Woman's
Lawton, Phebe Elizabeth.....	v Winthrop C, Woman's Missionary Union Trs.....	Japan.....	Baptist (South)
Lea, Ethel Glade.....	v Northwestern U and Grad.....	China.....	Evangelical Church
Leaman, Clare Jeanette.....	v Dickinson C.....	India.....	Lutheran, United
Learned, Willard Francis.....	v Occidental C, C of Missions Grad.	Africa.....	Christian, United
Lefever, Charles Harry.....	v Findley C.....	India.....	Churches of God, Gen. Eld.
Lefever, Myrtle Wiggins.....	v Findley C.....	India.....	Churches of God, Gen. Eld.
Lefever, Rufus Harry.....	v Lebanon Valley C, Bonebrake T.....	India.....	Presbyterian (North)
Lefever, Mary Daugherty (Mrs. Rufus H.).....	v Lebanon Valley C, Bonebrake T.....	India.....	Presbyterian (North)
Leise, Horace Robert.....	v Hyatt Fowells C, Seminary.....	China.....	Methodist, Free
Leise, Pearl Mercer (Mrs. Horace Robert).....	v Seattle Pacific C.....	China.....	Methodist, Free
LeMay, Harold Edward.....	Bangor T, v Bowden C.....	China.....	American Board
Leslie, Ruth Rebecca.....	Bethany C, v C of Missions Grad....	Mexico.....	Christian, United
*Linchausen, Hilda.....	v Northwestern Trs.....	China.....	China Inland
*Lochridge, Mary Edna.....	v Pomona C and Grad.....	Hawaii.....	Mills School
Loehlin, Clinton Herbert.....	v U of Minnesota, Princeton T and Grad.....	India.....	Presbyterian (North)
Luthy, Simon Raymond.....	Mount Union C, v Ohio Wesleyan U, Boston U T.....	Japan.....	Methodist Episcopal
Luthy, Kittie V. Fischel (Mrs. Simon R.).....	Mt. Union C, Boston U T.....	Japan.....	Methodist Episcopal
Lyon, William B.....	Parsons C, v Biblical T (N. Y. C.)...	Korea.....	Presbyterian (North)
MacCormack, Dr. Eugene A.....	v Illinois U M, American C of Sur- geons.....	Peru.....	Methodist Episcopal
Mackie, Arthur J.....	v Pennsylvania State C.....	Cuba.....	Protestant Episcopal
MacLean, William Gordon.....	Macalaster C, U of Minnesota, U of Omaha Grad.....	S. Amer...	Presbyterian (North)
MacLean, Alice Spencer (Mrs. William Gordon).....	Macalaster C.....	S. Amer...	Presbyterian (North)
MacMillan, George Ewing.....	v U of Pittsburgh, Pennsylvania State C.....	W. Indies..	Presby. (North) Home
Maier, Rose.....	v Dubuque C, City H (St. Louis).....	Africa.....	Presbyterian (North)
Manson, Katherine Margaret.....	Saskatchewan U, Saskatchewan N, v Presbyterian Trs.....	China.....	Presbyterian, Canada
Martin, David Paulin.....	Albany C, San Francisco T, v Prince- ton T.....	Japan.....	Presbyterian (North)
Martin, Lottie L.....	Slippery Rock State N, U of Penn. H and v Grad.....	India.....	Lutheran, United
Massey, Eva Douglas.....	v Scarritt Trs, Fredericksburg N, Chicago U.....	Mexico.....	Methodist Epis., South
Matteson, Roger Pitkin.....	U of Illinois, v U of Wisconsin.....	Turkey....	American Board
Magney, Herbert Sigfred.....	Gustavus Adolphus C, U of Minne- sota, v Augustana T.....	Africa.....	Lutheran Augustana
Magney, Anna Ingeborg Cesander (Mrs. H. S.).....	Gustavus Adolphus C, Augustana C, Lutheran H (Moline, Ill.).....	Africa.....	Lutheran Augustana
Maltby, Christine May.....	v Kansas Wesleyan U.....	Mexico.....	Methodist Epis., Woman's
Mayer, Philip Frederick.....	v Ohio Wesleyan U, Carnegie Tech., Kent State N, Northwestern U Grad.....	Malaysia..	Methodist Episcopal
Mayer, Emily Powell (Mrs. P. F.)	Cincinnati Trs, Christ H, Ohio Wesleyan U.....	Malaysia..	Methodist Episcopal
McAlpine, Estelle Benton.....	v Winthrop C.....	Japan.....	Presbyterian (South)
McBride, Ira E.....	v Western Union C, Biblical T (N. Y. C.).....	Africa.....	Sudan United Miss.
McBride, Ruth Lowell (Mrs. I. E.)	v Western Union C.....	Africa.....	Sudan United Miss.
†McCall, Joe Wheeler.....	v Hendrix C.....	Hawaii.....	Mid-Pacific Inst.
McCandless, Dr. Robert John.....	v C of Wooster, U of Mich.....	China.....	Presbyterian (North)
McCandliss, Tirzah Browning Rob- erts (Mrs. R. J.).....	v Wilson C, U of Mich.....	China.....	Presbyterian (North)
McClelland, Lillian L.....	v Moody Trs.....	Egypt.....	Presby., United, Woman's
†McClure, Lois Reed.....	Westminster C.....	Egypt.....	Presbyterian, United
McConnlee, Earl Collins.....	v Muskingum C, Xenia T, Princeton T Grad.....	India.....	Presbyterian, United
McConnlee, Anna Margaret Mar- row (Mrs. E. C.).....	v Muskingum C.....	India.....	Presbyterian, United
†McCracken, Esther Jane.....	v Ohio Wesleyan U, Willamette U.....	China.....	Methodist Episcopal
McGavran, Donald A.....	v Butler C, Yale U T, College of Missions.....	India.....	Christian, United
McGavran, Mary Howard (Mrs. Donald A.).....	v Butler College, College of Missions	India.....	Christian, United
McKee, Paul H.....	v Illinois U.....	Syria.....	American U., Beirut
McLain, Alma Ree.....	v Cape Girardeau State, Missouri State U.....	China.....	Methodist Episcopal, So.
McLean, Elizabeth Lewis (Mrs. Winfield A.).....	v U of Washington.....	China.....	American Board

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
McMann, Mary Ethel	∇ Chicago Trs	Africa	Methodist Epis., Woman's
Maxwell, Emily Atwater	∇ Miss. and Deaconess Trs (Toronto)	India	Presbyterian, Canada
Meloy, Sarah Brownlee	∇ Monmouth C.	Egypt	Pres., United, Woman's
Menzies, Jean McClure	∇ Toronto General H, Canadian Trs	China	Pres., Canada, Women's
Metsker, Katherine	∇ Chicago Trs, Simpson C.	India	Methodist Episcopal
Miller, Edmund Fred.	∇ Missouri U, ∇ Westminster C.	Africa	Presbyterian, United
Miskimen, Mildred Althea	∇ Muskingum C.	India	Methodist Prot., Wom.
Moerdyk, Dr. William Jean	∇ Hope C, ∇ U of Mich. M.	Arabia	Reformed in America
Moerdyk, Cornelia Leenhuis (Mrs. W. J.)	∇ Hope C.	Arabia	Reformed in America
*Moomaw, I. W.	∇ Manchester C, Ohio State U	India	Brethren, Church of
*Moomaw, Mabel Winger (Mrs. I. W.)	∇ Manchester C, Ohio State U Grad	India	Brethren, Church of
Moore, Addison Strong	∇ Maryville C, U of Ill.	Persia	Presbyterian (North)
Moreland, Ruth Anna	∇ Greenville C, Long Island H.	Africa	Methodist, Free
Morton, Bruce Willson	∇ Ontario Agrl. C, ∇ Toronto Bible C.	Porto Rico	Christian Church
Moss, Loma Reah	∇ Heidelberg U.	India	Methodist Epis., Women's
Mostrom, Rachel	∇ Mass. N., ∇ Philadelphia Trs, Teachers C (N. Y. C.)	China	Friends, Ohio
Mow, Baxter Merrill	∇ U of Idaho, U of Oxford (Eng.), Bethany Trs.	India	Brethren (Dunker)
Mow, Anna Beahm (Mrs. B. M.)	∇ Elizabethtown C, Hebron S, Manchester C, ∇ Bethany Trs.	India	Brethren (Dunker)
Murphy, Ruth Lucille	∇ Missionary Trs (Nyack), ∇ Toronto Trs.	China	
Murray, Dr. Everett E.	∇ Southwestern C, ∇ U of Chicago, Rush M.	China	Presbyterian (North)
Nelson, Mary	∇ St. Olaf.	China	Lutheran, Norwegian
Newberry, Mary Lora	∇ Wheaton C.	S. Amer.	Chr. and Miss. Alliance
Nicholson, Dr. Hope H.	∇ Mich. State N, U of Mich. and M. C of Missions.	India	Christian, United
Nilsen, Freda Rebekka	∇ St. Olaf C.	China	Lutheran, Norwegian
Northwood, Evan Wilkins	∇ Wake Forest, U of N. C., U of Wis.	China	Baptist (Southern)
Nourse, Viola May	∇ Moody Trs, Minneapolis H.	India	Pres., United, Women's
Null, Miriam Ellen	∇ Western Ill. N., ∇ U of Illinois.	China	Presbyterian (North)
Nygaard, Norman Eugene	∇ Macalester C, U of Montpelier (France), Presby. T, U of Omaha Grad.	S. Amer.	Presbyterian (North)
Nygaard, Florence Johnson (Mrs. N. E.)	∇ Macalester C.	S. Amer.	Presbyterian (North)
Obenchain, Cora E.	∇ Grove City C, ∇ Nat'l Kind. and Elem. C.	Mexico	Baptist (No.) Home Woman's
Ohl, Irma Regina	∇ Heidelberg U.	China	Reformed
Oldfather, Jeanette	∇ Cornell C.	Korea	Methodist Epis., Woman's
Olney, Charles Edward	∇ Boston U, ∇ Denison U.	India	Baptist (Northern)
Olney, Elva Caul (Mrs. C. E.)	∇ Denison U.	India	Baptist (Northern)
Osborn, Lois Curtis	∇ Cornell U.	India	Un. Med. Sch. India
Patterson, Frederick	∇ Muskingum C, Pittsburgh T.	India	Presbyterian, United
Patterson, Grace McGranahan (Mrs. F. C.)	∇ Muskingum C.	India	Presbyterian, United
Patterson, Craig Houston	∇ Washington and Lee U, Union T (Va.)	China	Presbyterian (South)
Paul, Irvin	∇ U of Cal., San Francisco T.	S. Amer.	Presbyterian (North)
Paul, Catherine Manny (Mrs. Irvin)	∇ U of Cal., San Francisco T.	S. Amer.	Presbyterian (North)
Paul, Samuel A. H., Jr.	∇ Spring Garden Inst., ∇ National Trs (Phila.)	Africa	Africa Inland Miss.
Paustian, Paul William	∇ Central Wesleyan C, Columbia U, ∇ Drew T.	India	Methodist Episcopal
Pease, Wilma Elizabeth	∇ Olney H, ∇ Biblical T.	Persia	Presbyterian (North)
Peavy, Annie Rosalind	∇ Atlanta Kind. N., ∇ Teachers C (N. Y. C.), Scarritt Trs.	Japan	Methodist Epis., So.
Pennacker, Elma Keen	∇ Bellevue H, ∇ Teachers C (N. Y. C.)	China	Methodist Episcopal
Peters, Eunice Louise	∇ New Brunswick Prov. N., ∇ Methodist Trs (Toronto)	China	Methodist, Canada, Wom.
Peterson, Charles Fowler	∇ Mt. Union C, Drew T.	China	Methodist Episcopal
Peterson, Edith	∇ Northwestern Trs, Moody Trs.	S. Amer.	Scandinavian Alliance
Peterson, Raymond Arthur	∇ Butler C, ∇ College of Missions.	China	Christian United
Peterson, Georgia Fillmore (Mrs. R. A.)	∇ Butler C, ∇ C of Missions.	China	Christian United
Plummer, James Carl	∇ Ohio Wesleyan U, Boston U T.	China	Methodist Episcopal
Porter, Bessie Jane	∇ George Washington U and ∇ Grad.	Syria	Presbyterian (North)
Porter, Rupert Howard	∇ Iowa State C.	China	Presbyterian (North)
Potthoff, Edna Margarite	∇ Baptist H, ∇ Scarritt Trs.	Mexico	Methodist Epis., So.
Pryor, Roy Jay	∇ Northwestern U, ∇ Leland Stanford U and Grad.	China	Methodist Episcopal
Pryor, Helen Brenton (Mrs. Roy J.)	∇ U of Oregon, U of Minnesota M.	China	Methodist Episcopal
Rambo, Dr. Victor Plough	∇ Fairmount C, ∇ U of Pennsylvania M	Philippines	Christian, United
Rambo, Louise Birch (Mrs. V. P.)	∇ Wilson.	Philippines	Christian, United
Rankin, Manley Whitfield	∇ Wake Forest C.	Baptist (Southern)	
Rasmussen, Carl Peter	∇ Concordia C, Lutheran T (Minn.)	Africa	Lutheran, Norwegian
Rasmussen, Valborg Hansen (Mrs. C. P.)	∇ Deaconess H' (Minn.)	Africa	Lutheran, Norwegian
Reed, Glenn Patterson	∇ Westminster C, Princeton T.	Africa	Presbyterian, United

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Reifsnider, Ida M.	Moody Trs.	Africa	Presbyterian (North)
Reifsnider, Marian H.	Ursinus C, Bapt. Trs.	Burma	Baptist (North) Wom.
Richardson, Robert Price	Southwestern Presby. U, Union T (Va.)	China	Presbyterian (South)
Richardson, Agnes Rowland (Mrs. R. P.)	Augusta Tchrs. Trng. S, Shorter C, v Assembly's Trs.	China	Presbyterian (South)
Richter, Robert W.	Huron C	Persia	Presbyterian (North)
Riggs, Sarah Randle	Smith C	Turkey	American Board
Ring, Emelina J.	Gustavus Adolphus C, v Lutheran Trs (Minn.)	China	Lutheran Augustana
Ritter, Richard Henry	Princeton U, v Hartford T	China	Presbyterian (North)
Robb, Elizabeth Alice	Cooper C, v Geneva C, Biblical T (N. Y. C.)	China	Presbyterian, Ref.
Robbins, Stella	Park C, v Blackburn C	Alaska	Presby. (North) Woman's Home
*Rodgers, Hazel Greta	Mich. State N, v Wesleyan Methodist Trs	India	Methodist, Wesleyan
Root, Elmer Stephen	U of Wash., Seattle-Pacific C	India	Methodist, Free
Root, Loretta Pettengil (Mrs. E. S.)	Seattle-Pacific C	India	Methodist, Free
Ross, Isabella	Russell Sage C, v Biblical T (N. Y. C.)	India	Presbyterian (North)
Rowland, Mittie Elston	George Washington U, Teachers C Grad.	Japan	Methodist Epis., So.
Rumbough, Constance H.	State Female N (Va.), Scarritt Trs	Manchuria	Methodist Epis., So.
Rush, Ellen S.	Huntington C	Africa	United Breth. Old Const.
Sailer, Randolph C.	Princeton U, Columbia U T, Union T	China	Presbyterian (North)
Sample, Blanche Cecile	Western C, Biblical T	China	Presbyterian (North)
Sanderson, Edith	U of California	Turkey	American Board
Scherich, Rilla	Kennedy Trs, Hastings C	China	Methodist Epis., Woman's
†Schlegel, Frederick N.	Ursinus C	Egypt	Amer. Univ. at Cairo
Schultz, Mabel Sarah	Moody Trs, West Suburban H (Oak Park)	Philippines	Presbyterian (North)
Scribner, Eleanor D.	Montclair State N, v Biblical T (N. Y. C.)	China	Presbyterian (North)
Serrill, Marie Elizabeth	Drake U, Wesley Mem. H (Chicago), C of Missions.	Philippines	Christian, United
Shaffer, Roy Ellsworth	Huntington C, v Moody Trs.	Africa	Africa Inland
Shaffer, Ruth H. Thiers (Mrs. R. E.)	Wichita C of Music, v Moody Trs.	Africa	Africa Inland
Shier, Dr. Cyril W.	U of Calif., San Francisco H.	China	Protestant Episcopal
Shivers, Marian Esther	Bucknell U, Columbia U Grad, Hartford T	Burma	Baptist (No.) Woman's
Shurtleff, Malcolm C.	Dakota Wesleyan U, Brown U, U of Minn. Grad.	S. Amer.	Methodist Episcopal
Shurtleff, Florence L. Jewell (Mrs. M. C.)	Brown U, v U of Minn.	S. Amer.	Methodist Episcopal
Siddall, A. Clair	Otterbein C, Western Reserve M.	China	United Brethren
Sikes, Walter Elmer	Denver U, Union T, Hanover T, Oxford U (Eng.)	India	Methodist Episcopal
Silva, Ellis Locke	Seattle-Pacific C	China	Methodist, Free
Smith, Albert Ray	Manchester C, v Bethany Trs.	China	Brethren (Dunker)
Smith, Verona Kreider (Mrs. A. R.)	Manchester C, v Bethany Trs.	China	Brethren (Dunker)
Smith, Elizabeth Rosina	Pittsburgh U, v Baptist Trs (Phila.)	Egypt	Presbyterian, United
Smith, Essie Elizabeth	Lander C	China	Baptist (Southern)
Smith, Robert Benjamin	U of Virginia, Presbyterian (Ky.)	S. Amer.	Presbyterian (South)
Smith, Wesley Oliver	Los Angeles Free Meth. T, v Greenville C.	W. Indies.	Methodist, Free
Smith, Alice E. Mills (Mrs. W. O.)	Greenville C.	W. Indies.	Methodist, Free
Snell, Beryl Esther	U of Redlands, Berkeley Trs.	Burma	Amer. Baptist, Woman's
Sorg, Herman David	New York U, v Northern Baptist T (Chicago)	India	Baptist (Northern)
Sorg, Erna Brueckmann (Mrs. H. D.)	Kansas State U, No. Baptist T.	India	Baptist (Northern)
Stagg, Samuel Wells	U of So. California	Philippines	Methodist Episcopal
Staton, Albert Hammond	Georgia Tech and Grad.	S. Amer.	Methodist Epis., So.
Stevenson, Marion T.	U of Pennsylvania, Y. W. C. A. Trs	S. Amer.	Y. W. C. A.
Stober, Buena Rose	Phillips U and H, C of Missions.	Africa	Christian, United
Stowe, Everett McKinley	Ohio U, Boston U T	China	Methodist Episcopal
Stowe, Lulu Elizabeth C.	Ohio U	China	Methodist Episcopal
Streiter, Gertrude Emily	U of Nebraska	India	Lutheran, Evan., Mo.
Strube, Martha	Wheelock Kind. Trng.	Syria	Presbyterian (North)
Sutton, James Edward	Colorado C, Haverford C, Y.M.C.A. Trs, v Union T.	Palestine	Friends, American
Sutton, Willard James	Alfred U, U of Pittsburgh Grad.	China	Fukien Chris. Univ.
Sutton, Ellen C. Holmes (Mrs. W. J.)	Alfred U, Women's M of Penna.	China	Fukien Chris. Univ.
Swain, James Obed	Central N C, v Ind. U.	Sen. Am.	Methodist Episcopal
Swanson, Carl Gottfrid	Bethel C and T	S. Amer.	Gospel Miss. Un. of Kansas City
Taylor, Norman Wyld	St. John's C, v Moody Trs, Xenia T	Mexico	Presbyterian (North)
Taylor, Geraldine Ely (Mrs. N. W.)	Leafson-Hulle Cons. Music, Moody Trs	Mexico	Presbyterian (North)

NAME	INSTITUTIONS	FIELD	MISSIONARY AGENCY
Thompson, Gladys Rosebell	∇ Middlebury C.	Mexico	American Board
Trimble, Martha Newell	∇ Kentucky Wesleyan C.	Africa	Christian, United
Tromans, Nellie Evelyn	∇ Los Angeles Trs, Muskingum C.	India	Pres. United, Women's
*Tucker, Almira Bertha		Korea	Methodist Epis., So.
Tumlin, Sarah Mozelle	∇ Wesleyan C, Scarritt Trs.	Japan	Methodist Epis., So.
Tylee, Arthur Francis	Amherst C, Harvard U, ∇ Moody Trs	S. Amer.	Inland South America
*Urban, Carl Benard	∇ Los Angeles Trs.	Africa	Africa Inland
†Van Zanten, Charles	∇ Hope C.	Smyrna	International College
Vickerson, Lemuel Neil	∇ Ontario Agrl. C, Prince of Wales.	S. Amer.	Baptist, Canadian
Vinig, Grace Mary	∇ Oberlin C, Teachers C (N. Y. C.), Union T.	Ceylon	American Board
Wagner, Julia Maria	∇ Pomona C.	Mexico	American Board
Wahl, Lillian Elizabeth	Ark. State N, ∇ Scarritt Trs.	Manchuria	Methodist Epis., So.
Walters, Dr. Ota Gertrude	Fairmont State N, ∇ West Virginia U, U of Cincinnati M.	China	Yale in China
Ward, Helen Beatrice	Northfield S, ∇ Boston City H.	China	Presbyterian (North)
Ward, Martha Edna	∇ Los Angeles Trs.	India	Presbyterian, United
Ware, Warren Nathaniel	∇ Montrose C, Millsaps C.	Africa	Methodist Episcopal, So.
Warner, Viola Mae	Brown U, ∇ Gordon Bible C.	S. Amer.	Presbyterian (North)
Watson, Inez C. Tornquist (Mrs. John A.)	U of Calif., Pacific Trs, San Francisco T.	Persia	Presbyterian (North)
Webster, Marjorie G.	∇ Toronto U.	Syria	American Univ. of Beirut
Wellman, Coe Rushford	∇ U of So. Calif., Boston U T.	Mexico	Methodist Episcopal
Wellman, Mary E. Turner (Mrs. C. R.)	∇ U of Southern California	Mexico	Methodist Episcopal
Wells, Grace	Winthrop C, ∇ Baptist Trs (Louisville, Ky.)	Africa	Baptist (Southern)
Welsh, Emeline Lavina	Northern Ill. State N, ∇ Western Union C.	China	Evangelical Church
Wentworth, Harold A.	∇ Moody Trs.	Africa	Africa Inland Mission
Wentworth, Doris Bater (Mrs. H. A.)	∇ Moody Trs.	Africa	Africa Inland Mission
Westmaas, Adam John	Hope C, ∇ Western T (Mich.)	China	Reformed in America
Whaley, Myrtle Ellen	Drake U, ∇ C of Missions.	Africa	Christian, United
Whitaker, William C., Jr.	U of California, ∇ Oregon Agrl. C.	India	Baptist (Northern)
Whitaker, Lois Payne (Mrs. W. C.)	∇ Oregon Agrl. C.	India	Baptist (Northern)
Whitcomb, Jane Caroline	∇ Baldwin Wallace C.	India	Methodist Epis., Woman's
White, Bonner Dale	Erskine C, Xenia T, ∇ Princeton T Grad.	India	Presbyterian, Assoc. Ref.
White, Janet Ballentyne (Mrs. Bonner Dale)	∇ Muskingum C, Biblical T (N.Y.C.)	India	Presbyterian, Assoc. Ref.
Whitnum, Katherine Louise	Fort Hays N, ∇ Dennison U, Kansas City T, Baptist Trs.	Cuba	American Baptist, Home
Whittier, Chester Eugene	∇ U of Minn., McCormick T.	Africa	Presbyterian (North)
Whittier, Stella G. McKown (Mrs. C. E.)	∇ U of Minnesota, U of Chicago.	Africa	Presbyterian (North)
Wiant, Bliss Mitchell	∇ Ohio Wesleyan U, Boston U T, New Eng. Cons. Music.	China	Methodist Episcopal
Wiant, Mildred Artz (Mrs. Bliss M.)	∇ Ohio Wesleyan U.	China	Methodist Episcopal
Wierenga, Cornelius Richard	Hope C, ∇ Western T and Grad.	India	Reformed in America
Wierenga, Ella Kieft (Mrs. C. R.)	∇ Moody Trs.	India	Reformed in America
Wilder, Grace Helene	∇ Bernard C, Mt. Holyoke C.	China	China Inland
Willis, Ruby Lois	∇ Trinity U.	W. Indies.	Pres. (North) Home
Wilson, May Ella	Oklahoma U, U of Colorado, U of California, So., ∇ C of Missions.	Mexico	Christian, United
Wilson, Margaret N.	∇ Park C.	India	Y. W. C. A.
Wilson, Opal Hendrick (Mrs. T. W.)	∇ Eugene Bible, Moody Trs.	S. Amer.	Bolivian Indian
Wingfield, Bettie Jane	∇ Hollins C.	China	Methodist Episcopal, So.
Winsor, Amy Adaline	∇ Wheaton C.	Africa	Africa Inland
Witmer, Safara Austin	Bible Trs (Ft. Wayne, Ind.), ∇ Taylor U.	China	Chris. and Miss. Alliance
Wolf, Petronella D.	∇ Moody Trs.	Africa	Plymouth Brethren
Womeldorf, George R.	∇ Washington and Lee U, Union T (Va.)	China	Presbyterian (South)
Womeldorf, Mary Goetchius (Mrs. George R.)	∇ Shorter C.	China	Presbyterian (South)
Wood, Edna Frances	∇ Smith C, Columbia U Grad.	China	Gingling College
Woods, Mary Barclay	∇ Randolph-Macon Women's C, Assembly's Trs.	China	Presbyterian (South)
Worth, Grace McAlpine (Mrs. Charles W.)	∇ Winthrop C, Cornell C.	China	Presbyterian (South)
Wright, Latham Ephriam	∇ Arkansas Cumberland C.	S. Amer.	Presbyterian (North)
Wright, Maggie Belle Miller	∇ Arkansas Cumberland C.	S. Amer.	Presbyterian (North)
ates, Dr. Theodore M.	∇ U of Georgia and M.	China	Presbyterian (North)
wemer, Theodore F.	∇ Hope C, New Brunswick T, Western T (Mich.), Teachers C (N. Y. C.)	India	Reformed in America
wemer, Sara Anna Winter (Mrs. Theodore F.)	∇ Hope C.	India	Reformed in America

SUMMARY OF SAILED VOLUNTEERS WITH FIELDS TO WHICH THEY HAVE GONE

Africa	1,149
Arabia	36
Central America	89
China	3,184
Europe	55
India and Ceylon	1,989
Japan and Korea	1,221
Mexico	262
Oceania	91
Persia	110
Philippines	256
Siam and Straits Settlements	188
South America	770
West Indies	278
Western Asia (except Arabia, Persia)	333
Other Countries	298
Total Number of Sailed Volunteers	10,309

HONOR ROLL

The names of "Sailed" student volunteers whose death during the past four years has been reported to the Student Volunteer Movement for Foreign Missions.

NAME	FIELD	SENDING ORGANIZATION
Akerson, Mr. Leroy L.	Malaysia	Methodist Episcopal Church
Anderson, Rev. A.	Natal	Scandinavian Independent Baptist Denomination
Andrews, Mrs. H. E. V.	S. China	China Inland Mission
Bacon, Mrs. Wallace	China	United Christian Missionary Society (Disciples)
Bain, A. L.	Congo	American Baptist Foreign Mission Society
Barber, Rev. Harold H.	Mexico	American Board of Commissioners for Foreign Missions (Congregational)
Bates, Ruth E.	India	Woman's Foreign Missionary Society of the Methodist Episcopal Church
Baugh, Edith E.	Chapra, India	General Council Assemblies of God
Bennett, Allen Lee	Africa	Brethren Church
Bertch, Pearl	China	United Brethren in Christ
Brucere, Rev. William B.	India	Methodist Episcopal Church
Burkhalter, Noah	India	The General Conference Mennonite Board of Foreign Missions
Bush, Mrs. Raymond L.	East Africa	Methodist Episcopal Church
Cameron, Dr. Marjorie	India	Canadian Baptist
Carter, Dr. Robert W.	Philippines	Presbyterian Board of Foreign Missions
Chaney, Mr. J. William	Chile	Methodist Episcopal Church
Clark, Myron A.	Brazil	International Committee of Y. M. C. A.
Cochran, Rev. James B.	Kiangnan	Presbyterian Board of Foreign Missions
Correll, Ethel H.	Japan	Protestant Episcopal Church
Cowden, Rev. E. C.	W. Africa	Presbyterian Board of Foreign Missions
Cunningham, D. O.	India	United Christian Missionary Society (Disciples)
Dease, Margaret E.	India	Woman's Foreign Missionary Society of the Methodist Episcopal Church
De Masor, Julia	Congo Belge	Africa Inland Mission
Dowd, W. F.	Assam, India	American Baptist Foreign Mission Society
Fitch, Rev. George	C. China	Presbyterian Board of Foreign Missions
Frey, Lulu E.	Korea	Woman's Foreign Missionary Society of the Methodist Episcopal Church
Delany, Miss E. B.	Africa	National Baptist Convention
Garvin, Rev. James F.	Chile	Presbyterian Board of Foreign Missions
Gelwicks, Rev. George L.	Hunan, China	Presbyterian Board of Foreign Missions
Gish, Ellis P.	China	United Christian Missionary Society (Disciples)
Grinnell, Arthur Lee, M. D.	Honan, China	Free Methodist Church
Helde, Mrs. G. G. (nee Tolman)	China	International Committee of Y. M. C. A.
Heminger, Rev. Lon Dallas	W. Africa	Presbyterian Board of Foreign Missions
Hicks, Rev. Walter W.	No. China	Presbyterian Board of Foreign Missions
Hoffsommer, Walter E.	Japan	Reformed Church in America
Holland, Ruth C.	Ceylon	American Board of Commissioners for Foreign Missions (Congregational)
Hunting, Bernice	Syria	Presbyterian Board of Foreign Missions
Hurlburt, Dr. Elizabeth M.	Congo Belge	Africa Inland Mission
Jessup, Rev. F. N.	W. Persia	Presbyterian Board of Foreign Missions
Keen, Charles S.	China	American Baptist Foreign Mission Society
Kellersberger, Mrs. E. R.	Africa	Presbyterian Church in U. S.
King, Rev. Lorin H.	Mexico	Presbyterian Board of Foreign Missions
Kunkle, Hannah	So. China	Presbyterian Board of Foreign Missions
Kuyper, Jennie M.	Japan	Reformed Church in America
Lacy, Alice M.	China	Woman's Foreign Missionary Society of the Methodist Episcopal Church
LeFevre, George N.	Ecuador	Christian and Missionary Alliance
Lethbridge, Sadie	Honan, China	Presbyterian Church in Canada
Lewis, Mrs. G. W. (nee Mary Wolfe)	China	American Baptist Foreign Mission Society
Lindorf, Dr. O. W.	Honan, China	Augustana Synod
Lindstrom, Mr. Emil	India	American Board of Commissioners for Foreign Missions (Congregational)
Logan, Dr. O. T.	Hunan, China	Presbyterian Board of Foreign Missions
McGavran, Dr. Mary	India	United Christian Missionary Society (Disciples)
McKee, Mrs. S. C.	Hunan, China	Presbyterian Board of Foreign Missions
Menzies, Rev. James R., M. D.	Honan, China	Presbyterian Church in Canada
Minear, Gladys	Chile	Methodist Episcopal Church
Neal, Rev. Carl J.	India	American Board of Commissioners for Foreign Missions (Congregational)
Nelson, Rev. C. J.	China	Swedish Ev. Mission Covenant of America
Ogilvie, Rev. Charles L.	No. China	Presbyterian Board of Foreign Missions
Parker, Edith	Japan	United Christian Missionary Society (Disciples)
Pratt, E. Lucille	India	Christian and Missionary Alliance
Ramsaur, Rev. William	Liberia	Protestant Episcopal Church
Ramsay, Mrs. Hugh C.	No. China	Presbyterian Board of Foreign Missions
Rankin, Rev. Henry	Egypt	United Presbyterian Church
Reimert, Rev. William A.	China	Reformed Church in the U. S.
Rexrode, Sadie M.	Africa	Woman's Foreign Missionary Society of the Methodist Episcopal Church
Richards, Rev. Russell A.	Greece	American Board of Commissioners for Foreign Missions (Congregational)
Ross, Mrs. Robert M.	So. China	Presbyterian Board of Foreign Missions

NAME	FIELD	SENDING ORGANIZATION
Roys, Dr. Charles K.	Shantung, China	Presbyterian Board of Foreign Missions
Russell, Esther A.	Mexico	Woman's Foreign Missionary Society of the Methodist Episcopal Church
Scott, Mrs. Margaret F.	India	Canadian Baptist
Sharrocks, Dr. A. M.	Korea	Presbyterian Board of Foreign Missions
Smith, Rev. Ray C.	No. India	Presbyterian Board of Foreign Missions
Spight, Rev. Thomas	Argentina	Southern Baptist Convention
Starrett, Mrs. Oscar G.	China	Methodist Episcopal Church
Tang, Ilien Joyce	China	Woman's Foreign Missionary Society of the Methodist Episcopal Church
Taylor, Mrs. W. C. (nee F. M. Hull)	Mexico	International Committee of Y. M. C. A.
Thomas, Hettie A.	Japan	Woman's Foreign Missionary Society of the Methodist Episcopal Church
Traub, Rev. Frank M.	Africa	United Lutheran Church in America
Treman, Rev. Robert C.	China	Methodist Episcopal Church
Trueman, Mrs. G. E. (nee J. C. Hocking)	Japan	International Committee of Y. M. C. A.
Twinem, Paul De Witt	China	China Union Universities
Walvoord, Anthony	Japan	Reformed Church in America
Warner, Rev. Frank B.	No. China	American Board of Commissioners for Foreign Missions (Congregational)
Watt, Rev. James	No. India	Presbyterian Board of Foreign Missions
Wiens, Bernard F.	China	Mennonite Brethren of North America
Wilson, Gertrude	Japan	Presbyterian Board of Foreign Missions
Winn, Rev. Rodger E.	Korea	Presbyterian Board of Foreign Missions
Wood, Mrs. Otho D.	India	Methodist Episcopal Church
Wood, Mrs. W. W.	C. Brazil	Presbyterian Board of Foreign Missions
Woodbury, Mrs. N. E.	Burma	American Baptist Foreign Mission Society
Woodruff, Rev. Lyle D.	Bulgaria	American Board of Commissioners for Foreign Missions (Congregational)
Wright, Rev. Harrison K.	C. China	Presbyterian Board of Foreign Missions

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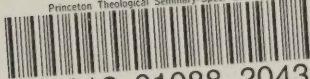
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